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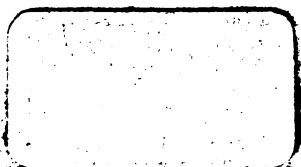
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*George Duffield A.M.*

In tali nunquam lassat venatio sylva.  
A.D. 1884.

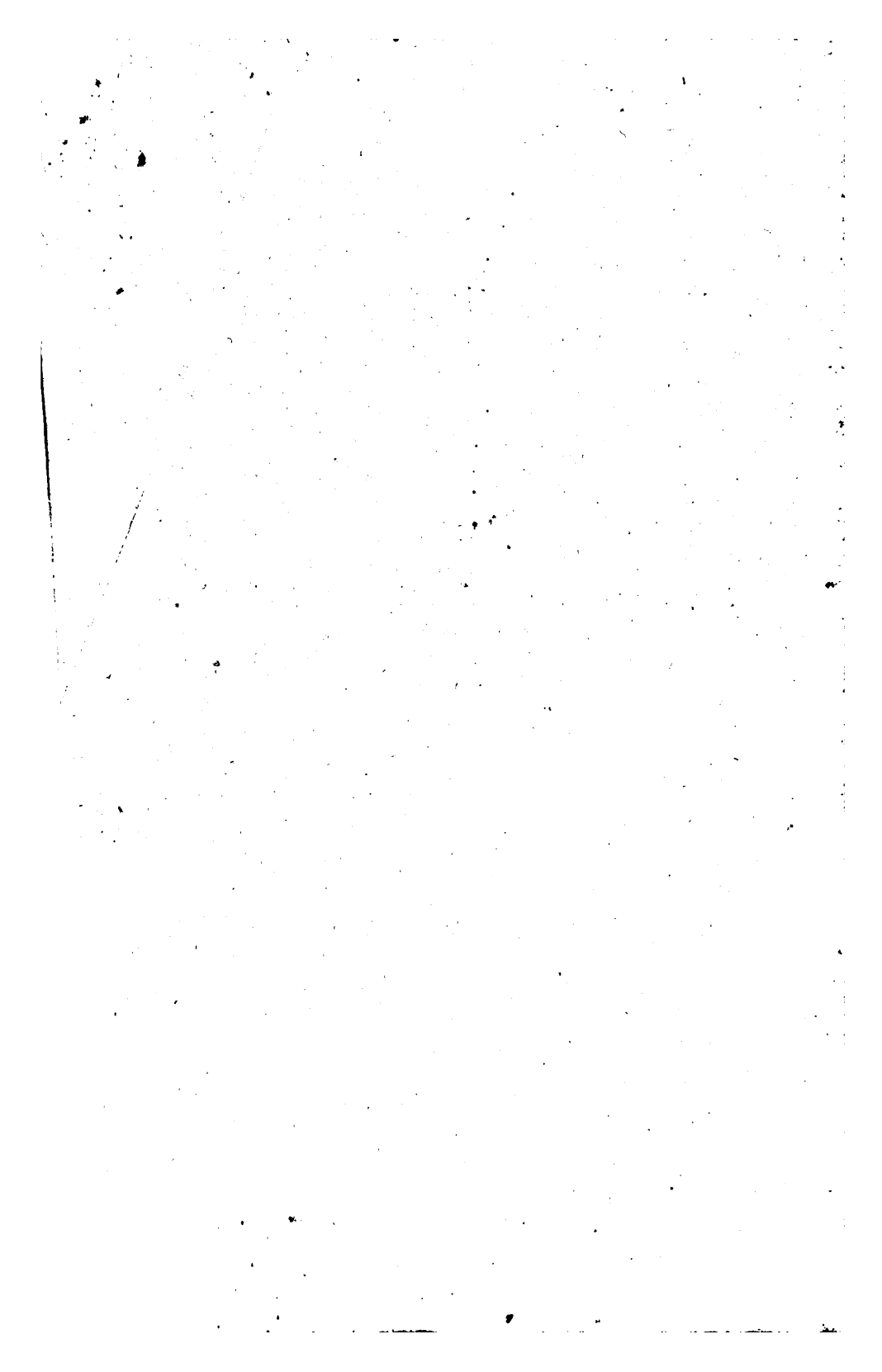


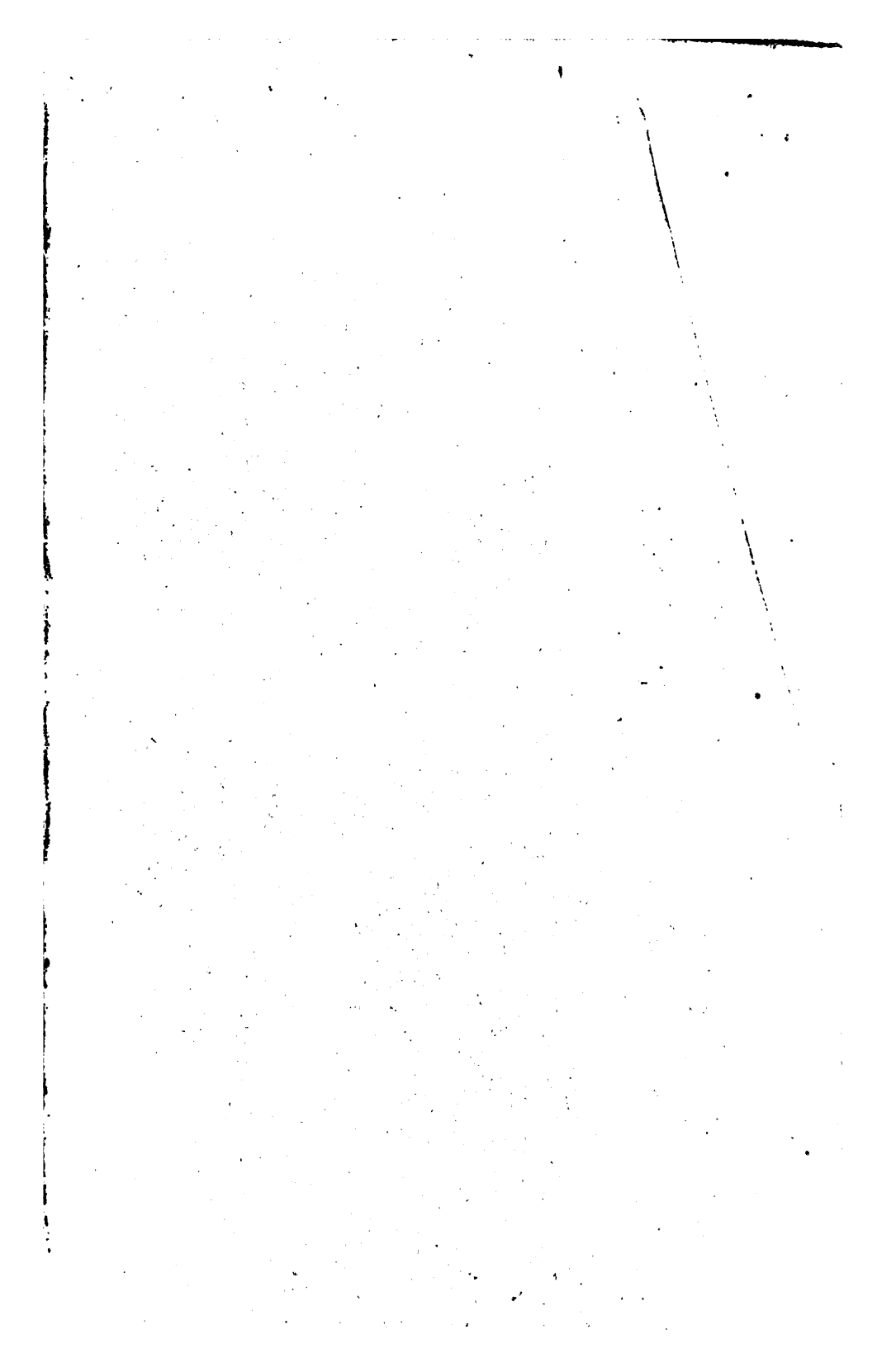


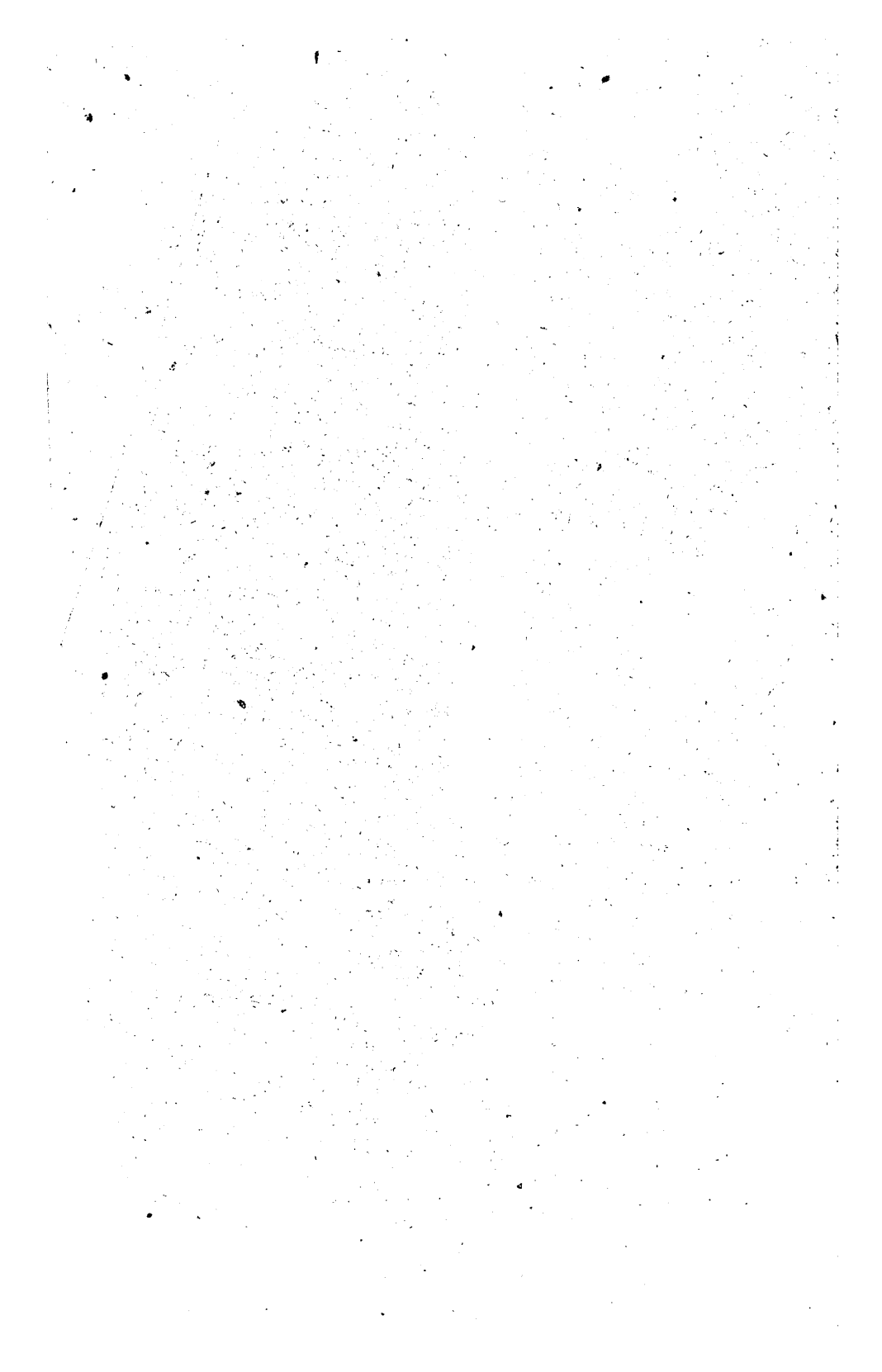
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THE

# RELIGIOUS MISCELLANY,

CONTAINING INFORMATION RELATIVE TO THE

CHURCH OF CHRIST;

TOGETHER WITH INTERESTING

*LITERARY, SCIENTIFIC AND POLITICAL  
INTELLIGENCE.*

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"Say ye to the daughter of Zion, behold, thy Salvation cometh."

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VOL. III.

CARLISLE.

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## Religious Miscellany

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 1.

CARLISLE, JANUARY 23, 1824.

Vol. III.

### BOMBAY MISSION.

From a joint letter of the Missionaries on this Island, we have the following information, dated January 6, 1823.

The missionaries preach the Gospel to the people every time an opportunity offers; sometimes to attentive, and at others to turbulent hearers. As many as two hundred persons are often present, from every class of society, to hear the preached word.

The few Jews who inhabit that region excite much attention on the part of the missionaries. Many of the Jewish school teachers, and other people, with whom they are acquainted, "have manifested an encouraging attention, and a degree of impression in favor of truth;" this is particularly the case, with regard to the Jewish superintendant of the schools, who has expressed a speculative conviction of the truth of the Christian Religion, & at times manifests a concern for the salvation of his soul. Others have had similar anxiety.

"As to our own spiritual state, (the missionaries observe) which is no trifling criterion of our hopes, we confess we have much to lament; and feeling this, we have commenced a monthly fast, on the same day as that observed by our brethren in Ceylon. We cherish the hope that, through Divine grace alone, we shall still be made to rejoice according to the days wherein we have been afflicted, and the years in which we have seen evil."

Engaged, as the missionaries on this Island are, in preaching the Gos-

pel, and by private visiting and conversation, endeavoring to gain the affections of the natives, it cannot be expected that their labors will remain altogether unblest. The heathen, it is true, have many deep rooted prejudices, which must be eradicated from their minds, before they will embrace the Gospel; but it would be derogatory to the power of Omnipotence to say this shall not be done by Him, when he sees proper to bless the labors of his servants. We rejoice to see these servants of God, taking the advice of St. Paul, under any discouraging circumstances: "For ye have need of patience," says he, "that after ye have done the will of God, ye might receive the promise." "In due time they shall reap, if they faint not."

### PALESTINE MISSION.

LETTER FROM THE MISSIONARIES AT MALTA.

*Malta, Oct. 13, 1823.*

Dear sir,—Agreeably to your exhortations we have endeavored to push forward the business of the *Press* as fast as possible; and all the information that has come to us from different quarters, has contributed to augment our hopes concerning the extensive and permanent utility of this printing establishment. Among Roman Catholics, our Tracts are not likely, at present, to find a very extensive circulation; but even here, the field is not so limited as it once was: but among the Greeks the field

is as wide as their nation, and we are not aware that any obstacle of magnitude lies in the way of circulating among them as many Tracts as we please. It will probably be interesting to you to know what Tracts we have printed, and for your information we send the following list.

Tracts.	Edition.	Lang.	Pages.
Dairyman's Daughter, 2d ed.	2000	Greek	119
Negro Servant,	500	do.	32
Payson's Address to Mariners	1000	do.	32
Short Prayers for every day in the week,	500	do.	70
A Tract on Redemption, by Dr Naudi,	500	do.	72
Sixteen short Serms	1000	do.	48
Progress of Sin,	1000	do.	20
The Traveller and Yourself,	1000	do.	14
Life & Martyrdom of John Baptist,	1000	do.	28
On Eternity, 2d ed.	1000	do.	16
The Young Cottager; an ed.	8000	pgs. do.	37
The Shepherd of Salisbury Plain,	1000	do. do.	73
William Kelley,	500	do. do.	45
Dairyman's Daughter,	1000	do. Italian.	78
William Kelley,	500	do. do.	32
Progress of Sin,	500	do. do.	16
Traveller and Yourself,	500	do. do.	12
Payson's Address to Mariners, 2d ed.	500	do. do.	16

We have now in Press a Spelling-Book in Greek, which will make a volume of about 160 pages of the same size as the Tracts we have sent you. This Spelling-Book we are printing for the Rev. S. S. Wilson, of the London Missionary Society, for which he is to pay us the prime cost. The edition is 1000, of which we take 200. The work was compiled by Mr. W., and in our opinion is well adapted to promote the interests of the Greeks. We hope the Board will approve of this step.

[From the following paragraph it appears that two of the brethren expected soon to leave Malta for Pal-

estine. From all that has come to the knowledge of the committee, this resolution seems to be wisely taken.]

From the favorable representations of Mr. Fisk, from Jerusalem and Mount Lebanon, we have been induced to believe that a family may reside in either of those places with little hazard; Mr. and Mrs. Bird with their little son, and Mr. and Mrs. Goodell, intend therefore to embrace the first opportunity to embark either for Jaffa or Beirout, hoping to meet Mr. Fisk, or find letters there from him, from which they may learn which is, on the whole, the more eligible situation at present—Mount Lebanon, or Jerusalem. We all feel that it is desirable to be in Palestine as early as possible with any reasonable prospect of safety. Mr. Fisk expresses a wish to see us there, and a conviction that we may be safe with a family.

#### *Letters from Palestine.*

[We have already mentioned the arrival of Messrs. Fisk and King at Jerusalem, near the last of April. They continued in that city and its vicinity till the 17th of June, when they left the city for a temporary residence on Mount Lebanon. Mr. Wolff remained at Jerusalem. At Saide (Sidon) they had the happiness of meeting with the Rev. Mr. Lewis, a missionary from the London Jew's Society. He came out with the Rev. L. Way, whose kindness our missionaries gratefully acknowledge. On the 10th of July, they arrived at Beirout, at the foot of Mount Lebanon. Mr. Fisk resided at the latest date, (Aug. 21,) at Antoorra, on Mount Lebanon, in a house, which was formerly a college for Jesuits, but was hired by Mr. Way, for a *Mission House*, and devoted to the use of such missionaries as might come to Palestine. Mr. King was in a family at Derrel Kam-



[The following are brief notices from two letters of Mr. King, one to S. V. S. Wilder, Esq. the other to Mrs. W. who it will be remembered were generous patrons of Mr. King, while he was at Paris. The letter to Mr. W. is dated, *Mount Calvary May 7th 1823.*]

"How shall I express to you the emotions I now feel within my bosom! The hour is come, about which we so often conversed in the garden of Nauterre, and in the little consecrated room at Paris. My feet now stand on that awful hill, where our dear Lord and Saviour poured out his soul unto death and finished the work of man's redemption! Here the arms of everlasting love were extended on the cross, and here the meek and tender heart of the Son of God was pierced with a spear! Here flowed that precious blood in which our polluted souls must be cleansed or lost for ever!

I suffered much in the wilderness from scorching winds, which were sometimes indeed dreadful to bear, and also for want of pure water. All this, however, I as it were forgot the moment my feet entered within the limits of Canaan. Thus will the soul redeemed from sin forget all the trials of its earthly pilgrimage, as soon as it enters the heavenly Canaan.

I arrived here with my dear brethren, Messrs. Fisk and Wolff, just one week before the passover which we celebrated together on the anniversary of that sorrowful night, when our Lord was betrayed into the hands of sinners, and when he agonized in the garden of Gethsemane.

We partook of the sacrament in a little upper room on Mount Calvary, where I lodge. Some of the bread and wine which you presented me on parting at Paris and which I had preserved till my arrival here, we used as the emblems of that body which

was broken and that blood which was shed, for the remission of sins.

[From the letter to Mrs. W. we can make only one extract.]

Of all the places I have visited, Gethsamane and the Mount of Olives, Bethlehem and the field of the Shepherds, Zion and the waters of Siloah, delight me most. I would also add Bethany, the town of Martha, Mary and Lazarus, whom Jesus loved, and whom he used to visit.

The sun shines brightly on the Mount of Olives, which lies before me, and the swallows are flitting along by my windows; but alas! the beautiful place where they used to build their nests are now destroyed — "Even thine alters, O Lord of hosts, my King and my God."

*From the New Haven Religious Intelligencer.*

#### ISLE OF MAN.

The Isle of Man is "nearly equidistant from the coasts of England, Scotland, and Ireland." Its length is about 30 miles, and its circumference 70. Its population is 30,000. The island "contains 17 parishes or kirks and is under the ecclesiastical jurisdiction of a Bishop, who is styled Bishop of Sodor and Man." The Home Missionary Society of England maintains one Missionary on the island, whose monthly report as contained in the Magazine of the Society for November is as follows:—

The aspect of our affairs in this part of our Lord's vineyard, taken all together, is encouraging, and affords much reason for thankfulness. Since the commencement of the mission, two considerable Sabbath schools have been established, and are rapidly improving. One commodious chapel has been built, and another, equally commodious has been fitted up; and in each of these places, regular and attentive congregations are, from time to time, assembled. The gospel has also been introduced into

several villages, and the spirit of hearing, at first excited, has been continued, while many have acknowledged themselves indebted for a change from darkness to light, to the feeble instrumentality of your unworthy servant. I believe there are, at this moment, numbers in the Isle of Man, who, throughout eternity, will have occasion to adore the Great Head of the church, for instigating his servants to establish the Home Missionary Society.

#### THE COPTIC CHURCH.

We have collected from several writers the following sketch of the Coptic Christians in Egypt, which may be interesting to those who have read the journal of Messrs. Fisk and King in Upper Egypt. The name of *Copts* is used to comprehend all the Christians of Egypt who are Monophysites, *i. e.* those who maintain that there is but one nature in Christ. This doctrine was first propagated in the year 448, by Eutyches, who held that the Divine nature in Christ so swallowed up the human, that the latter could not be distinguished; that he had nothing of humanity but the appearance. This doctrine was embraced by great numbers in Egypt, especially by the descendants of the ancient Egyptians, who were in subjection to the Greeks. This occasioned a breach between the Coptic and Greek churches, which continues to this day. In the year 477 the Monophysites assassinated the Greek patriarch of Alexandria, and chose one for themselves; and from that time, there have been two patriarchs, one of the Greeks, called orthodox, and one of the Copts, styled schismatics. In the sixth century, Jacobus Zanzales propagated the doctrine of one nature in many countries of the East, and from him, the Copts called themselves Jacobites. The Greeks, who held all the principal civil and military dignities in Egypt

oppressed and persecuted the Jacobites, and between these two parties there was continual hostility and the most bitter hatred. When the Saracens, or followers of Mahomet, under Amru, invaded Egypt in 639, the Copts, in order to be revenged on the Greeks, joined the invaders, and assisted them to expel the Greeks from the country. The magnificent city of Alexandria was taken by Amru in 641, and the Mahometans have ever since subjected the Christians of Egypt to every kind of exaction and oppression; and instead of the numerous and flourishing Christian societies that existed in that country in the early ages of the church, the whole population of native Christians does not now exceed 100,000, including with the Copts those of the Greek, Latin and Armenian denominations. The Copts reside chiefly in Upper Egypt; they commonly speak the Arabic language, though they have the Scriptures and a liturgy in the Coptic. They have a patriarch whose jurisdiction extends over Egypt, Nubia and Abyssinia. He is called the patriarch of Alexandria, but resides at Cairo. Next to him in dignity is the patriarch of Jerusalem, who resides at Cairo, and visits Jerusalem only once a year. Below him are archpriests and deacons, who are generally very poor and ignorant. The patriarch makes a short discourse to the priests once a year, and the latter read homilies from the pulpit on great festivals, but seldom preach. They have seven sacraments, *viz.* Baptism, Eucharist, Confession, Ordination, Faith, Fasting, and Prayer. In their worship which Mr. Jowett witnessed at Alexandria, the priest read the service in the Coptic which the people did not understand; but portions of the gospels were afterwards read in Arabic, to which the people were very attentive. The women set apart from the men, as in the Greek church. In the Greek churches there

are seldom any seats, but crutches are placed in one corner for the aged worshippers to rest upon. Mr. Jowett witnessed the same practice in the Coptic church. The Copts baptize the whole body of the infant, using lukewarm water and holy oil. The N. E. Encyclopedia says, "circumcision is universally adopted in the Coptic Church, and is administered to both sexes."

The Arabs constitute the greatest part of the population of Egypt and Syria, and the Arabic language is the vernacular tongue in both countries. Egypt once contained a population of 7,000,000, but 2300 years of bondage have reduced the inhabitants to about 2,500,000. Nine-tenths of the country is a sandy desert, and only the Delta, in Lower Egypt, and the valley of the Nile, in the higher parts, are of any value.—*Hampshire Gaz.*

#### PRIZES FOR VIRTUOUS ACTIONS.

In the account of the sitting of the French Academy on the 25th ult. (St. Louis' day) we mentioned that five prizes, (the foundation of Baron de Montyou) were awarded to five individuals of the lower classes of society, for acts or habits of virtue. The task of deciding in such a case is new, we believe to any literary body, acting in its corporate capacity; and probably from this cause it may not be uninteresting to announce on what individuals, and what actions the choice of the Academy fell. Four of these virtuous persons are of a softer sex. The first is the wife of a water carrier, whose husband gains no more than 35 sous, or 16d a day; but on this, Dame Jacquemin received into her house and supported a poor female neighbor, left destitute of bread or refuge. Demoiselle Caillet, a milliner's girl, has, during 12 years, maintained by her labor the mistress with whom she served her apprenticeship, and whom an incurable malady pre-

vented from doing any thing for her own support. Marie Cartier has performed the same office of charity for the last 17 years, to a female, whose house she entered a servant, but who has since fallen into frightful poverty. The last, who is a portress, received and supported into her house, a young woman from her own province, though for the support of herself and family she has only 200 francs, or 8£ a year and was obliged to pledge her wearing apparel to perform this act of charity. Each of these benevolent individuals have been rewarded 1000 francs and the notice of the French Academy.

The first prize of the value of 1500 francs was decreed to Joseph Becard, an old clothesman, and the following is the account that the Bishop of Hermonpolis gave of the invincible patience and numerous sacrifices which drew down upon him the award of Baron de Montyou's bounty. This man, formerly the servant of the Marquis of Stinfort, who died at Arras at the commencement of the revolution, had witnessed in the prison of that city during this disastrous period, the generous devotedness of Madame de Chavilhac to her husband, who was thrown into the same dungeon. Deprived of all support by the death of her husband, in 1812, Madame de Chavilhac came to Paris to solicit payment of some money which was due to him. She understood very little of the French language, and not succeeding in the subject of her journey, was reduced to the last degree of want, when she accidentally met Becard, to whom, being of the same province, and speaking the same dialect, she communicated the account of her distress. Becard was deeply affected with her change of condition, and rendered her immediately all the assistance in his power, by selling for her at a profitable rate those articles which she was obliged to dispose of

small sum was soon exhausted; and the unhappy lady in despair, passed whole nights and days in tears, struggling to conceal the distress which oppressed her. Becard, being himself reduced to straits, endeavored to aid her with his feeble means; and as she was ashamed to inscribe her name at the board of charity, he placed his there in her stead, eating the coarse bread for Madame de Chivilhac, who had become blind from the excess of her afflictions. Nay, conquering his natural feelings of shame, he even submitted to beg alms in the street for her sake; and not succeeding in his object by all the humiliations of his new calling, tried afterwards the trade of an old clothes man. About the end of last December, this unfortunate woman became ill, and Becard, after going about during the day to gain a pittance for her support, watched her sick bed during the night on a chair. It was only after three months' watching that he could be prevailed upon to accept of a mattress from one of the neighbors, resisting the offer so long on the ground that he might thus fall asleep while his patient required assistance. Ten days before her death, he in fact ceased to go out on his usual occupation. She died about the middle of May last. Becard rendered her the last services of humanity, accompanied her body to the grave, and carried to the *Cure* of the parish five francs which remained of the succor which that *Cure* had sent her for the purpose of obtaining prayers for her soul. Faithful to memory, he made with his own hands a small wooden cross, and placed it, where her remains were interred. Such is the course of action which has secured for this faithful friend of misfortune a good medal, and an honorable mention among assembled academicians. If there is any romance in the return of the five francs and the erection of the monument, it must be as-

cribed to the Bishop who gave the details.  
(*London Times.*)

*From the New York Missionary Magazine.*

LETTER FROM THE REV. MR. WILLIAMS  
TO THE PUBLISHER.

*Cambridge, Feb. 23, 1802.*

DEAR SIR,

ENCLOSED I send you a remarkable dream, or vision, had by a respectable member of my congregation. I procured a copy of it from him soon after he first revealed it to me, and though many have urged that it should be brought before the public eye thro' some proper medium, its publication, for various reasons, has hitherto been delayed. He has had a delicacy on the subject, and I have had a wish that not only the dream, but some short account of his former life, and of those circumstances without which it would not be half so remarkable, might be given *by himself*, to lay before the public. I have also been under apprehensions, that by some who are strangers to his character, it might be attributed to enthusiasm. But, sir, be assured, he is of a very different turn of mind. Could his character be fully delineated, and presented with the dream, I am sure it would add peculiar weight; but considerations of delicacy forbid. I am therefore persuaded, that the dream and its effects, will not appear so remarkable to others, as those of us who are best acquainted with all the concomitant circumstances.

A short history of his life given by himself, to lay before the public, would have been desirable, but sentiments of delicacy induce him to decline. I will therefore drop you a few general remarks.

He is a man of about forty years of age, and has hitherto moved in a respectable sphere of life, his fellow-citizens having given public testimony, in some instances, of their confidence

and esteem. But however respectable he has been as a citizen, yet he informs me that in early life his mind was contaminated with deistical sentiments, received from a library rather of that cast. Through the space of about sixteen years he lived a deist, though his moral habits were less impaired than might have been expected from such corrupt principles. About five years ago he removed into this congregation, and became a constituent member. Not only public, but private means were employed to impress his mind with a sense of the truth and importance of the Christian Religion, and though I trust these were not without some effect, yet nothing seemed to strike deep conviction, until that God, who chooses his own ways and means to accomplish his purposes, added his blessing to this vision of the night. For a long time he endeavored to conceal the anguish of his mind: but in vain! God's truth was like a fire and a hammer within him, till he made known his situation. Some time after he joined in the communion of the Church; and has ever since appeared to have an increasing attachment to that cause which he once despised.

These things cheered the hearts of God's people here; roused the thoughtless, and cast a gloom over the face of infidelity. The hope of similar effect in some degree abroad, to the advancement of God's praise, and the good of souls, has at length prevailed over every opposing consideration, and I am allowed to offer the dream for publication in your very useful Magazine, if in your judgment it may subserve the grand and pious objects of that work. I have no doubt but infidelity will despise the dream, and all who aid its publication. It will be pronounced untrue, and the peculiarities, particularly its regularity, will be artfully plead as evidence against it. However extraordinary it may appear,

I trust that faith in a wonder-working God, will admire and adore. I leave it with you, and with him who I trust has already answered important purposes by it in this place. And that he may make it further useful to shake the pillars of infidelity, to the comfort of his dear people, and the glory of his great name, is the devout wish of, Dear Sir,

Your long and attached friend,  
G. WILLIAMS.

A REMARKABLE DREAM; OR, VISION OF  
THE NIGHT.

On the evening of the 27th of October, 1799, it being the Lord's day, I J\*\*\*\* F\*\*\*\*\*, after spending the day with a worshipping assembly, returned home, and, at my usual hour retired to rest. From some particular circumstances, I lodged alone, and, in a vision of the night, my mind was impressed in an extraordinary manner, with the things I shall now briefly narrate.

I thought I was away west of the Mississippi river, in Louisiana, coming eastward to the Ohio country. It appeared to me that I was quite in a wilderness, and had only a blind foot-path to direct my way, until at length it closed in with a similar one, out of which came an old grey-headed gentleman, who walked on in company with me. I asked him if that was the road to the Ohio country. He replied, No: this is the road to eternity. Well, but I am going to the O. country, said I. No replied he, you are going to eternity. I noticed that on each side of the way small foot-paths entered, and that out of each one came a single traveller, and that they all went on the same way with us. At length we came into a very broad and level road. This was crowded with all descriptions of people, young and old of every nation, and every color. I asked my aged companion, whether that was the broad road to destruction. He replied, it is. I remarked to him that we

also read of a straight and narrow path that leads to life, & asked where that was. He said, we should come to that presently: We had not travelled far, before the broad road came up to the bank of the Mississippi. Here I thought it turned and ran a due north course on the bank, by the side of that river. We travelled this course, but a short distance, before my venerable companion, pointing forward, asked me if I did not see yonder a narrow foot-bridge, leading over the river. I told him I did. That, he said, was the narrow road that leads to life— & asked me, if I had a pass or certificate, to go over. I told him, I did not know; but I recollect, distinctly, of putting my left hand into my jacket pocket, on that side, taking out a parcel of papers, and examining them, until, as I thought, I found one. I then told him I had a pass, & asked him, if he had one. He said he had. When we came up to the bridge, our passage was obstructed by a narrow and high gate, just within which stood a keeper, clothed with a long white robe. His countenance was majestic and forbidding, and impressed my mind with an idea of his being more than mortal: My aged companion handed him his certificate through the gate; he read and returned it, opened the gate and let him go on. I then handed him my pass: he read & returned it, saying it could not carry me over; that I could pass there, but with that could not get more than half way across. In the spirit of confidence, I told him that I could get across as well as that old gentleman, who had just gone over. He again told me I could not get more than half way over with that pass. I replied that I would risque it, if he would allow me to pass there. He then opened the gate and let me go on. When I had come to the middle of the bridge, both ends thereof gave way, fell and parted from under me,

and I was left standing on one single beam supported by two posts in the middle of the river. That I need not fall I reached my hand down to the beam, and sat down upon it. Casting my eye forward upon the eastern shore, I beheld a city, far surpassing, in magnificence and beauty, any thing that I had ever before seen, or that the highest flights of my fancy had ever reached. The description I can here give of it will be but faint. It was laid out very regularly, the streets crossing each other at right angles, and of a good width. The houses were all built three stories high, with a handsome portico built out between the 1st and 2d stories, enclosed with elegant banisters, adorned with the green wood-blind in front. This, from the uniformity and nearness of the houses, afforded two delightful walks, the one above and the other below, from one end of the streets to the other. The houses were all painted white, and the banisters of the walks were a bright green. Just in front of these porticos there was, on each side of the streets, a delightful walk of a green grass plat. Between this and the pavement there was a row of elegant trees clothed in verdure. The middle of the streets were paved in an extraordinary manner, with white and clouded marble, laid in the form of diamonds, interspersed with something that was transparent and had the appearance of gold as to its color and lustre. I saw the inhabitants walking the streets very pleasantly, and they appeared to be infinitely happy. They were all clothed with long robes, as white as the driven snow, and on their heads they had crowns adorned with glittering diamonds. I saw their golden harps and heard them unite their vocal and instrumental music, in singing an anthem, which I myself once learned, and which was set to the following words.

Let he cometh, countless trumpets blow before the bloody sign;  
Midst ten thousand saints and angels, see the crucified shine, &c.

I heard them distinctly, and the music was harmonious and transporting beyond all description. While I thus gazed with admiration on the above objects, one of the inhabitants, whom I shall call an angel, drew near and stood upon the bank of the river. I thought that the river was quite narrow, though its channel was vastly deep, and that I was very high above the surface of the stream, for its banks appeared to be solid rocks, and to rise perpendicularly from the river to the height of eighty or one hundred feet. As the river was narrow and I half the distance across it, the angel who stood on the bank was not far from me. I asked him if he would help me over. He said he could not; but if I would go to V— T—, the tanner, (who is a neighbor of mine, & in the communion of the Church,) he would give me advice whereby I might come there at a future period. I remarked that this was like St. Paul's conversion, and then asked him if that city was the new Jerusalem which we read of in the Scriptures. He said, no; that was only the first heavens. I inquired if there were in reality a Saviour, informing him that I had formerly disbelieved it. He assured me there was a Saviour, and that I might rely on it as a fact, that Jesus Christ had been in the world and had suffered for sinners. I inquired whether the Saviour resided in that city. He said, no; he resided in the third heavens, of which this is but like the suburbs, but comes down here to meet the worshipping assembly twice every day; and asked me if I saw a large building in the midst of the city. I looked and beheld two very broad streets crossing each other at right angles in the centre of the city, and there stood a very superb and magni-

ficent building, adorned with lofty pillars curiously wrought, and large brazen or golden arches. In short, it just answered to the idea I had before formed of Solomon's Temple. There the angel said the Saviour came and worshipped twice a day, and those who conducted well should after one thousand years he admitted to dwell in his own immediate presence in the third heavens. I asked him if the trees we saw were those we read of in the Scriptures, the leaves whereof are for the healing of the nations. He said they were. I remarked to him that I saw nothing answering to the description given us in Scripture of a place of torment for the wicked, and asked him where that was. Pointing with the hand he says, Look to the north and you will see. I looked and beheld a more awful smoke, than I had ever before seen. It rose thick and black as from a volcano, and ascended in large columns rolling and curling in a tremendous manner; and it extended east and west beyond the reach of sight. But, said I, there is no fire appears. Look down low, said the angel, and you will discover it. I did so, and beheld a great burning lake, so extensive that no opposite shore could be discerned. It had the appearance of red-hot melted iron, and was exceedingly troubled. It rose in great surges of liquid flames and sunk in large whirlpools. I observed to the angel, that as it burned so furiously it appeared to me that it must be exhausted in time: No, said he, it is supplied with rivers of fire. Rivers of fire! said I, where can they come from? He replied, Look to the south and you will see. I looked and saw two very high mountains, out of the tops of which issued flames & smoke. What, said I, these are Mount Etna and Mount Vesuvius, are they not? No, said he, there are such mountains on earth, but these are not those mountains. On earth! said I, why we

are on earth. No, said he, this is only a vision. Well, but this is a *reality*, said I, for I am awake as much as ever I was. No, said he, this is nothing but a vision. But where, said I, can these mountains communicate with the lake, seeing that lies to the north & they to the south. He replied, Look beneath you and you will see. I cast my eyes down and beheld the river that flowed beneath me was a liquid flame of the same appearance as the lake above described. This alarmed me, and I felt as one standing on a slippery place and fiery billows rolling below. I thought it would burn the bottoms of the posts off and let me down; but after viewing it a little while and not experiencing the fate I had expected, my fears began to subside. I then asked the angel what had become of the multitude I saw in the broad road. He told me they had all plunged into the great lake, for those who passed the narrow gate could in no way avoid it. As I was very anxious to get across, not only on account of my unhappy situation, but more on account of the loveliness of the place presented before me, I renewed my request that he would help me over. He said he could not but if I would pursue the advice which he gave me before, I should come there at a future period. I told him I would. The beam I sat on then moved gradually back with me, till it gently struck the western shore, and I stepped off and awoke. I immediately rose up in my bed, and so strong were the impressions on my mind, that I still supposed myself to be on the bank of the Mississippi, and actually turned round to look for the beautiful city I had just seen on the opposite shore; but the clock striking two, I recognized the bell, and was thus brought home. I immediately rose and dressed myself, thinking to go directly, though at such an unreasonable hour of the night, to my neigh-

bor for advice, as directed, though he lived at the distance of two miles. But considering that the vision was more striking to me than a relation of it would be to any others, that to some it might appear unimportant, and by others be made the subject of derision, I revealed it to no one but my wife until more than six months had elapsed. The effect it had on my mind was truly wonderful. For some weeks I could scarcely think of any thing else & was hardly capable of arranging my own business. At length I opened my mind to the \*Rev. Mr.—, and after frequent conversations with him and others, during the space of some weeks, I obtained a consolation which I trust the world can neither give nor take away.

HINTS ON PRAYING FOR THE SICK,  
ILLUSTRATED BY AN ANECDOTE.

A VAGUE and indefinite way of praying for the sick, may be productive of the most alarming consequences; while, at such a period, when fears are alive and active, and the unhappy patient is eager in the observance of every thing that may seem to throw light upon his condition, the manner of addressing the throne of grace on his behalf, may, if judiciously adapted to his case, by the blessing of God, be rendered eminently useful to his soul. An anecdote to this effect, is related by the Rev. Dr. Mason [formerly of N.Y. now of Carlisle Pa.] He was requested to visit a lady, in dying circumstances in that city, who, together with her husband, openly avowing infidel principles, though they attended on his ministry. On approaching her bedside, he asked her, if she felt herself a sinner, and her need of a Saviour. She frankly told him she did not—and that she believed the doctrine of a Mediator to be a farce. "Then," said the doctor, "I have no consolation for you—not one word of comfort. There

\*Minister of the parish.



as not a single passage in the Bible, that warrants me to speak peace to one who rejects the Mediator provided:—you must take the consequences of your infidelity.” So saying, he was on the point of leaving the room, when some one said, “Well, if you cannot speak consolation to her, you can pray for her.” To this he assented, and kneeling down by the bedside, prayed for her as a guilty sinner just sinking into hell—and then rising from his knees, he left the house. To his utter astonishment, a day or two after, he received a message from the lady herself, earnestly desiring that he would come and see her, and that without delay. He immediately obeyed the summons. But what was his amazement on entering the room, she held out her hand to him, and said with a benignant smile, “It is all true—all that you said on Sabbath is true. I have seen myself the wretched sinner you described me to be in prayer. I have seen Christ to be that all-sufficient Saviour you said he was—and God has mercifully snatched me from the abyss of infidelity in which I was sunk, and placed me on that rock of ages. There I am secure—there I shall remain—I know in whom I have believed.” All this was like a dream to him. But she proceeded, and displayed as accurate a knowledge of the method of salvation revealed in the gospel, and as firm a reliance on it, as if she had been a disciple of Christ for a half a century. Yet there was nothing like boasting or presumption—all was humility, resignation, and confidence. She called her husband, and charged him to educate their daughter in the fear of God, and, above all, to keep from her those novels and books of infidel sensibility, by which she had so nearly been ruined; and on the evening of the same day, expired, in fulness of joy, and peace in believing.—And

the account which the doctor received from her attendants was, that his prayer fastened upon her mind—that shortly after he had left her, she became alarmed about the state of her soul—that such at one period was her agony, that although on the Sabbath her voice was so feeble that she could scarcely be heard, yet her cries were distinctly heard from the second story to the cellar of the house, and that she at length found peace in believing in Christ, as he is exhibited in the gospel. This anecdote will afford both instruction and encouragement.

Glasgow Recorder.

#### THE UNREASONABLE FEAR OF THE CHRISTIAN REPROVED.

A good woman, in consequence of some severe affliction, wept. Her child observing it, cried out, “Mother, what is the matter; is GOD dead?” The woman felt the force of the question, and her serenity of mind instantly returned.

It will immediately occur to the reader, that the child knew that the constant peace and happiness of his mother flowed from her habitual confidence in her Heavenly Father. When, therefore, her peace of mind was departed, the child could impute it to no other cause than the death of him in whom she trusted.

#### GOOD HUMOR.

It is much more easy to observe than to define the presence of good humor. Tho’, and of itself, not forming the perfect character, tho’ when existing, not always noticed, we deeply lament its absence. Though many qualities are mere useful, none is more interesting: we may be soon dazzled by the blaze of beauty; we may be soon wearied by the exercise of talents; but the mind is never wearied, never dazzled by the light of good nature—a light

"Whose clear unclouded ray  
 "Will make to-morrow cheerful as to day."

'Tis the clear blue sky of the soul, on which every star of talent will shine more clearly, and the sun of genius encounter no vapors in his passage. 'Tis the most exquisite beauty of a fine face: a redeeming grace in a homely one. It is like the green in the landscape, harmonizing with every colour, mellowing the glories of the bright, and softening the hue of the dark; or like a flute, in a full concert of instruments, a sound not at first discovered by the ear, but filling up the breaks in the concord with its bewitching melody.

#### REVIVAL OF RELIGION.

The following account of a Revival of Religion, contained in a letter addressed to the Editor of the Christian Herald, from the Pastor of the church at Augusta, will be read with interest. He observes:

I embrace the present opportunity to give you some account of the glorious work of God among the people of Augusta. This work commenced about the middle of last June. For some time previous to this there had been in the church a lamentable want of "the unity of the spirit." The "gold had become dim," and "the most fine gold changed." Notwithstanding this general declension, however there were some Christians who mourned over "the waste places of Zion," and wept in secret for the pride and folly of those who were perishing in their sins. In the course of the spring, church conferences were appointed once a fortnight where each member present, both male and female, gave a brief statement of their feelings. These meetings were, at first attended in the several districts in the town. Here indeed, it was, that, by some, there was heard "the sound of a going in the tops of the mulberry trees;" and Christians began to prepare themselves for "the

help of the Lord against the mighty."

The 18th of June was appointed by the church for a day of public humiliation, fasting and prayer. It was surprising to see the vast multitude which flocked to the sanctuary. The wretched cold state in which the church had been for a number of years, and the perishing condition of sinners, who were starving upon the imperfections of Christians, were brought to view, and awakened the attention of the "careless in Zion." This day will for ever be had in thankful remembrance. Some signs of spiritual life appeared in the church. Many a fervent prayer was offered up, and many a tear was caught in the "Lord's bottle." Indeed, from this day, the tone of the place was changed. "According to this time it shall be said of Jacob and of Israel, what hath God wrought?"

The next week a meeting of inquiry was appointed: six attended, deeply concerned to know what they should do to be saved. The number that attended these meetings increased in about six weeks to between fifty and sixty. Other meetings were multiplied, and almost every day new cases of conviction and conversion were detailed. Some of the most wealthy and influential men in the town were among the first who were heard to say, "Come all ye that fear God, and I will tell you what he hath done for my soul." about 150 have been introduced into the glorious liberty of the sons of God. The aged, middle aged, and youth are among the number. There has been a number of very remarkable conversions. It was, at first, thought proper to give a short history of some of them; but it is, at present, deemed inexpedient. There has been, indeed, from the commencement until now, different operations, but the same Spirit. In some instances there were excitements, probably occasioned by par-

ticular addresses, and which proved but transient; but in general, the work has proceeded like the building of Solomon's Temple. *The work still continues*, and we hope that another 150 will soon be added; and so on, till there shall "not be room enough to receive the blessing."

"Blessed be the Lord God of Israel, from everlasting to everlasting Amen, and Amen."

Yours respectfully, B. I. LANE.

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CARLISLE, JANUARY 23.

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TERMS OF PUBLICATION.

The Religious Miscellany is published on Friday of every week, at the rate of two dollars per annum; one dollar to be paid when the first number is received. The remainder at the commencement of the next half year.

Those who do not particularly specify the time for which they subscribe; will be considered and held as yearly subscribers.

A failure to notify us of an intention to discontinue, will be considered as a new engagement. Subscribers must pay off all arrearages before they can discontinue receiving this paper. Persons wishing to withdraw their support will have to give notice thereof to the Editors, one month before the close of the time for which they subscribed.

AGENTS, &c.

For the purpose of compensating our agents in some measure, for the trouble which must necessarily arise from the prompt discharge of the duties attached to a situation of this kind, the following will be allowed, which, though small, is all that can be afforded, owing to the very low terms on which the paper is published

Any person becoming responsible for five copies, shall receive the sixth; provided he forwards the amount of those for whom he becomes responsible, when due. For every subscriber above this number he shall be entitled to a proportioned compensation.

Where we have made exertions ourselves,

and procured a number of subscribers on our own responsibility, agents, for receiving and forwarding to the Editors all subscription money, shall, for eleven subscribers, receive a copy of the Miscellany. For all above this number in the same proportion.

We feel under obligations to those gentlemen who undertook, and have acted in that capacity with promptitude.

We request Clergymen, private individuals, Post masters, and other persons, who may be interested or benefited by such a publication, to use their influence in procuring subscribers to this paper. We intend to print but few copies over the amount at present subscribed for; those therefore who wish to procure it from the beginning of this volume, had better apply soon.

In the Presbyterian church on Sunday last, a sermon was preached on behalf of suffering Greece, after which, a collection was taken up to be applied to the Greek fund now raising in this country, amounting to upwards of 67 dollars.

The Treasurer of the American Tract Society acknowledges the receipt of two hundred fifty-three dollars, and fifty-three cents.

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UNITED FOREIGN MISSIONARY SOCIETY.

The first number of vol. 5, of the American Missionary Register has come to hand, which contains a circular and letter, the import of which are to call the attention of the friends of Missions to diligence in behalf of the United Foreign Missionary Society. These documents perhaps may find an insertion shortly in our pages, as we view the labors of this Society as tending to accomplish much for our country and we believe it has a claim on the community at large, more binding, than it seems willing to acknowledge.

The receipts into the the Treasury

for the month of December, amounted to \$722, 90, clothing and other articles received the same time were valued at upwards of \$37, 80.

### On the death of Mrs. J. Foulk.

A few weeks past we published some lines on the death of Mrs. Foulk. Since that time we have received the following effusions of a companion and friend of the deceased, whose heart, no doubt, while the pen drew the faint picture of her worth, was contemplating a character, which defied the limner's pencil.

When fair Serenia left this lower sphere,  
Phebe remained the drooping heart to cheer;  
Sisters in knowledge and in moral worth,  
They set a bright example while on earth,  
Sisters by blood, and sweet affection's ties,  
And sisters now, we trust in heavenly joys.  
Phebe is gone! her shining course is run,  
That faithful servant's work at length is done.  
She liv'd, her sex's ornament and grace;  
She liv'd an honor to the human race.  
O! she must never, never be forgot;  
What depth; & yet what brilliancy of thought.  
Well may the social circle mourn the friend,  
Who could at once delight it, and amend;  
Who rais'd the tone of converse with such ease;  
And without trifling could the gayest please.  
Her very look, devotion could impart,  
It spoke the language of a contrite heart.  
Well may the poor and needy, shed the tear,  
For one who liv'd for all, to all was dear;  
Who strove both soul and body to supply,  
And to befriend them, did herself deny.  
Who with such sweet celerity did move  
In all the soothing offices of love,  
Without neglecting one domestic call,  
She labored for the benefit of all.  
Thus gifted high by nature, and improv'd  
By application, was the friend we loved.  
Yet surely nothing short of pow'r divine,  
Could make our Phebe with such lustre shine.  
AMANDA.

DIED, on Friday last in the 71st year of his age, Mr. Adam Mathews, a respectable member of the Methodist church of this borough.

On the 17th inst. in this place, Mr. Hugh Livingston, of York county. But a moment before his exit he was apparently in

health; and was eating his supper, when he was summoned by death to quit this earthly sphere

### Tract Society.

The subscribers to the Tract society are informed that by calling at this office they can be supplied with Tracts to the amount of their half yearly subscription. New subscribers will be thankfully received by the managers, and supplied with Tracts.

### CUMBERLAND COUNTY THEOLOGICAL LIBRARY.

At a meeting of the Cumberland County Theological Library Committee at the house of Dr. Wm. C. Chambers, it was resolved, that the advantages of the Library be extended to the inhabitants of the County and students of Dickinson College, on the payment of six and a quarter cents per month.

Wm. C. CHAMBERS, Librarian.  
Carlisle, Jan. 8, 1824.

### To Correspondents.

Senex is unavoidably crowded out this week but shall appear in our next.

### PRINTED AND PUBLISHED BY FLEMING AND GEDDES,

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 2.

CARLISLE, JANUARY 30, 1824.

Vol. III.

*From the Boston Daily Advertiser.*

## THE REVOLUTION OF THE GREEKS.

In three preceding numbers\* an attempt has been made to furnish a connected historical sketch of the Greek Revolution. Nothing has been admitted into it, but what subsequent events have proved to be true, or what has been acknowledged to be so, by foreign prints, unfriendly to the Grecian, and every other free cause. The destruction of Scio in April, 1822, is certainly the most calamitous event which has occurred in this or almost any other war, and its details are of a nature to excite emotions of a permanent and powerful cast. Since the account of this event, in the *Daily Advertiser* of Tuesday, Dec. 2, we have had an opportunity of consulting the French *Annuaire* for the year 1822, in which the history of the campaign of that year is given, in the most ample and authentic manner. In the account of the destruction of Scio, there are some affecting particulars which deserve to be mentioned. After relating the principal incidents of the landing of the Turks on the island and of the catastrophe, which immediately ensued, the writer continues:—"At length the flourishing, the opulent Scio, the paradise of the Greeks, had ceased to exist.—The charming country seats, which rendered it so remarkable, among all the islands of the Archipelago, the beautiful edifices in the town, the academy, the library, the noble cathedrals of Saint Anargyrostro, of Saint Victor, of the Apostles, eighty-six churches, and more than forty villages, had been consumed by the flames. There remained at Scio on the 16th of May, (*thirty-five* days

after the Turkish landing) only the Catholic, spared at the solicitation of the Consuls, *and in consideration of their hatred for the Greeks*; and a few thousand wretches, escaped from massacre, and concealed in the mountains. Fifteen or twenty thousand succeeded in making their escape to the islands of Samos, Tine and Hydra. More than twenty-five thousand had been put to the sword, drowned and *burned* or had died of fatigue, had starved to death, or perished of diseases caught from the infection of so many bodies lying in the streets. All the rest were reduced to slavery. *According to the registers of the Turkish Custom House there had been up to the 25th of May, 1822, FORTY-ONE THOUSAND individuals entered at that office to pay duties as slaves sold.* After the first dictates of avarice were satisfied, fanatical mussulmans were seen to buy these miserable Christians, for the purpose of exercising all the refinements of cruelty in putting them to a lingering death. The port was filled with transport vessels, into which were driven indiscriminately, and tied with ropes, young girls, ladies of wealthy families and their children, to be carried to the slave-markets in Asia. Many of these unhappy persons died in agonies of horror at what they had already suffered or saw too plainly before them. Those who attempted by starvation to procure their release, were forced with blows to take food. Many young women, lately the boast and ornament of the city, found the means, by stabbing each other, to escape the fate which awaited them.—For many months the market of Smyrna was filled with goods of various kinds, clothing, and valuable furniture from the sack of Scio, *sold in lots with their late owners.* This recital, continues

\* We publish only the 4th number of these essays, which is a summary of the 3 former.

the French author, will make our readers shudder; but the principal features of it are from an eye witness—the Editor of the *Oriental Spectator*—who wrote under the eyes of a Pacha and who is habitually unfavorable to the cause of the Greeks. We have presented but a feeble sketch of the scenes that passed.”

All attempts to enter into the secret miseries of a catastrophe like this must indeed be feeble.—Twenty-five thousand fathers, husbands, and brothers, put to the sword, empaled, drowned, and hanged: and forty-one thousand mothers, wives, sisters, daughters, and children, torn from the bosom of their fathers, sold *a vil prix*, at a base price:—sold to Turks, a name that carries horrors and indignities in the sound, sold to the Asiatic markets to be despatched by caravans to Syria, to Bagdad, and to Arabia; ladies, (of whose number we have seen several, the wives and daughters of respectable Greek merchants, in different parts of Europe) dragged with ropes about their necks into the Turkish transport ships:—these scenes form an amount of suffering, and of extreme, insupportable suffering, on which the mind can with difficulty bring itself to dwell. It will be remembered that the Tunisian and Algerine squadrons formed a part of the Turkish fleet. America knows something of these wretches, for her citizens have been chained by the neck to the wheelbarrow in their fortresses. By the accounts from the Archipelago, the traffic in the miserable Greeks was pursued by none with greater eagerness than by these enemies of the human race; and when their own ships were filled with victims, to be transported from the beautiful island of Scio to Algiers, and Tunis, *neutral* vessels, Austrian, Italian, *English*, were chartered and freighted with fellow christians, sold into slavery on the Barbary coast. In

Constantinople the slave market was filled with Sciotes; nay, on receiving there the intelligence of the events in that island, not only were the ten hostages hung, but Sciote merchants who had been for months in the capital, were shot in the streets like dogs, by the Janissaries. These things passed under Lord Strangford’s eyes, they were mentioned in the British Parliament, the noble English spirit kindled at the recital of such horrors. But unfortunately the British prime minister was shocked at the thought of “interfering with the internal administration of Turkey.” We have seen an extract from a work published at Leipzig in 1821, containing an account of the excesses which took place in Constantinople at the time when the Patriarch was hung. It was our intention to make an extract from it, but the tortures inflicted by the Janissaries on the Greeks who fell into their hands, are too disgustingly horrible to be repeated.

We ask then whether it is not the right, nay, the duty of the civilized nations of the earth to interfere, and rescue a civilized, a christian people, from the hands of these wretches? Is it not too great an insult on the age, to see all the powers of Europe, save one, leagued together, and pouring their armies into every weak and decrepid state, that makes an effort to improve its institutions, under the pretence that the peace of Europe is in danger from Revolutionists; and yet see these same potentates upholding the Turkish despotism in the sickening cruelties which it exercises over the inhabitants of one of the fairest portions of the earth? But the Greeks we are told, are pirates and robbers, and deserve no better.—What, pirates and robbers, that send one hundred of their young men annually, to the different Universities of western Europe? Pirates and robbers, who, in one of their islands, had a library

fund, yielding one thousand dollars annually, which is more than can be said of any city, town, or college in the United States of America? Pirates and robbers, who, almost with the Turkish scimitar at their necks, published the Constitution of Epidaurus? That the numerous islets of the Archipelago, especially in the time of war, may be the covert of freebooters, Greeks as well as others, we are not disposed to deny. It was so in the time of Thueydides, and of Julius Cæsar, & will probably be so always. It is so in other parts of the world. We have heard it hinted that several American citizens have engaged in piratical adventures in the West Indies, and on the coasts of the Spanish Main, and the gulf of Mexico, of late years. Is the American nation a horde of pirates and robbers? The Greeks, it is further said, are divided among themselves, they fight and pillage each other. We know they have had their dissensions in Council, and we think it by no means improbable, (though we have seen no proof of the fact) that bands of the different races, that have been thus unexpectedly brought in arms into contact with each other, may have their fallings out, and perhaps come to blows. But there is not any trace of any wide spreading and serious division of Councils. We have read all the intelligence of any note, that has been published from Greece, since the war began, and we can venture to assert that there has been no degree of such an alarming dissension or division of opinion, as that which prevailed between the tories and patriots throughout the whole of our revolutionary war. There have been no scenes like the castings, and the tarrings and featherings of Boston; no Councils like the "Vermont Council of Safety," with its *birch seal*; we have not perceived that any thing at all like the Newburg letters has made its appear-

ance from head quarters; not a Grecian General has aimed, like Arnold, to betray to the Turks the most important fortress in the Morea; one of the islands, it is said, has refused to confer on the general government the power of laying a tax, which is no more than Rhode Island did in 1782; in short, there is no trace of any *division of parties* among them, and while Neapolitan patriots take to their heels at the sound of an Austrian drum, the Castilian patriots, bribed by French gold, shout for the "Absolute King," the Greeks, rising from a state of slavery, without an ally, a government, an army, a treasury, or a navy, have stood undivided and undismayed, and gallantly fought through three campaigns; each campaign bringing down the Turks in greater force, and sending them back more signally defeated. In 1821, the Turks were in some measure taken to disadvantage. They had Ali Pacha on their hands in Albania; and 150,000 Russians in Bessarabia, ready to cross the Pruth. It was not remarkable that under these circumstances, the Turks should be able to send no overwhelming force into the field against the Greeks. In 1822 Ali Pacha was no more, and the Russian army was withdrawn. The Turkish army penetrated with irresistible force into the Morea, but in six weeks was beaten back. This we were told, however, was because the Persians had fallen upon the eastern frontier, and the Pacha of Acre had revolted. In 1823, the Pacha of Acre makes his submission, the Persians make peace; the Turks have no enemy to divide with the Greeks the weight of the blow, and yet the latter have, for the first time, gone to meet the Ottoman host, and not a Turkish army has been able to reach the great theatre of war.

The Legislature of N. Y. convened on Tuesday the 6th inst. at Albany.

SKETCH OF THE MISSIONS OF THE UNITED BRETHREN.

*Written by the Poet Montgomery.*

(Continued from vol. 2.)

We promised the week before last, to publish last week, an account of the United Brethren's Missions. The paper containing the account, having been mislaid, we were unable to comply with our promise at that time. We commence the publication of the account in this number, and as it is lengthy, we shall be forced to divide it. We think it will be found interesting to our readers generally.

In 1632, pitying the misery of the Negroes in the West Indies, two Brethren sailed to the Danish Island of St. Thomas; and such was their devotedness to the work, that having heard that they could not have intercourse with the slaves; unless they themselves became slaves, they went with the full purpose to sell themselves into bondage, that they might have the opportunity of teaching the poor Africans the way of deliverance from the captivity of sin and Satan.

Although this sacrifice was not eventually required of them, sacrifices no less painful were cheerfully submitted to for many years, during which they had to "eat their bread in the sweat of their brow," and to maintain themselves by manual labor under a tropical sun, while every hour of leisure was employed in conversing with the heathen. The fruits of their zeal and perseverance in due time appeared; and in the West Indies (Danish and British) there are now more than 28,000 negroes joined to the Brethren's Congregations, and a vast number have entered into eternal rest, steadfast in the faith of Christ. Thus are the wrongs of injured Africa, of which England is not yet permitted to see the termination, redressed, in one respect, at least, in the land whither her sons are led captive; and, through the instrumentality of Missions, supported by British

benevolence, are thousands, as we trust, released from the most abject bondage to Satan, and brought into the "glorious liberty of the sons of God."

The sable congregations are gradually increasing beyond the capacity of the Churches to contain, and of the Missionaries to superintend them. In Antigua, these circumstances combined with the invitation and assistance of the Colonial Legislature, have led to the formation of a new settlement, and to the commencement of two others. In Jamaica, the spiritual want of numerous negroes on the May-day Mountains, and the inconvenience experienced by their walking from ten to twenty miles to attend the ministry of the Gospel, suggests the urgent necessity for a new settlement, but the state of the finances of the missions presents serious obstacles to its establishment and support.

Not a step behind the first missionaries to the negroes in ardor and self-denial, were those who went to Greenland in 1733. In order to effect the benevolent purpose of converting the Greenlanders to the faith of Christ, Matthew Stach, and his cousin Christopher Stach, proceeded to Copenhagen early in the spring of that year. Nothing can more strikingly exhibit the zeal of these devoted servants of Christ, than the truly apostolic spirit in which they entered upon their arduous labor in his vineyard. They literally obeyed the injunction of Christ to his disciples, when he sent them out to preach the Gospel, "Take nothing for your journey, neither staves nor scrip, neither bread, neither money, neither have two coats a piece." "There was no need of much time," says one of them, "or expense for our equipment. The congregation consisted chiefly of poor exiles, who had not much to give, and we ourselves had nothing but the clothes on our backs." They travelled to Copen-



hagen on foot: their unfavorable prospect on reaching that city did not dispirit them: they committed their cause to Him who orders all things according to the counsel of his own will, fully persuaded that if their intentions were pleasing in his sight, he could be at no loss for ways and means of bringing them to Greenland, and of supporting and protecting them when they landed there. In this confident hope they were not disappointed—Count Pless, first Lord of the Bed-chamber, after much deliberation, greatly interested himself for them; and, at his recommendation, the King wrote a letter to M. Egede, the Danish Missionary, with his own hand, in their behalf.

The following anecdote will illustrate a little the self devotion of these eminent servants of Christ:—In one of his conversations with them, Count Pless asked, "How they intended to maintain themselves in Greenland?" Unacquainted with the situation and climate of the country, our Missionaries answered, 'By the labor of our hands and God's blessing;' adding, 'that they would build a house and cultivate a piece of land, that they might not be burthensome to any.' He objected that there was no timber fit for building in that country. 'If this is the case,' said our Brethren, 'then we will dig a hole in the earth, and lodge there.' Astonished at their ardor in the cause in which they had embarked, the Count replied, "No, you shall not be driven to that extremity; take the timber with you and build a house; except of these fifty dollars for that purpose."

When the Brethren arrived in Greenland, they experienced often the greatest difficulty in procuring a subsistence: they now and then earned a little by writing for the Danish Missionaries, till the stock of provisions at the colony began to fail. By this time, however, they had not only

learned to be satisfied with very mean & scanty fare, but had also inured themselves to the eating of seals flesh, mixing up a little oatmeal with train-oil. Those who know the nature of train-oil, may form some ideas of the hardships endured by them. Yet even this was a delicacy, compared with some of the fare which the calls of hunger obliged them to use.

The missionaries were plain men, who knew only their native tongue; and who, in order to acquire one of the most barbarous dialects upon earth had to learn the Danish language first, that they might avail themselves of the grammar of the Rev. Mr. Egede. Such has been their success, however, that now nearly the whole of the Greenland population, in the neighborhood of some of their Settlements, is become Christian. The state of society is wonderfully changed; and instruction, through the medium of the Danish as well as Moravian teachers, is at least as universal in that inhospitable clime, as in our own country.

#### THE UNITED FOREIGN MISSIONARY SOCIETY.

In our last we stated that at a future time we would publish the circular address of the committee appointed to make known to the public the state of the U. Foreign Missionary Society. Those who read this document are requested to consider themselves personally addressed; and act accordingly. Shall it be said by the friends of missions in America, that this society languishes for want of support, especially as its labors are exclusively intended for the improvement of the Indian tribes. Connected with this circular, is a letter, written by Z. Lewis, Esquire, the secretary of the society, in which is given permanent and occasional modes of raising funds in aid of the society. As we have not room for the letter in full, we shall present these. Subscriptions to the *American Missionary Register* will be thankfully received at this office, as its circulation will promote the cause in a very great degree, both in aid-

ng the fund of the society and in spreading information of their operations.

#### OCCASIONAL MODES.

1. Congregational Collections.
2. Individual Donations.
3. Donations to the amount of *thirty dollars* from any number of males or females in each congregation, to constitute their Pastor a Life Member of the Society.
4. Donations from individuals of *thirty dollars* each to constitute themselves Life Members.

#### PERMANENT MODES.

5. Collections at every Monthly Concert of Prayer.
6. Auxiliary Societies, or Associations.
7. Donations of *twelve dollars* a year for four successive years, from any individual or association of individuals, for educating, with the privilege of naming, a heathen child.
8. Avails of Missionary Fields, Missionary Boxes, &c. &c.

#### CIRCULAR ADDRESS.

The Board of Managers of the United Foreign Missionary Society are once more compelled to state to their fellow-christians in general, and to the Ministers and Churches connected with that Society in particular, the financial embarrassments under which they are laboring. Urged by the command of their God and Saviour, to 'Go into all the world, and preach the Gospel to every creature,' they devised a Missionary Plan, having the world for its field, but which particularly contemplated the introduction of the Gospel, with the arts of civilized life, among the aboriginal inhabitants of this country.

That plan being more expansive in its nature, and efficient in its operation, than any heretofore acted upon in this section of the United States, they were led to believe would excite a high degree of interest in its favor

produce far greater and more durable effects, and thus form a new era of Missions in the history of the American Churches. In these views they were greatly strengthened, when, having submitted their plan to the highest judicatories of three denominations of Christians, united in the bonds of one common faith, it received their unqualified sanction, accompanied with the pledges of future patronage and support. The government of the United States, pursuing at the same time a just and philanthropic policy towards the Indians, offering and promptly affording aid to all such Benevolent Institutions as should heartily engage in the work of their civilization, the directors were encouraged to proceed.

In entering upon this arduous undertaking, they did not so miscalculate as to suppose that at the bare approach of their Missionaries, every object would be accomplished. To attain those objects, they knew that instruction must be conveyed—the mind enlightened—prejudices vanquished—habits changed—and the whole savage heart renewed by the power of Divine Grace.

So many and so serious were the obstacles to be encountered, that had they been left to the suggestions of their own carnal reason, they are confidently persuaded that they would never have embarked in the enterprise. But all objections were silenced by the will of the Master, and the history of his faithfulness was the guarantee of their success.

Aware, however, that this work must be attended with difficulties requiring wisdom, energy, patience, perseverance, and much prayer, they resolved to renounce their own strength, to cast their burthens on the Lord, to act by faith and go forward.

For more than six years has this concern been diligently prosecuted, and the Society now numbers two

**Missionary Establishments among the Osages, one at Tuscarora, one at Seneca, one at Cataragus, one at Fort Gratiot, and a seventh now commencing at Mackinaw.**

In all these establishments, the education of youth, withdrawing them from former pursuits, and training them to discipline and labor, are great and primary objects. Nor has the labor of their Missionaries been unattended with success. On the contrary, that success has been as great as, under existing circumstances, could perhaps have been expected, and the prospects of the Board, so far as the Indians are concerned, are certainly encouraging.

The great difficulty with which the Directors have to contend, is the want of pecuniary means, and that difficulty has at length assumed a very serious aspect. In necessary disbursements, they have incurred a debt to their Treasurer, amounting to the sum of \$6000, and expect additional and inevitable drafts to be made upon them shortly to the amount of \$3000 more.

To liquidate that debt they have no resource under Heaven, but in the friends of the Missionary cause, and especially in the ministers and people of their churches.

The Government of the U. States has redeemed, and will, no doubt, in future redeem, all its engagements to this society. Many of the Churches too have come forward, and have set examples worthy of imitation. But it is a fact not to be concealed, that the Churches, on a large scale, have never so patronized the institution, either in disseminating the Missionary Register now published for its exclusive benefit, or by public contributions, as to enable it to operate to advantage. In many parts of the Church, no Auxiliaries have been organized, and, when they have been organized, we are sorry to say, they have not generally

moved with that alertness which had been anticipated.

And now, brethren, in the name of our common Lord, we inquire whether you are prepared to abandon this Institution? Shall our labor be lost—our prospects blasted—our Missionaries disbanded—the Indians left to perish—and the property heretofore accumulated by the Board, sold to pay its debts.

We assure you, dear brethren, that, if prompt and efficient relief is not afforded, we see no way at present of avoiding that result.

We know that frequent appeals are made to your charity, but who among you all is the poorer for its exercise?

How long has the Church of God been praying, "Thy kingdom come, thy will be done on earth as it is in heaven;" and now, when God is answering that prayer, when through human agency, under the influence of his Holy Spirit, he is introducing and multiplying means for the accomplishment of these very ends, shall we now, and under these circumstances, become weary in well doing? Are there any among us who can possibly think they have already done enough, or too much for him, who has done so much for them? If we deliberately sit down and calculate our means, and see how large a proportion of our daily living is expended in perishable and temporal objects, and how small a proportion is dedicated to such as are imperishable and eternal, will there be much room for self-gratulation? We believe, in most instances, there will not: and if the plans now pursuing in favor of the Red Men of the forest, shall fall through, what is to become of them, and what will become of future Missionary operations in their behalf. These whole embodied tribes are that Lazarus who now lies at our door, the perfect child of helplessness and misery, and shall

we, or can we, consent to shut up our bowels of compassion?

We are sometimes told, that charity must begin at home; but if the Apostles had tarried in Judea till every unconverted Jew had been brought to a knowledge of the truth, what had become of us Gentiles?

The Apostles of the Lord did not so judge. They knew that exertion abroad would produce reaction at home. At all events, they preferred simple obedience to Heaven to all human reasoning. They had received a banner to be displayed in the cause of truth: they did display it, and it proved to be the wisdom of God, and the power of God to the salvation of many, very many precious and immortal souls.

Humbly following in their steps, and unworthy as we are of such distinguished honor, we nevertheless hope for similar results.

Having spread this application before you, brethren, we wait to see how the Lord will dispose of it. And in the mean time remain, and with very great respect, your affectionate fellow-laborers in the bonds of the Gospel.

In behalf of the Board of Managers.

*Philip Milledoler,  
Gardiner Spring,  
Thomas M'Atkey,  
John Knox,  
W. W. Philips,  
Stephen Van Rensselaer,  
Jonathan Little,  
Zechariah Lewis,  
Moses Allen,*

COMMITTEE.

New-York, Jan. 1, 1824.

#### SUPPORT OF MISSIONS.

A systematic plan of operations has been recommended by the Board of Foreign Missions, which if generally adopted, will tend greatly to increase the funds of that important Institution, and give a more permanent support to the cause of benevolence in

which they are so extensively engaged. It is simply to form in each country a Society, or if practicable two or three Societies, which shall be Auxiliary to the American Board. To each of these societies are to be attached Branches or Associations in every town or ecclesiastical society, or other local division as shall be found most convenient.—These Associations must be regularly organized and its members placed on an equal footing with members of the Auxiliary Society. They are to make their returns through the Auxiliary Society to the Treasurer of the American Board.

Agreeably to this recommendation a number of gentlemen of this city convened at the Lecture Room in Orange-street, and formed an Association, for this city, to be connected with the Auxiliary Society already organized for the western association of New-Haven county.

A similar Association was formed by the Ladies of this city in the afternoon of the same day.

We sincerely hope that similar measures will be adopted in the eastern division of this county, and in every county & town in New-England.

*N. H. Rel. Intelligencer.*

#### DR. CHALMERS FAREWELL SERMON.

On the afternoon of Sunday week, says an English paper, Dr. Chalmers preached his farewell sermon to the congregation of St. John's Glasgow, previous to his assuming the professorship of moral philosophy in the University of St. Andrew's. As early as 10 o'clock, a great crowd had assembled in front of the church, anxious to gain admittance; and tho' police-officers were early on the spot, such was the determination of the assembled multitude to get in, that all efforts to restrain them proved fruitless. It was deemed necessary to send to the barracks for a military

guard, and a party of the 73d regiment accordingly arrived, about half past 10 o'clock, who took their station on the stair leading into the church, and were of great service in keeping back the crowd; but in spite of their best endeavors, it was with difficulty they could preserve order. After 11 o'clock, a great part of the congregation being outside several gentlemen ascended the stair-case, ordered the main door to be shut, and the military to clear away the crowd. This having been accomplished, and the soldiers judiciously arranged, these gentlemen, after much personal exertion, succeeded in gaining admission for a number of the congregation. The services of the day then commenced, when Dr. Chalmers preached an eloquent sermon from Psalm 137, verses 5 and 6, "If I forget thee, O Jerusalem," &c. Mr. Irving, minister of the Caledonian Chapel, London, then put up a most impressive prayer on behalf of Dr. Chalmers and the congregation, and finished the whole by singing the 33d Psalm.

From the Christian Herald.

#### ON PREPARATION FOR DEATH

Among the common place subjects upon which christians converse, the shortness of time, the uncertainty of life, the certainty of death, and the necessity of a continual preparation, share no inconsiderable part. 'Tis true, the subject is a profitable one, and one, too, upon which each should enter with deep interest: for it is our life, our all. But alas! does not this topic oftentimes come up as a matter of *course* rather than a matter of *moment*? How important that Christians should consider *well* their end, and meditate the day of their death, as becometh creatures of a day!

"The time is short:"—the time to repent—to believe—to secure pardon and reconciliation, and to live to God

on earth. Life is precious. One is removed after a protracted illness. Another of a short indisposition. And how many are summoned into the presence of God, prepared or unprepared, upon a moment's warning! Surely, "it is appointed unto men once to die." Die, whether he will or not, he must. The young, the old—all must die. "And after death cometh to judgment." Who is ready, who not, to take his exit? Soon, I must leave all below. Not long, and you will be numbered with the dead. Solemn consideration! When the chilling grasp of death shall benumb life's vital flood, when terrene objects and earthly scenes shall recede from my view, and the realities of another world shall burst into my vision, shall I not need a friend to stand by and uphold my nature? And who shall that friend be? My father, my mother? They cannot help. No earthly relative can assuage the dying strife. 'Tis Jesus. Let Christ be my "rod and staff" then. Then! But is Christ my friend and portion *now*? I profess to love him. I am numbered among his sheep. I have a name and place at his table. But what are these? The shadow without the substance; if I have nothing more. And Jesus is not my friend; and I am yet his enemy. But do I differ from the hypocrite and unbeliever? Have I been "born again?" Am I in the King's high way of holiness, and do I know that I am the Lord's, washed, justified, sanctified? Yes. "I know that if my earthly house of his tabernacle were dissolved, I have a building of God, an house not made with hands, eternal in the heavens." And where is the professor of religion who does not exclaim, "to die is gain"—I have "a desire to depart and be with Christ, which is far better."

To such as cannot adopt this language, whether professor of religion or not, let the Pilgrim say, retire to

some sequestered spot—take the Bible for thy companion—search it—look into thy heart—thy life—look up to God, for the cause of thy not being on Pisgah's top, and ready, nay, *desirous* to depart to behold the glories in reversion for the people of God. Do you ask, why? It is your blessed privilege. It will give you rich foretastes of heaven and endless felicity. God requires it at your hands: and it is the happy experience of A PILGRIM.

#### HARRISBURG BIBLE SOCIETY.

An anniversary meeting of the above Society was held in the Presbyterian Church in the borough of Harrisburg, on the evening of the first of Jan. 1834. The president, Rev. Dr. Geo. Looman opened the meeting with an address, stating the object of the Society. After prayer by the Rev. Mr. Todd, the 10th annual Report was read by the Rev. W. R. Dewitt, secretary of the society. Rev. Mr. Winebrenner, Messrs. Clark and Cairns delivered addresses on the occasion.

The meeting was said to be large, and the proceedings, throughout, the most interesting ever witnessed by the society. We shall give extracts from the report, shewing the exertions of this and the association of that place connected with it, whose exertions are particularly designed to co-operate in the same laudable endeavors. The report is published in the Religious Visitor.

Your managers would report, that during the past year, there have been received into the treasury of the society, \$125 09, sixty dollars of which was a donation from the Harrisburg Bible Association. Of this amount \$120 have been remitted as a donation, from this society to the Philadelphia Bible Society. Three hundred and eighty-eight dollars have been paid for contingent expenses, leaving a balance in the hands of the treasurer of \$1 22 cents, and that there is due the society in arrearages of subscription money \$13 22. During the same period, the managers

have received from the parent society, 162 Bibles and Testaments, in the German and English languages, which together with the Bibles and Testaments on hand, at our last anniversary, makes 259 Bibles & Testaments in both languages. Of these, one hundred Bibles and Testaments have been presented to the Harrisburg Bible association, a few have been distributed by individuals of the society, and there are now at your depository, 113 Bibles and Testaments, in the German and English languages.

It is with much pleasure the managers can report, the continued & active exertions of their auxiliary. At our last meeting we alluded to their laudable design, of visiting the poor families in our borough, in order to ascertain their wants, and if possible to excite in them, a desire to possess the sacred scriptures, and to interest them in the perusal; from their last report, it appears, that during the past year; they have pursued this object with zeal and success; and that during this period, they have found within the limits of our own borough six families, who were entirely destitute of the Bible.

They have also, during the year that is past, extended the sphere of their usefulness, by appointing agents in different parts of the adjoining country, who have interested themselves in the distribution of the sacred scriptures. By these means, many families and individuals, their report states, whose circumstances and situation in life, have prevented them from purchasing at the usual price, and who have been for a long time destitute, have been supplied with Bibles and Testaments. Nine cases of this description, are particularly noticed, and among them, there is that of a family, including a number of children, which had been without a Bible in their house, for more

than twenty years; and of an individual, who had been destitute of this invaluable treasure, for more than five years.

The managers would earnestly recommend to the association, to pursue this method which they have adopted, in appointing agents in different parts of the country, who would interest themselves in inquiring into the wants of their respective neighborhoods—and endeavor to excite in those who are destitute of them, a desire to possess the sacred scriptures. We doubt not, but that very many will be found, living in our immediate vicinity, who are in a great measure, ignorant of this book, which alone is able to make them wise unto salvation.

The association have distributed during the year that is past, 48 Bibles and Testaments—twenty-three of which have been bestowed gratuitously, and twenty-five have been sold at reduced prices. The report states, that "their distributions have been in cases, all of which have been of a character, strictly within the views of the association. Some marked with circumstances of poverty, long destitute of the holy scriptures, and a warm and thankful reception of them. And that there have been distributed altogether, by the association since its establishment, 155 Bibles and Testaments."

Their attention continues to be directed to the instruction, and moral improvement of the people of color, in this borough; and their perseverance in this arduous task certainly deserves the highest praise. It is only by treating this part of our community as rational beings, enlightening their minds, rendering them susceptible to the influence of motives, and exercising toward them, a friendly and forbearing deportment in the intercourse of social life, that we can expect to effect a reformation

in their characters. We sincerely hope, that the association will continue to persevere in their endeavors to meliorate the condition of this unhappy people; and that they will receive the countenance, support, and co-operation of the benevolent.

Your managers have thought proper, thus particularly, to notice the operations of their Auxiliary Association, as the society from their intimate connection with them must feel a deep interest in their efforts; and they also desire, thus publicly, to express their warmest approbation of their zeal, in the prosecution of their laudable designs. May they not grow weary in well doing; but be stimulated to greater exertion in their efforts to do good, by considering that enterprises of this character, when engaged in with proper motives, and persevered in with proper feelings, shall secure for them the infinitely higher approbation of their Redeemer.

On the whole, the managers would humbly hope, that the good which has been done by the efforts of this society, particularly in connection with its auxiliary, during the year that is past, will be found at least, to be equal to that of any former year. Yet, this amount of good would be greatly augmented, were our citizens as interested in this association, as the object of it we think, demands them to be.

#### READING.

For ourselves we have none of that dread of many and of great books, so often felt or feigned, for we hold it to be true, that the love of reading is one of the chief blessings of life, and among the least expensive of our pleasures.—'Give thyself to reading,' was the injunction of the Apostle, and were it to be more generally observed by all classes, we should hear fewer complaints about extravagance in dress and in things more hurtful than dress.

**CARLISLE, JANUARY 30.***"Let us build with you."*

When Cyrus, King of Persia, had passed a decree, extending to the children of the Captivity the privilege of rebuilding the Temple of the Lord; and after they had made considerable progress in the accomplishment of it, the opposers of the children of Israel, came to the head men of the Jewish tribes, and said, "Let us build with you, for we seek your God, as ye do." The children of the promise, well aware of the evil designs of these intruders, plainly told them, "ye have nothing to do with us to build an house unto our God."

Just so in our day. While the people of God are desirous of building His spiritual temple, (which they are in the many benevolent ways now in operation,) their ears are sometimes assailed with the cry, from the enemies of Christ, "Let us build with you." But as soon as they are repelled to a proper distance, till they become willing to enlist under the banners of the cross, like the enemies of Israel, they immediately turn against them.

We observe by a small paragraph in the Christian Gazette, that balls and assemblies have been raised for the purpose of appropriating the proceeds to aid the struggling Greeks; the propriety of which the editor seems to question. We are much of his opinion. It is not the gift of charity, to bestow the unappropriated expenditures of an extravagant Party, on objects which call forth pity. It is the purchase of a sanction from the frowning community, that extorts from them the gift. As it cannot be for the purpose of espying out any avenue whereby they might take advantage of, and prostrate the liberal christian, which was probably the object of the opposers of Israel, it must be the praise of men they seek; and the persons to whom the offerings are made, should tell them, "Ye have nothing to do with us."

We are told that a *Thespian Society*, is about to amuse the young people of Carlisle, under the plausible pretext of assisting the poor among us. How charitably disposed they are! but if the poor be neither fed, nor clothed, nor warmed, until they afford the means,

we are prone to think, they will remain unprovided, as long as they did, when, on another occasion; a similar society had the same purpose confessedly in view; but the proceeds of whose acting, defrayed, it is generally supposed, a sociable sleigh ride to the deserving performers. We are under no apprehensions of the poor receiving assistance from this quarter. But were they to offer any, they should receive the repelling answer—"Ye have nothing to do with us."

**FELLENBERG SCHOOLS.**

The females of different denominations in the city of Philadelphia, have united in supporting schools on this plan, (that of connecting labor and study together, as has been fully explained in this paper,) in that city. Two schools are now actually in operation; the number of scholars admitted to each, is limited to 80. This number has been received into both, and more could be had, but the society which supports them, are not able to bear the expences. None but indigent female youth are instructed. A call has been made on the inhabitants of the city for support; which call, we hope, will not be in vain. A society of this kind, will not long prove burthensome to the community; for if its concerns are properly managed, it will support itself; and not only so, but in the course of time, it will also afford a surplus revenue of considerable amount to the society. In such schools, the children imbibe early habits of industry, economy, and often of morality. It appears also to be a very desirable improvement in the free school system.

There will be FIVE Sundays in the ensuing month of February—a circumstance which will not occur again but twice during the present century, viz. in 1852 and 1880.

*College in Ceylon.*—The missionaries on this Island have drawn up a plan of a college, which they propose to establish for the literary and religious instruction of Tamul and other youth. It is to be as close a copy of the colleges in America, as circumstances will admit.



## For the Religious Miscellany.

*Mems. Editors,*

Will you please to publish the following bill of the mortality among the inhabitants of Carlisle from Jan. 1st 1823 to Dec. 31st 1823, both days inclusive. It has been obtained from the Register of one of our most respectable physicians.

January, :: :: 5	July, :: :: :: 3
February, :: :: 6	August, :: :: 8
March, :: :: :: 2	September, :: :: 13
April, :: :: :: 6	October, :: :: 6
May, :: :: :: 8	November & } 23
June, :: :: :: 5	December, } 23

32

53

Total, :: :: 85

Of the number of deaths in the two last months 17 were children which may be attributed chiefly to the circumstance of the whooping cough, having been prevalent during that period, no other disease having been endemic. Deducting the children's deaths during the months when this dreadful malady prevailed, from the total number of deaths in the year, it appears that the mortality during the last exceeded that of the previous year only by 5. The experience therefore of the last year, which in most places was one of almost unprecedented sickness, has proved that the character of this place for health remains unimpaired. Let no one attribute the uniform health of this borough to mere natural causes. However favorable its location may be thought 'tis easy for the God of judgment to scatter disease among us. Let the inhabitants guard against the prevalence of moral disease and then they may calculate more safely & certainly upon exemption from physical disease.

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*Religious Visitor.*—A religious paper under the above title, was commenced in Harrisburg, last week. Printed and published by Mr. M. W. McKinley.

## For the Miscellany.

"TO-MORROW" is the language of procrastination: how many presume on this fondly expected, but very uncertain day. The votaries of pleasure must indulge in sensual gratification, and give a loose to all their desires to-day; but to-morrow they intend to bid adieu to worldly pleasures, and seek that religion which will make them happy hereafter. The rich man is employed every moment of to-day, in accumulating wealth; but he tells you that to-morrow he means to lay up treasures in Heaven, where moth doth not corrupt, nor thieves break through nor steal. The honorable man is to-day seeking with avidity, honor from the world; but to-morrow he intends to seek that honor which cometh from God only. The drunkard must indulge in his cups to-day; but to-morrow he hopes to become sober and temperate. The thief is anxious to embrace one more opportunity of robbing his neighbor: but to-morrow he thinks he shall become honest and upright. The profane swearer must be indulged with using the dialect of hell to-day; but to-morrow he intends to serve God and fear an oath. The fraudulent man must now practice deceit and artifice; but to-morrow he is to become fair in his dealings.

My dear friends, how many of our predecessors in sin, whose bodies are now in the grave, have waited for, yea, have expected a religious to-morrow: but, alas, they have waited in vain!

My dear young readers, this subject particularly calls for your serious attention: Have you presumed on an uncertain to-morrow? Remember, "procrastination is the thief of time." Before to-morrow's dawn your sun may set forever, and leave you in that dark abyss, where hope will never come, and whence there is no deliverance. O then, why will ye die? Why will ye persist in your rebellion which will end in ruin?

My dear aged fathers and mothers, what can you have to do with a to-morrow? I sincerely desire that you may see many future days filled with acts of piety and benevolence, but it is not in the power of angels or men to insure you one. How then does it behove both you and I to catch the fleeting moments as they pass; and employ them to the honor of that God from whom we have so deeply revolted.

My Christian friends, where is the blessedness you once spoke of? not vanished, I would hope, "as the morning cloud and the early dew." Do we profess to belong to one family? to be engaged in one common cause? and heirs of the same inheritance? Then surely it equally becomes us to be zealous now for our Master's honor, for the enlargement of his kingdom, and the promotion of his cause in the world. Do we feel an anxious solicitude for poor Christless sinners? Do we tremble for them; do we feel exceedingly distressed for their immortal souls; and do our bowels yearn over them with compassion? Do we plead with God for them with an importunity not to be denied? Ah! did we love our neighbors as ourselves, we should be equally solicitous for their souls as for our own.

Then let us pray and never faint. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." If thou be wise, thou art wise for thyself: but if thou scornest, thou alone shalt bear it.

SENEX.

## SUMMARY.

### REVIVALS.

Extract of a letter from the Rev. Jothan Horton, to the Editor of Zion's Herald, dated Rochester, N. H. December 15, 1823.

"The work of reformation goes on gloriously; raising of 20 have been converted since my former communication. It has commenced in Dover,

at the upper factory; and the appearances are increasingly encouraging."

The Methodist church in Wilmington, (Del.) still continues to feel the refreshing showers of Divine grace, numbers are continually adding to them, of such as it is hoped will be eternally saved.

The Methodist Magazine for December, contains letters from the Rev. Alvin Torrey and the Rev. Wm. Case, giving an interesting account of a revival of religion among the Mohawks on Grand river in Upper Canada. [The desert place and the wilderness shall be glad because of HIM.]

*Russian Bible Society.*—An English Gentleman in St. Petersburg, writes to his friend in New York, under date of August 31, 1823, informing him, that the Russian Bible Society have now in press the first edition, consisting of 10,000 copies of the New Testament in the native Russ, by itself alone, unaccompanied by the ancient Slavonic, which version is said to be the only one in use in the Russian church for nine centuries. A second edition of 10,000, will shortly be commenced at St. Petersburg, and one of 5,000 at Moscow, making in all 25,000 copies of the New Testament, which will be published by the close of the year.

*Hampshire Education Society.*—This society held its annual Meeting at Northampton, Mass. on the 5th of November last. By the annual report of the Directions it appears, that the society was instituted in 1815; that it has assisted 15 beneficiaries, who placed themselves under its care, and contributed to the support of 11 others, who received a sum not exceeding 20 dollars each, annually; the whole sum contributed to these two classes amounted to \$3,741, of which, \$3,

475, 38 have been paid to beneficiaries. During the last year the society had under its care 6 beneficiaries, viz. 3 at Williams college, 2 at Union, and one at Yale. The permanent fund of the institution now amounts to \$8,790, 78.

#### THE SABBATH.

Captain Scoresby, an interesting and successful nautical commander, engaged in the Greenland whale fishery, mentions, in the journal of a late voyage, that public worship was regularly held on the Sabbath on board the vessels under his command. Whales frequently came near them, while thus engaged Captain S. would not suffer his men to pursue them. He adds, "notwithstanding this strict observance of the Sabbath, in no instance, when on fishing stations, was our refraining from the ordinary duties of our profession on the Sunday ever supposed to have been, eventually, a loss to us; for we in general found, that if others who were less regardful, or had not the same view of the obligatory nature of the command respecting the Sabbath day, succeeded in their endeavors to promote the object of the voyage, we seldom failed to procure a decided advantage in the succeeding week.\* Independently, indeed, of the Divine blessing on honoring the Sabbath day, I found that the restraint put upon the natural inclination of the men, for pursuing the fishery at all opportunities, acted with some advantage, by proving an extraordinary stimulus to their exertions when they were next sent out after whales. Moreover, when the preceding week hap-

pened to have been laboriously occupied, the day of rest thus obtained had a beneficial effect, by restoring the energies of the people, and fitting them for a renewal of their arduous duties."

#### QUERY.

Is the term *Christian* as a general name applicable to those who do not believe in Jesus Christ?

We reply that we think not. It is usual to distinguish by this name the inhabitants of christendom collectively, and so accustomed are men to misnomer, that a sneering infidel would feel himself affronted were his right to the appellation called in question, while it is palpable that he possesses no more claim to the title than does the Pagan or Mehomedan. Injury has accrued to the cause of Religion in consequence of this erroneous application. It is well known that the Christian name as unjustly borne, and dishonored by the generality of the whites, has acquired among the native African race an odium not easily to be effaced. Talk to him of the benefits of civilization, of the blessings of the Christian Religion, and he will point to his fetters, forged as he falsely believes by Christian hands. Endeavor to draw the Indian of our frontiers from his depth of ignorance and wretchedness,—paint to his fancy the superior refinements of education and social life, attempts to convey to his benighted mind something of the light of Christianity, and he will tell you, that to the Christian trader he is indebted for accumulated misery; in exchange for his land he has received from Christian civilization the intoxicating dram, and parted with blissful ignorance for initiation in brutality & knavery. We repeat, it is an injury to the followers of Christ that His name is assumed by those who are christians neither by profession or practice. Yet strip them of this and

\*Were it not out of place here, I could relate several instances in which, after our refraining to fish on the Sabbath, while others were thus successfully employed, our subsequent labors succeeded, under circumstances so striking, that there was not, I believe, a man in the ship who did not consider it the effect of the Divine blessing.

by what title shall we designate a great mass of mankind? Call those only Christians, who humbly believe on the Lord Jesus, and how small the number compared with the multitude who are such nominally. Reader! are you a Christian in heart or in name?

*Christian Gazette.*

*For the Miscellany.*

*Hath not God chosen the poor in this world rich in faith, and heirs of the Kingdom?*

James 2. 5.

A rich return the blessed poor  
Receive from God's paternal hand;  
Should poverty surround their door,  
His promise ever sure shall stand.

Ye woe-worn poor dry up your eyes,  
No more give vent to in-wrought grief;  
The framer of yon azure skies,  
Will, pitying come to your relief.

'Tis true, he said, the poor alway  
You have with you, me ye have not.  
He does not doom you here to stay  
With man, to be by Him forgot.

No! your his 'chosen' rich in grace,  
And 'heirs' of his eternal throne.  
Be cheerful. Run with joy the race;  
At last, he'll claim you as his own.

Should worldly rich disturb your peace.  
Despise you, thrust you from their door;  
Nor raging persecution cease,  
Still trust in God; His help implore.

"Lay not this sin unto their charge,"  
Be still your heart-warmed anxious prayer,  
"Draw them. Thy vast domain enlarge  
: In heaven, oh! may we meet them there." F.

#### KIRKHAM'S GRAMMAR.

A few copies of this work is now on hand at this office, for sale. Price 50 cents. Subscribers to it can be supplied, who have not, by calling at this office.

Appointments by the Governor.  
*Cumberland County.*

John P. Helfenstein—Prothonotary.

Jacob Hendel—Register and Recorder.

John Irwin—Clerk of the Court of Quarter Sessions, &c.

Wm. Clark, Esq. was re-elected State Treasurer, on the 13th inst.

**MARRIED.**—On Tuesday the 20th inst. by the Rev. John Moody, Mr. *William Fleming* of Cumberland county to Miss *Rachel Moore*, near Shippensburg, formerly of Franklin co.

— On the same day, by the same, Mr. *David Ritchey*, to Miss *Elizabeth Kelse*, both of — township.

— On the same day, by the Rev. J. W. Hamm, Mr. *Daniel Dalhousen*, to Miss *Barbara North*, both of Mifflin township.

— On the same day, by the same, Mr. — *Hene*, to Miss *Susannah Hendricks*, both of Mifflin township.

— On Tuesday evening last, by the Rev. Mr. Spencer, Col. *Charles Jack*, of Philadelphia, to Miss *Leonora*, youngest daughter of Com. Richard O'Brien, of Tarra Plains, Cumberland county.

— On the 22d inst. by the Rev. George Duffield, *William M. Henderson*, Esq. of N. Middleton township, to Miss *Elizabeth Parker*, of East Pennsborough township.

**DIED.**—On the 21st inst. Mrs. *Tabitha M'Keehan*, wife of Mr. John M'Keehan, of West Pennsborough township.

#### A Quarterly Meeting

Will be held in the Methodist church, in this borough, to commence this evening, at early candle light, and continue during the Sabbath.

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**FLEMING AND GEDDES,**

#### TERMS OF PUBLICATION.

The Religious Miscellany is published on Friday of every week, at the rate of two dollars per annum; one dollar to be paid when the first number is received. The remainder at the commencement of the next half year.

Those who do not particularly specify the time for which they subscribe; will be considered and held as yearly subscribers.

A failure to notify us of an intention to discontinue, will be considered as a new engagement. Subscribers must pay off all arrearages before they can discontinue receiving this paper. Persons wishing to withdraw their support will have to give notice thereof to the Editors, one month before the close of the time for which they subscribed.

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 3.

CARLISLE, FEBRUARY 6, 1824.

Vol. III.

## SKETCH OF THE MISSIONS OF THE UNITED BRETHREN.

*Written by the Poet Montgomery.*

(Continued from p. 21.)

Here also the desire for the gospel is spreading among the heathen still remaining on the southern shores; and it is the earnest wish of the Brethren to be permitted to establish a fourth settlement among them. It is remarkable that a similar thirst for the word of life is at the same time manifested by the Esquimaux, on the opposite though distant shores of Labrador, where a new establishment of Missionaries, in another part of the coast, is most earnestly sought for by the Natives, and as anxiously desired by the Brethren, but from the state of the funds, it cannot be effected.

The account of the conversion of the first Greenlander deserves a particular recital.—“On the 2d of June, 1738,” write the Missionaries, “many Southlanders visited us. Brother Beck, at the time, was copying a translation of a portion of the gospels. The heathen being very curious to know the contents of the book, he read a few sentences, and after some conversation with them, he gave them an account of the creation of the world, the fall of man, and his recovery by Christ. In speaking on the redemption of man, the Spirit of God enabled him to enlarge with more than usual energy, on the sufferings and death of our Saviour, and in the most pathetic manner to exhort his hearers seriously to consider the vast expense at which Jesus had ransomed the souls of his people. He then read to them, out of the New Testament, the history of our Saviour’s agony in the gar-

den. Upon this, the Lord opened the heart of one of the company, whose name was Kayarnak, who, stepping up to the table, in an earnest manner exclaimed, “How was that? Tell me that once more; for I too desire to be saved.” These words, which were such as had never before been uttered by a Greenlander, so penetrated the soul of brother Beck, that with great emotion and enlargement of heart, he gave them a general account of the life and death of our Saviour, and the scheme of salvation through him. Some of the Pagans laid their hands on their mouths, which is their usual custom when struck with amazement. On Kayarnak an impression was made that was not transient, but had taken deep root in his heart. By means of his conversion, his family (or those who lived in the same tent with him) were brought under conviction; and before the end of the month, three large families came with all their property, and pitched their tents near the dwelling of our Brethren, ‘in order,’ as they said, to ‘hear the joyful news of man’s redemption.’ Kayarnak became eminently serviceable to the Missions, as a teacher of his countrymen, and adorned his Christian profession till his death.

A great change took place from this time in the mode adopted by the brethren, in their endeavors to instruct the natives. The method hitherto pursued by them, consisted principally in speaking to the heathen of the existence, the attributes, and perfections of God, and enforcing obedience to the divine law; hoping by this means gradually to prepare their minds for the reception of the sublimer and more mysterious truths of the gospel. And it must be allowed, that, abstract-

edly considered, this method appears the most rational; but, when reduced to practice, it was found wholly ineffectual. For five years the Missionaries had labored in this way, and could scarcely obtain a patient hearing from the savages. Now, therefore, they determined, in the literal sense of the words, to preach *Christ and Him Crucified*, without first "laying the foundation of repentance from dead works and faith towards God." No sooner did they declare unto the Greenlanders the "word of reconciliation" in its native simplicity, than they beheld its converting and saving power. This reached the hearts of their audience, and produced the most astonishing effects. An impression was made which opened a way to their consciences and illuminated their understandings. They remained no longer the stupid and brutish creatures they had once been; they felt they were sinners, and trembled at their danger; they rejoiced in the Saviour, and were rendered capable of sublimer pleasures than those arising from plenty of seals, and the low gratification of sensual appetites. A sure foundation being thus laid in the knowledge of a crucified Redeemer, the Missionaries soon found that this supplied their young converts with a powerful motive to the abhorrence of sin, and the performance of every moral duty towards God and their neighbor; taught them to live soberly, righteously, and godly in this present world; animated them with the glorious hope of life and immortality; and gave them the light of the knowledge of the glory of God, as the Creator, Preserver and Moral Governor of the world, in a manner far more correct and influential than they could have attained, had they persevered in the first mode of instruction. The Missionaries themselves derived benefit from this new method of preaching. The doctrines of the cross of Christ warmed and en-

livened their own souls in so powerful a manner, that they could address the heathen with uncommon liberty and fervor, and were often astonished at each other's power of utterance. In short, the happiest results have attended this practice, not only at first, and in Greenland, but in every other country where the brethren have since labored for the conversion of the heathen.

In our next number we shall present the account of the missions of the Brethren to North America and South Africa.

#### VIEW OF INDIAN TRIBES IN THE WEST.

*From the American Missionary Register, for January.*

We have long looked with peculiar interest on the forlorn condition of the western Tribes of Indians; and have endeavored to embrace every opportunity to ascertain their real condition, as well as the most suitable means of introducing among them the blessings of civilization and of the Gospel. Those that are entirely vagrant are apparently in the most hopeless condition. In the following remarks, therefore, an attempt will be made particularly to plead their cause.

The Kansas, Ottoes, Ponkas, the several Tribes of the Pawnee Nation, the Mandan, the Rickera, &c. live in fixed towns. Most or all of them speak dialects of the Osage language, and cultivate the land to about the same extent as the Osages. They are undoubtedly in a much better situation for improvement, than they can be when the corruptions of the whites shall have gained a firmer footing among them. But these improvements should be introduced in a way that would comport with their present state of ignorance, jealousy, & prejudice. In view of the civilization and salvation of all the Indian Tribes to the west of us; the establishment of permanent missions on so

large a scale as to be able soon to support themselves in those Tribes, that are near our frontiers, is undoubtedly a measure of the most essential importance. They form a rendezvous from which the pioneers might emanate with the greatest advantage to the more wild and remote nations; where infant missions may most conveniently be furnished with many of their outfits; and where by necessary habits of discipline they may be prepared for their future employment. But to send a mission family directly into every settled Tribe without any previous steps to secure their confidence, would probably be unwise. For notwithstanding they are stationary, and in circumstances much more favorable for civilization than the wandering tribes, yet before they could have time from long acquaintance to repose a sufficient degree of confidence in those who propose a change, or before they are prepared to appreciate the benefit of such an untried measure, some unfavorable event or some unfriendly adviser might induce them to change their minds, reject the offered blessings, and dash in a moment the rising hopes of a mission, sent an immense distance, at great expense.

But much more is it necessary to take precautionary steps among those whose residence is as unconfined as the animals on which they feed. The principal nations of this description are the Sioux, the Latans, the Arapahoes, and the Shoshonees or Snakes. Some however of the Sioux and Snakes have fixed abodes. From the best information in our possession it would appear that these four general divisions of the wandering Indians embrace a much larger number of individuals than any other similar divisions on the Continent. Their languages appear to be stocks from which others are derived, and it appears probable that there are but few

primitive languages in the western country. They are represented to be remarkably friendly and fond of our countrymen. Each of the numerous bands contains an immense number of individuals. They remove but a few miles at a time; but so frequently as to be always in the neighborhood of the buffalo, on whose flesh they depend for food, and on whose skins neatly dressed and beautifully ornamented they depend for clothing. Their houses consist of small poles 30 or 40 feet long set up in the form of a pyramid, and covered with dressed skins, which furnish comfortable shelter where dews for the most part supply the place of rain. These are conveyed by horses or dogs.—All the Indians in the western wilderness are very attentive to their religious rites, many of which more nearly resemble those of the ancient people of God, than those that are noticed by the *Star in the West*.

The Christian can find no exception of Nations, of wandering habits, or any other peculiar habits contained in the mandate "*Disciple of all nations.*" We find the present state of these Nations described in the prophecies, and their restoration promised. And if we are not slow of heart to believe all that the scriptures have spoken, we shall come forward with as much earnestness to obey God with regard to these vagabonds as others. He says, "Go ye into all the world;" wheresoever human beings of whatever character or habits can be found, there preach the Gospel. If our Lord and Master therefore require that they have the Gospel in order to salvation, the only question is, what mode of introducing it does their peculiar situation demand?

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*Aphorism.*—Diligence alone is good patrimony; but neglect will waste the fairest fortune. One preserves and gathers; while other is the dissolution of all.

THE AMERICAN CAPTAIN AND PIOUS  
SCOTCHMAN.

After one of the Bethel meetings in Liverpool, a gentleman present, entered into conversation with the captain of a vessel, which plies regularly between Liverpool and one of the ports in the United States. In the course of it he gave the following account of his providential escape from shipwreck. We copy it from the Notices of the proceedings of the Liverpool Seamen's Friend Society, forwarded to us by the Meteor.—*N. Y. Observer.*

"The captain was bound on a voyage from America to England. A few days previous to his reaching his destined haven, he fell in with a severe and destructive storm, and although death and destruction, stood before him yet he felt unmoved, and fearlessly dared the worst, for his heart was as hard as the rocks he was approaching. The vessel, after receiving considerable damage, was driven upon a reef of rocks on the northern coast of Scotland; himself and most of his crew reached the shore in a boat: he saved his papers and some clothes: it was in the afternoon of the day; the coast was very rocky and desolate, and he had to walk a considerable distance before he came to a dwelling: this was a large farm house: he entered, and related his misfortune and situation: the kind host and his wife made every arrangement for his accommodation, until he could forward a letter, and receive a return from his agent or consignee. Notwithstanding he was much exhausted with fatigue and anxiety, he was induced, by the kind attention of these friends and their intelligent conversation, to sit and converse the evening away; after a plain but welcome repast, preparations were made for all hands to retire to rest, when on a signal given, the domestics entered the room: the worthy farmer, turning to me said, 'Captain, I invariably make it my custom, before retiring to sleep, to call my domestics and family around, read to them a chapter from the Old or New Testament, and bend

our knees in prayer to God; you, in the providence of God, being our inmate; will I hope feel no objection to unite with us, particularly now, as you must feel grateful to Him who has preserved your life in the storm.' 'As a matter of courtesy,' said the Captain, 'I answered that I would wait during the religious duties he engaged in, but I candidly confessed that I never troubled my head about these matters. He looked at me when saying this, and sighed: something within me felt that sigh: the good man read from the Scriptures, and on closing the book, the whole establishment bowed down on their knees; observing all upon their knees but myself, I had some conflict within me, whether I should kneel or keep my seat; however I followed the example before me, and knelt down. The farmer began in the most solemn and fervent manner, to return thanks to the God of providence for the blessings of the past day; he then implored the pardon of all their sins, &c.; this I considered very well: he did not stop here: after particularizing his family, he, in the most affectionate language and manner, offered up his supplications for the poor mariner, who had sought shelter under his roof. Having, from previous conversation, discovered I was a poor dark and ignorant sinner, he spread my case before the throne of God, and appeared to know the secrets of my heart better than I knew them myself; in short, he prayed most heartily and sincerely for my poor soul's salvation, and most feelingly thanked God for my preservation from the effects of the storm. When we arose from our knees I looked at the man with astonishment, wondering what could induce him to pray so fervently for a stranger, or by what means he became acquainted with my sinful habits of life. I retired to the neat little room they had fitted up for me to



give some vent to the crowd of thought which harassed my spirits. I walked *fore and aft*: the consideration of the former praying with so much fervency for me, and thanking God for my rescue from death during the storm, forcibly affected my mind; I began to see that sin was of more consequence, awfully so, than I before was sensible of, particularly the sin of ingratitude. While ruminating upon these matters I observed a book lying upon a small dressing table: my spirits being greatly agitated, I opened the book, with a view of reading to compose myself for sleep,—it was a Bible; on reading I came to these words, from Jeremiah: "It is of the Lord's mercies that we are not consumed, because his compassions fail not."—These words were the singular expression the farmer used in his prayer, which more than any other struck me with ingratitude. I read on, and forgot the fatigue of my body until my light expired: I then threw myself on the bed, and for the first time in my life heaved a penitential sigh. The Lord was pleased by his Spirit to show me I was a great sinner; I sought for mercy, and the Lord heard my supplications.—I continued a few days with this affectionate family, and when I left my hospitable and christian host, I could bear testimony to the truth of the promises of God in Christ Jesus, having his spirit, whereby we cry Abba, Father. "For God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ;" "By grace we are saved."

— — —  
INTERESTING ACCOUNT OF ELEVEN AFRICANS RESCUED FROM A SLAVE-SHIP, IN BALTIMORE.

The following account will be read with interest by the friends of humanity. It is taken from the North American Review for Jan.

Several months ago, a vessel came

into the harbor of Baltimore, which, from various circumstances, was thought to have negroes unlawfully detained on board. So strong was the ground of suspicion, that a few individuals took on themselves the responsibility of searching the vessel, and they found concealed eleven negroes, who were foreigners, incapable of speaking or understanding the English language. A prosecution was accordingly entered against the captain, as being concerned in the slave trade; but as he affirmed, that the negroes were his own property, lawfully acquired, and no proof to the contrary could be adduced, he was acquitted. The law demands, that in all doubtful claims to the property of slaves, the labor of proof shall rest on the claimant, and as the captain could produce no such proof, the negroes were detained by the court, although he was permitted to escape. Through the humanity of some of the active members of the Colonization Society, these negroes were provided for, by being distributed among several families in the neighborhood of Baltimore, to remain till they should learn the language, and be able to express their wishes in regard to their future destination.

Fortunately, about this time, a young African by the name of Wilkinson, a native of the Susoo country on the Rio Pongas, arrived in Baltimore. Some years ago a chief of the Susoos intrusted two of his sons to the care of the captain of a French vessel trading in the Rio Pongas, who promised to take them to the West Indies, have them educated, and return them at the end of four years. When the stipulated time had gone by, and nothing was heard of the boys, Wilkinson was despatched to the West Indies to search them out. He succeeded in finding them, but had the mortification to learn, that the treacherous captain had not been true

to his word; he had deserted the boys, and they were turned over to work with the slaves. Wilkinson recovered them, however, without difficulty, sent them to their father, and came himself to Baltimore to take passage home in the colonization packet. He had already been in England, and spoke our language with fluency.

Soon after his arrival he visited some of the recaptured Africans just mentioned, and discovered that they came from the region bordering on his own country, and spoke a dialect, which he well understood, although it was not his native Susoo tongue. They were overjoyed at seeing a person with whom they could converse, but were incredulous when he told them, that they were free, and might return home if they chose. They said he was deceiving them, that they knew they were slaves, and should never again see their native land, their relatives, and friends. So thoroughly were they impressed with the melancholy conviction of being in slavery, that no protestations on his part could make them believe in his entire sincerity. They exclaimed with raptures at the thought of freedom, and of going back to Africa, but would not hope that such a dream could ever be realized.

The situation of these persons was made known by the Colonization Society to the President of the United States, who said, that if proper certificates were given of their desire to return, the government would pay the expense of transportation. The navy agent at Baltimore was ordered to have them examined. They were brought together for this purpose, and as the examination could only be carried on through Wilkinson as interpreter, he gave his testimony under oath. We shall speak of this interesting examination nearly in the words of Mr. Coale, Secretary of the Baltimore Auxiliary Society, who was

present, and took an account of the proceedings in writing.

The general question was put to them severally, whether they wished to remain in this country as freemen, or be sent to Mesurado, and thence, if practicable, to their homes? Dowrey was the first, who was called to answer. He was a chief in his own country, of whom Wilkinson had some knowledge. He replied, 'I wish to go home, I wish to see my father, my wife, and children, I have been at Mesurado, I live but three day's walk from that place.' Barterou answered, 'Let me go home, I have a wife. I have two children, I live a mornings' walk from Dowrey.' The next person called was Mousah, the son of a highly respectable chief, with whom Wilkinson was personally acquainted. He had been living with general Harper, and when asked if he was not disposed to remain, and be instructed, and go home hereafter and teach his countrymen, he replied, 'Gen. Harper is a good man, he will give me clothes and food, and be kind to me, but he cannot give me my wife and children.' When the general question was put to Cubangerie, he replied, 'Why do you ask me over and over? Do you not know that nothing is so dear as a man's home? I am so rejoiced at the thought of returning, that I want words to express my thanks.' Mazzey said; 'My mother is living, my father is living, I have two sisters, I shall be grateful to those who send me to my family and friends.' The answer of Fanghah was, 'I shall be joyful to go home, I have a father, mother, wife, sister, & three children, to meet me in my own country.' Corree said, that all he desired was to be landed in Africa, and he would soon find his way home. Banhah made nearly the same reply.

After these eight persons were examined, they expressed great anxiety to be joined by two of their compan-

ions not present. These had been placed with a man, who, it seems, was unwilling to part with them, and had reported that they wished to remain. This proved to be a false pretence, set up with a view to profit by the labor of the negroes, and whatever may be the power of the law in such a case, it will be difficult to make it appear in the eye of justice in any better light, than the crime of being engaged in the slave trade. A writ on a fictitious suit was taken out against the negroes, and they were thus released from thralldom, & brought to the place of examination. When they arrived their companions sprang with ecstasies to meet them, embracing them again and again, caught them in their arms, raised them from the ground, and continued for half an hour at intervals to embrace and shake them by the hand. Nothing could exceed their joy when told that they were free, & would sail in a day or two for Africa.

These ten persons, thus providentially rescued from perpetual slavery, and made happy in the anticipation of again beholding their native land, and of carrying gladness to many a weeping discorsolate heart, owed their deliverance chiefly to the Colonization Society. They have gone home to prove to their countrymen and friends, that white men are not all barbarians, traffickers in human flesh and artificers of human misery, but that the flame of benevolent feeling may sometimes kindle and burn, even in the breasts of this portion of their race, whom they had hitherto known only as the catchers of their own species, and workers in crime. We know not the springs of other men's joys, but as for ourselves, call it weakness, or enthusiasm, or what you will, we frankly confess, that the heartfelt delight of having been instrumental in restoring these men to freedom and happiness, would have been to us a double compensation for all the em-

barrassments, rebuffs, and obstacles, numerous and severe as they have been, which the members of the Society have thus far experienced. Had they brought to pass from the beginning only this one deed, we would lift up our voice in praise of their noble achievement, and say they had been blessed with a good reward. These rescued Africans, full of gratitude for their deliverers, sailed with Wilkinson in the *Fidelity* for Mesurado, in the month of October last. Dr. Ayres had directions to send them home as soon as they arrived. One boy still remains. He spoke a different language from any of the others, and could not be understood by them. He will doubtless be returned, when he shall have learnt our language sufficiently to make known his wishes.

#### MIRZA MAHOMED ALI.

We published some weeks since a brief account of the conversion, of a learned Persian, of considerable family, thro' the labors of the Scotch Missionaries at Astrachan. It will be seen from what follows that he has not escaped, in embracing the Gospel, the persecution which is promised to every person who espouses it;—"In the world ye shall have tribulation, but be of good cheer, I have overcome the world." The change in his opinion was gradual and resulted from a studious examination of the subject. The following particulars are from the *London Missionary Magazine* for November.

"Upon inquiring of Mahomed Ali as to the state of his mind during the time he had been confined by his father, he said that it was the most peaceful and happy state, notwithstanding all the wrangling and abuse to which he had been exposed; that his tongue was quite tired by the perpetual discussions which he was obliged to enter into with crowds of Persians, who visited at his father's—that God had indeed been a month and wisdom to him; for that upon every occasion he had been able to give them such

answers, as they could neither gain-say nor resist; so that the father declared to his son, 'the devil has more power over you than even the Englishmen have; for if they were to preach and argue as you do, all the town would renounce our prophet and become Christians.' The meekness with which he was able to bear their ill usage, strikingly exhibited the deep influence which his Christian belief exercised over his heart. One man called upon him for the purpose of arguing with him, and after giving him many bad names began to pray to that God who is neither begotten, nor begets, (this is one of the distinctive titles of God by Mahommedans,) that before this week was ended, he would show his just displeasure against this apostate, by causing him to die. After he had finished, M. Ali said, You have now prayed for me, I shall pray for you—and raising his hands and his eyes to heaven, he entreated that God in his mercy would lead this man into the true way of salvation, and deliver his soul from the pains of hell. After he was done, he added, You have called me by many hard names, and you know that if you had done so a few weeks ago I would have broken your mouth for it. But now they produce no such irritable feelings; I am able to bear them all. We have no doubt that the meekness he has all along displayed will make a strong impression upon the minds of those who have had intercourse with him. When he came to us, he said his head was still painful from the blows he had received from his father; and added, 'I have suffered much since I saw you, but Christ suffered much more.'

#### KING RIHORIHO.

The missionaries at the Sandwich Island have been endeavoring to instruct King Rihoriho in the first principles of geography and astronomy.

They found some difficulty in reconciling him to the globular form of the earth. He had conceived, with the ancients, that the earth was an extended plan, that the sun, moon and stars moved round it every day. He, at first, supposed that such a revolution of the earth as is represented in the Copernican system, must derange and scatter every moveable substance on the surface; but when he began to see the evidence of the earth's globular figure, and of its diurnal motion, he appeared to be gratified; but said pleasantly to his people, "Take care of your calabashes as the earth turns over."  
*N. Y. Observer.*

#### BOWLING-GREEN, (Ky.) Nov. 20.

##### INDIAN ANTIQUITIES.

General Covington has handed us some specimens of Indian Antiquities which he has discovered at his Salt Works on Drake's Creek, twelve miles from Bowling-green. As his hands were digging away the earth for some purpose, a few days ago, they came to numerous fragments of salt boilers, with the remains of furnaces, great quantities of cinders, coals, &c. There was every indication that our predecessors used the spot for the same purpose for which the General is now using it. Among the specimens which he brought us, are two pieces of the boilers. They are made of clay, mixed with a shining substance, not unlike the composition of common crucibles as hard as our best potter's ware, about a quarter of an inch thick, and from the curve of the pieces we would judge that the vessels were from two and a half to three feet in diameter, with flat bottoms. The ashes, in vast beds, have turned to a stony substance, resembling pumice stone. The general intends further excavating the place, and examining the whole extent of this ancient salt manufactory. He informs us that trees of

the largest dimensions grow upon the spot.

John vi. 10. *And Jesus said, make the men sit down; now there was much grass in the place.*—"Our route continued to lead us through a country generally mountainous; and when we were within five miles of Tiberias, we visited the spot where our Saviour is said to have delivered his sermon on the mount. There is a granite rock rising four feet above the summit of a slooping hill, against which tradition asserts that he spoke. If it be true, he must have faced the north, with ancient Bethulia towering on an opposite mountain; and to the East he commanded a beautiful prospect of the Galilean sea, and the mountains which environ it. From the west and south the ground descends as far as the rock, with so gentle an inclination as to be almost a plain and there is much grass in the place; so much so, that it is to the neighborhood of this very spot that the modern Pachas of Acre annually send their horses to graze."

#### THE IRISH.

Extract of a letter from a highly respectable gentleman in London, to his friend in this city, dated Nov. 13, 1823.

*Phil. Recorder.*

"An effort is now making by the British Foreign and Bible Society to excite a greater attention to the Scriptures amongst the lower class of Irish, and for this purpose a large edition in the Irish language and character is about to be printed. A society has been lately formed, in Dublin, for the support of readers of the Scriptures throughout the country; and about twenty persons are employed already in visiting the cottages of the poor for this purpose, with very encouraging success: every thing is conducted in a quiet, unobtrusive way, under the patronage of men of rank, who feel,

that this is the only likely method of raising the moral character of their country."

#### AMERICAN EDUCATION SOCIETY.

*Watchfulness of the Directors.*—A report reached the Directors at the quarterly meeting in Oct. that some of the Beneficiaries in William's College were extravagant. As it could not be ascertained immediately, against whom the accusation was made, the directors appointed a committee to write to the President and ascertain the grounds of the report, and in the mean time suspended all the Beneficiaries at that College till the necessary information should be obtained; at the same time assuring the President, that those who were not culpable should receive a double appropriation at the next quarterly meeting. Tho' this measure might appear, at first, severe in its operation, still it must be manifest, on reflection, that the worthy Beneficiaries would not ultimately suffer, and that to the Society, such vigilance and promptitude on the part of the Directors, is most advantageous.

*Boston Rec.*

#### GRAND IMPROVEMENT IN EDUCATION

The Governor of South Carolina, in his late message to the Legislature, has suggested a grand improvement in education. "Our Constitution," he says, "tolerates all religions, and legalizes none; and if that section which precludes those who have the care of souls from legislation is wise, it is equally important that they should not be placed where any particular creed or belief will be instilled into the minds of the rising generation;" that is, as we infer from the context, *Clergymen ought not to be allowed to preside over our Colleges, or to hold any office appertaining to the instruction of youth*; because, as they generally have fixed opinions on the subject of religion, there is danger that they

will instil them into the minds of the rising generation, to the great detriment of free inquiry, and the rights of private judgment!

Who can resist the force of this reasoning, and who can deny that it is applicable, not merely to clergymen, but to all men who have made up their minds on any subject, whether it be religion, philosophy, or politics? for politicians, philosophers, and men of all professions, have their creeds as well as theologians; and the governor will perceive, therefore, on a moment's reflection, that in order to do justice to his own views, he should have said, "Free inquiry demands, that no man who has a settled opinion on any subject should be employed in the education of youth." *Observer.*

#### THE HIGH SCHOOL AT SCIO,

Before its late destruction, was perhaps equal to any seminary of learning in the U. States of America. Four hundred pupils resorted to it, from various parts of Greece. Instruction in the highest branches was given by twenty teachers, most of whom had been educated at Paris, in Italy, and in Germany. The most popular text-books in the sciences, in the morals and metaphysics, were translated from English, French, German, and Italian, and made the basis of their instruction. A library of 10,000 volumes had already been collected, and a considerable sum was annually appropriated to its increase by the liberal Sciotes; at whose expense the last six volumes of the Grecian classics were published at Paris. In addition to all these means of education at home, a large number of young men were annually sent to the German, Italian, and French universities, to receive the best education which those seminaries could furnish. These are all facts, of many of which we have personal knowledge; and

they prove, we think, an attention to education, which justly entitles the Greeks to our sympathy as a civilized people. *N. A. Review.*

#### PROVIDENT SOCIETY.

It is with more than ordinary pleasure that we notice in the Christian Gazette that a large and highly respectable meeting of the citizens of Philadelphia, convened for the purpose of taking into consideration the alarming increase of pauperism—the distressed state of numerous estimable individuals, destitute of employment—and the best means of remedying these evils.

The Right Rev. WILLIAM WHITE, D. D. was called to the chair—and MATHEW CAREY, appointed secretary.

The meeting was opened by an eloquent address from the Rev. Mr. Allen, who detailed a number of very interesting facts occurring in this country, and in Europe, to prove the necessity of adopting some efficient system to prevent the growth of pauperism, and the important benefits which have resulted from such systems, wherever they had a fair trial.

The following preamble was offered to the meeting, by the Rev. Mr. Allen, read, and unanimously adopted:

"Whatsoever ye would that men should do to you, do ye even so to them," is an injunction of our Redeemer, which we feel demands peculiar attention—and when we cast an eye on the state of the poor around us, we discover a loud call for immediate effort. We see a host crowding our Alms House and traversing our streets, who claim the deepest commiseration. They are becoming familiar with idleness and vice. They are increasing in number. The taxes for their support are growing greater every year, and they are every year striking into a state of confirmed dependence. The habit of indiscriminate charity increases the existing

evil. Too often it fosters intemperance, and while the industrious poor are forgotten, the bold and clamorous are made more improvident. While, therefore, we know that suffering indigence is to be relieved, we also know that obedience to the golden rule, requires the selection of the best mode of relief.—The mode appears to us to be employment. All are bound to labor. He who is supported in idleness is supported in iniquity, while he who properly exerts the powers a gracious God has given him, raises in the scale of morals. We feel then that the poor should be furnished with work.

This cannot be obtained in sufficient quantity through the ordinary channels, especially during the inclement season of the year. It is, therefore, the part of benevolence to provide it. A proper depot of labor to which the attention of all who apply for charity might be directed, with the certainty of obtaining employment, would, we are well convinced, restrain indiscriminate charity, lessen the amount of pauperism, and raise the character of our city poor. Those who really deserve aid would thankfully embrace it through the medium of their own exertions: imposters would be found out; intemperance would be discouraged; and one great means of corrupting the young would be destroyed. Such a depot would prove a refuge also to juvenile offenders, who now come out of our jails, only to return to them. It would furnish the destitute stranger with means of immediate support.—Temptation to dishonesty would be lessened by it.—Children, now worse than drones, would be taught to maintain their parents; and all classes of the poor would be elevated to a path which they might soon traverse, to comfort and even independence.

By furnishing employment to those who are able to labor, the sick and

decried may be materially assisted; for, not only will their prospect of aid from their own relatives be increased; the hand of gratuitous benevolence will be left more free to supply them. By a judicious appointment of wages, all danger of the industrious becoming a burden can be entirely removed.

Robert Raleston, Esq. presented the draft of a constitution, which was debated by paragraphs and adopted.

Officers were elected and the following committee appointed, viz. the Rev. Mr. Allen, the Rev. Dr. Janeway, and Mr. M. Carey, to prepare an Address to the citizens, on the nature and objects of the Society.

#### "YOUNG NEGROES FOR SALE."

Such is the head of an advertisement in the Norfolk Beacon, and the advertiser, George Esher, goes on to state that on a certain day, at 11 o'clock, he will sell two negro children, twins, *three weeks old*. Humane people at the North would not take calves from their dams, and sell them at that tender age. Feelings of humanity, however, must not be indulged in these halcyon days, lest we should be charged with sectional views!

(N. Y. Com. Adv.)

#### THE AMERICAN NAVY.

It consists at this time, according to the Report of the Secretary of the Navy, of seven ships of 74 guns each; five frigates of 44 guns, and three of 26 guns; 4 sloops of war of 18 guns; two corvettes of 24 guns; four schooners of 12 guns; one brig of 12 guns; eight schooners of smaller size; several gun-boats, and the Fulton steam frigate. There are now building ten 74 gun ships, of which five are nearly finished.

Sympathy of taste is a pleasing attraction. But congeniality of principles is the cement of souls.

**CARLISLE, FEBRUARY 6.***Presbyterian Church, Harrisburg.*

On Sunday last, the 1st instant, the sacrament of the Lord's Supper was administered in the above church, under the pastoral care of the Rev. W. R. Dewitt, at which time eighteen persons came forward for the first time, and partook of the ordinance.

*Revival of Religion.*—We observe by an extract of a letter published in the papers, that a revival of religion has lately commenced in Washington, Pa. under the ministrations of the Rev. J. B. Patterson. "Several quite lately, (says the letter,) have obtained a hope in Christ."

**REVIVAL.**

By a letter from Guilford, N. J. we learn that there is a glorious work going on in Sidney, a town adjoining. The Lord appears to be pouring out his Spirit in copious effusions. Many are anxiously inquiring. The number of converts is about twenty, and the work is still progressing.

*Christian Gazette*

**SUMMARY.**

*The Portland Society for promoting christianity among the Jews.*—The first annual report of this society was read on the 14th of Jan. last. It has been in existence one year, and has 75 members, seven of whom have become life members by paying \$20 each. The amount of money received into the treasury the past year is \$473.02; \$200 of which was a donation from a female society of that place.

*Education Society of Pittsburg, Pa.*, was organized in Feb. 1822. It now consists of 88 members, who contribute annually to its funds, \$5 each. The society has had one beneficiary under its care, who has completed his collegiate education, and is now pursuing his studies in the Theological Seminary at Princeton. The society has expended in his education \$226.79 cents.

*Reformation in Boston.*—A Society entitled the Penitent Female Refuge, has existed in Boston for 3 years whose aim has been to protect the repenting unfortunate females of that city. How far their exertions have prompted the city government to diligence in this respect is not known; it has however, with a strong hand, taken hold of the evil; and there has been, for three months past, more than sixty and sometimes more than ninety abandoned Females in the city Jail.

*Seamen.*—It has been recommended by the Board of managers of the New-York Bethel Union, that a savings' bank, expressly and exclusively for seamen be established, and that a small but well selected library be considered by ship owners as a part of the necessary out-fit of every vessel.

*Young Men's Education Society of Boston*, composed of young men under 35 years of age, has been in operation for 5 years, during which time it has paid into the Treasury of the American Education Society more than \$3,500; and in other respects assisted



the parent institution very importantly. In its zeal for the cause, it has invariably endeavored to excite a general interest on its behalf, by printing and circulating its reports and other interesting information within its reach;—by having at each of its anniversaries, sermons preached, which they caused to be printed and circulated; communicating numerous facts to the public in this way.

*Ordination.*—The Rev. *Ebenezer Newell*, was ordained pastor of the Congregational Church and society in Oxford, Mass., on the 17th Dec. last. The services performed on the occasion were solemn and interesting.

*Receipts for Princeton.*—The Treasurer of the general Assembly of the Presbyterian Church, acknowledges the receipt of \$943 in the month of Dec. for the Theological Seminary at Princeton.

The number of Students in this seminary, as appears from the last Catalogue, is,—first class 27, second class 39, third class 47—total 113.

*Crawford County, Pa. Education Societies.*—In this county, where Alleghany College is located, there are no less than 12 Education Societies, auxiliary to the Presbyterian Education Society; the avails of their annual contributions are appropriated to the formation of a fund, to assist the indigent and meritorious students of that College, in getting an education

*Com. Hull* has ordered a library of 1000 vols. for the use of his crew, preparatory to a long and distant voyage.

For the Religious Miscellany.  
REVIVALS IN COLLEGES.

Those special seasons of excitement, usually termed revivals of religion, must be viewed with deep-felt interest by every individual, whose mind is tenderly alive to the worth, and the welfare of immortal souls. When we survey the heavens above us, and contemplate the grandeur of the planetary system, we behold portrayed in striking splendor, the marks of the power and wisdom of the creator; when we cast our eyes abroad upon the earth, many and marvellous tokens of His goodness present themselves to our view; but when we approach the spot where He is present as the God of grace; present with his saints in prayer, interceding with tears and entreaties for perishing souls; present with his messengers pleading with men, and warning them to flee from the wrath to come; present by his spirit with the sinner, aroused, arrested, and asking with trembling, "what must I do to be saved;" what strange sights break upon our view? We pause, we ponder, and are ready to make the silent but solemn inquiry, "is not this the gate of heaven?" Yes, the place where the stately step-pings of our God are seen in his sanctuary, is dear to the christian's heart. It is dear to the church on earth. It is dear to the inhabitants of the celestial world; the ministering spirits hover around it; and as they bear to the mansions of bliss the news of a sinner saved, the seraph strikes his harp anew, and all heaven is filled with joy. In reverting to the recent revivals with which many of our churches have been visited, it is pleasing to observe that in almost every instance, their causes and their consequences can be traced to the prayers and the efforts of God's own people.

Oh! has it been, that the tears shed in secret, over the wastes of Zion, and the earnest wrestling of those

whose sighs, and whose prayers prevented the midnight watches, have opened the windows of heaven, and brought from on high salvation to many. These facts are fraught with encouragement, and present to the christian, the grand means of drawing from the river of life, streams to gladden the city of our God. But whilst christians have the privilege to pray for the special out-pourings of the Spirit upon mankind in general, they should pre-eminently improve that important privilege on behalf of those who are destined, in after life, to exert a wide and salutary influence upon human society. It is to be feared that our colleges are lamentable neglected in this particular. It is to be feared too few remember them at the throne of grace; and why; is it that they bear no relation to the church? No. Let christians ponder well the fact that to these seats of science the church is indebted for her brightest lights, her ablest defenders.

That special prayer should be made for revivals in colleges, we have both precept, promise, and precedent. We are commanded to pray that laborers be sent into the vineyard. From whence are those laborers to come? unless from those nurseries of learning, where the treasures of wisdom are unfolded, and the youthful mind imbibes the elements of knowledge. But mere mental endowment is not the only prerequisite for the ministerial office. Piety warm and energetic, constitutes the distinguishing characteristic of the faithful minister; and this is not of men, but from God. Therefore, since the vineyard of the Lord must be supplied with her laborers from literary institutions, and since it is the prerogative of Jehovah to prepare them for the work, christians have a warrant to pray that God would cast salt into these fountains, and thus make them to be lasting blessings to the church, and the world. Again,—A special promise is made to

special prayer. Where but two on earth agree with respect to a specific benefit, & in the faith of the promise ask it of God; they have the assurance of Him that changeth not, it shall be given them.

Would christians, therefore, feel the importance of the out-pourings of the Spirit upon colleges, and present them in the arms of their faith before the throne of the Most High; their prayers would ascend as a sweet smelling incense, and the command would go forth, let these dry bones live. But in addition to a positive precept and promise, the people of God have facts to encourage their faith, and incite them to duty. Revivals have taken place in colleges. In answer to prayer, showers of grace have descended upon these gardens of literature, whose genial influence has caused many a tender plant to bloom, and blossom, and bring forth fruit unto eternal life. Now, if one college has thus been visited by a special season of religious excitement, why should not all? Let the lovers of Zion, therefore, prize their privilege; and whilst surveying those wide wastes of moral desolation, which cover the fairest portion of our globe, they must exclaim with a sigh, "truly the harvest is great," let them offer up their unintermitting, fervent, importunate prayers, that God would pour out his spirit, and thus prepare an abundant supply of laborers for his spiritual vineyard.

MENTOR.

*For the Miscellany.*

#### SYSTEMATIC CHARITY.

There are doubtless, at the present day, many simple means adopted, by those who contribute to the promotion of the cause of benevolence, in enabling them to do so. It is very desirable that this plan should be more generally pursued. Were it, we should soon cease to hear from the benevolent institutions of our day, pressing calls for assistance; but on the contrary,

would find more done with less cause of murmuring at the uncharitableness of Christians.

I lately noticed in a number of a Boston paper, that a person had for a number of years past, afforded considerable aid to the American Education Society, thro' systematic means. He lately transmitted upwards of twenty-six dollars,—“the amount arising from the percentage of a business devoted to religious charity of the year 1823,” to be added to the fund of the Society.

Numerous are the ways in which the community *could*, without feeling any inconvenience in so doing, contribute to institutions calculated to secure the spread of the Gospel.—The farmer could have his missionary field, (a small portion of his land,) set apart for objects of benevolence; reserving its products for sacred purposes. The spot thus dedicated to the spread of the Gospel, might be cultivated in his leisure moments. With what feelings would such a spot be cultivated? The cultivator could have no idea of the vast good his labors might secure.

The merchant might devote some particular article of Merchandize, the profits on the sale of which should be sacred to some good cause.

The Doctor, (as has been done,) might reserve for benevolent purposes, his Sunday practice.

And let our fashionable community follow the example set them, by those in Malta,—curtail the expences of their Tea Parties, &c., and appropriate the amount thus saved, to charitable purposes. This plan, if generally pursued, would afford to benevolent institutions, very great aid. With what feelings, let us again ask, would such plans be prosecuted? Who knows but the observance of these, and similar ones, would be the means of bringing some souls from nature's darkness into God's marvellous light?

An annual contribution of \$12 to the United Foreign Missionary Society for four years, will secure the education of a heathen youth, who would probably, afterwards preach salvation to his perishing brethren. Every cent contributed to the American Tract Society, puts into perpetual circulation, ten pages of tracts filled with evangelical truth,—which, with God's blessing upon them might convert many souls to a knowledge of the Saviour. If \$12 in this way were annually expended by one individual, he would, in ten years, give circulation to 120,000 pages. A piece of ground which would produce twelve bushels of wheat, at the present price, would be adequate to secure this amount; & very little attention to the other ways proposed above, would insure that sum.—Why should the people of Pennsylvania slumber; while many of those in the neighboring states are doing wonders? They are not less able; why should they be less willing?

H.

#### SABBATH SCHOOLS.

Testimony of the Governor of the State of New-York, in his late Message to the Legislature, in favor of Sabbath Schools:—

“The advantages afforded in the establishment of common schools, have been embraced in almost every part of the state, and independent of many charitable institutions, meritorious citizens have, in many places, extended their benevolence to the children of indigent parents, by the means of Sunday Schools; and the adoption of those humane and truly laudable measures, has induced numbers to exchange their accustomed habits of indolence and dissipation on that day, for the more profitable pursuit of obtaining a common education. The prevalence of such enlightened sentiments and generous feelings, will essentially contribute to secure to the

public, the benefits of the talents of many useful and virtuous members of society, otherwise allowed to remain in obscurity, and will have a direct tendency to afford permanent and substantial advantages to government, where the sovereignty rests altogether with the people."

**ANECDOTE.**—The British infidel-Hume, was desired by a lady at Bath to declare upon his honor whether he would chose his own confidential domestics from his own class of infidels, or from the class of Christians? After some deep embarrassment, he frankly declared in favor of the latter. The British infidels generally, if not universally, decided that the Bible was the best system of morality in the world.

#### THE FEMALE PILGRIM

*By a Young Lady of Connecticut.*

WHITHER goest thou pilgrim stranger,  
Passing through this darksome vale;  
Know'st thou not 'tis full of danger,  
And will not thy courage fail?

Pilgrim, thou dost justly call me,  
Wand'ring o'er this waste so wide;  
If a guardian power befriend thee,  
'Tis unseen by mortal eyes.

Yes, unseen, but still believe me,  
Such a guide my steps attend;  
He'll in ev'ry strait relieve me,  
He from ev'ry harm defend.

Pilgrim, see that stream before thee,  
Darkly winding through the vale;  
Should its deadly waves roll o'er thee,  
• Would not then thy courage fail?

Not that stream has nothing frightful;  
To its brink my steps I'll bend;  
Thence to plunge will be delightful,  
Then my pilgrimage will end.

While I gaz'd with speed surprising,  
Down the stream she pluged from sight;  
Gazing still, I saw her raising,  
Like an angel cloth'd with light.

**ERRATUM.**—In the 12th page, and 13th line from the bottom, in the Report of the Harrisburg Bible Society, for "*three hundred and eighty-eight dollars,*" read three dollars eighty-eight cents. *Rel. Visitor.*

In making extracts from the above report the same error was introduced into the Miscellany, (page 26,—1st column, 8 lines from the bottom,) which our readers will please to correct.

#### OBITUARY.

**DIED.**—On the 22d instant in Waynesburg, after a lingering illness, which she bore with the fortitude and resignation of a christian, Mrs. ELIZABETH, consort of Mr. John Stoner.—In the death of this amiable woman, an affectionate husband and a numerous family of small children, have sustained an irreparable loss, and society has been deprived of one of its chiefest ornaments. May those social and domestic virtues which shone, with such peculiar lustre, in her whole deportment, be long remembered, admired and imitated.

#### NOTICES.

The Board of Trustees of Dickenson College will meet on Monday the 9th of Feb. at 2 o'clock in the County Hall.

*J. Hamilton, Sec.*

Feb. 5.

A meeting of the Board of Managers of the Cumberland County Bible Society is to be held on Wednesday next, the 11th inst. at 2 o'clock, P. M. at the house of Dr. Wm. C. Chambers. Members are requested to be punctual to the hour of meeting.  
Carlisle, Feb. 5.

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Those who do not particularly specify the time for which they subscribe; will be considered and held as yearly subscribers.

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh"

No. 4.

CARLISLE, FEBRUARY 13, 1824.

Vol. III.

## SKETCH OF THE MISSIONS OF THE UNITED BRETHREN.

*Written by the Poet Montgomery.*

(Concluded from p. 34)

In 1734 some Brethren went among the Indians of N. America. Their labors, their trials, their sufferings, & their success, were extraordinary even in missionary history. Many thousands of these roving and turbulent savages, of all others perhaps the most haughty & untractable were converted from the error of their ways & adorned the doctrine of God their Saviour, both in their lives and by their deaths. On one occasion, ninety-six men, women, and children being treacherously made prisoners by white banditti and marched away from their peaceful habitations and beloved teachers, were scalped and tomahawked in cold blood; and, according to the testimony of their murderers, with their latest breath gave affecting evidence of their faith. At another time eleven Missionaries, male and female, were burnt alive in their dwellings, or massacred and thrown back into the flames, in attempting to escape, by a troop of Indians in the French service.\* In the

\* Some particulars of this tragical scene, were related by a sister who was almost miraculously preserved.—A cruel Indian war, occasioned by the contest between the English and French, had broken out, spreading terror and confusion through the whole country "Late in the evening of the 24th of November, 1755, while the missionaries were at supper, their attention was suddenly roused by the continual barking of dogs, which was followed by the report of a gun. On opening the door of the mission-house, they observed a party of hostile Indians standing before the house, with their pieces pointed towards the door. On its being opened they immediately fired, and Martin Nitschman was killed on the spot. His wife and some others were wounded, but ran up stairs into the garret, and bar-

ricaded the door with bedsteads. Hither the savages pursued them; but not being able to force open the door, they set fire to the house, which was soon enveloped in flames. Brother Fabricius, in attempting to make his escape, was perceived by the Indians, and instantly wounded by two balls. They then seized him, and having dispatched him with their hatchets, took his scalp & left him dead on the ground. Eleven persons belonging to the Mission were burnt alive, among whom was a child only fifteen months old. Sister Senseman, already surrounded by the flames, was heard to exclaim, "'Tis all well, dear Saviour; I expected nothing else." The murderers now set fire to the barns and stables, by which all the corn, hay, and cattle were consumed, and having made a hearty meal, departed.

In no instance did the word of salvation reach the consciences of the wild Indians with greater power, or more strikingly display its saving efficacy, than in the case of Tschoop. Before his conversion he was distinguished by every act of outrage and sin, and had even crippled himself by his debaucheries; but now the lion was tamed, and the slave of sin and the devil became the child of God, and a preacher of righteousness to his countrymen. The account he once gave of his conversion, will best elucidate the striking change wrought in him. 'Brethren,' said he, 'I have been a heathen, & have grown old amongst them; therefore, I know how heathens think. Once a preacher came, and be-

ried the door with bedsteads. Hither the savages pursued them; but not being able to force open the door, they set fire to the house, which was soon enveloped in flames. Brother Fabricius, in attempting to make his escape, was perceived by the Indians, and instantly wounded by two balls. They then seized him, and having dispatched him with their hatchets, took his scalp & left him dead on the ground. Eleven persons belonging to the Mission were burnt alive, among whom was a child only fifteen months old. Sister Senseman, already surrounded by the flames, was heard to exclaim, "'Tis all well, dear Saviour; I expected nothing else." The murderers now set fire to the barns and stables, by which all the corn, hay, and cattle were consumed, and having made a hearty meal, departed.

gan to explain to us that there was a God. We answered, dost thou think us so ignorant as not to know that? Return to the place from whence thou camest. Then, again, another preacher came, and said, You must not get drunk, nor steal, nor lie, &c. We answered, Thou fool, dost thou think us ignorant of this? Learn first thyself, and then teach the people to whom thou belongest to leave off these things: for who steal, lie, or are more drunken than thine own people? And thus we dismissed him. After some time, Brother Rauch came into my hut sat down, and spoke nearly as follows:—I am come to you in the name of the Lord of heaven and of earth: he sends to let you know that he will make you happy, and deliver you from the misery in which you lie at present. For this end he became a man, gave his life a ransom, and shed his blood for sinners, &c.? When he had finished his discourse, he lay down, fatigued with his journey, and fell into a sound sleep. I thought, what kind of man is this? There he lies and sleeps: I might kill him and throw him into the wood, and who would regard it? But this gives him no concern: however, I could not forget his words; they constantly recurred to my mind. Even, when asleep, I dreamt of the blood of Christ shed for us. I found this to be widely different from any thing I had heard before, and I interpreted Rauch's words to the other Indians. Thus, through the grace of God, an awakening commenced among us. I say, therefore, brethren, preach Christ our Saviour, and his sufferings and death, if you would wish your word to gain entrance among the heathen.'

In 1737, George Schmidt settled in South Africa, and built himself a hut, and cleared a piece of ground near Serjeant's River. Finding it impossible to learn the Hottentot language, he sat resolutely upon the task

of teaching the barbarians his own. He soon so won the affections of these rude people, that many became scholars, and made proficiency in learning the scriptures. In the course of seven years he baptized seven persons, who gave proof of their change of heart and life. But owing to some difficulties that arose at that period, he went to Europe to obtain assistance, and to procure powers from the Dutch Government to pursue his peaceful ministry. These were denied, and he was never permitted to go back to the colony. His heart, however, was among his Hottentots till the hour of his death: he was wont to consecrate a part of every day to secret intercession with the Lord in their behalf, and it is recorded, that he was at length found a corpse in the performance of this duty. Meanwhile, though his scholars and converts kept together for some time, expecting his return, they were in the sequel lost among their countrymen; and during fifty years, according to human apprehensions, his labors seemed to have been in vain, and his prayers unanswered. But at the end of that interval, the Brethren were enabled to send three men of like spirit with George Schmidt, to the Cape of Good Hope, with the permission of the Dutch Government. They found the spot which he had cultivated: the ruins of his hut were yet visible, but his garden was run to waste, and the whole valley was such a haunt of wild beasts, that it was called Bavians' Kloof (Baboons' Glen.) The New Missionaries, however, took possession of it, expelled these intruders, gathered the Hottentots to hear the word of God, and taught their children to read it, under the shade of a magnificent pear tree, planted by their predecessor, which was still in full vigor and bearing. But this tree and its fruit were not all that remained of the good man's labors—an aged blind woman who had

been one of his converts, being traced out, produced a Dutch Testament, which he had given her when he left Africa, and which she kept as her greatest treasure, carefully wrapt up in two sheep skins. A young Hottentot woman was in the habit of reading occasionally from this book to her; & this young woman became one of the earliest converts of the three Brethren. In that place (since called Gnadenhal) there is now a flourishing congregation of Hottentots, and at a considerable distance another, (Groenekloof,) which is also greatly prospering.

A third Settlement has been lately begun, under the encouragement of the British government, on the White River, near the borders of Caffraria. The afflictive disaster that befell this settlement, in its destruction by a horde of Caffre savages, is well known to those who are at all acquainted with the progress of the Brethren's Missions. By the return of peace, the Brethren have been enabled to resume their post; but the devastation was so complete, that much greater expense and labor will be required to re-establish the settlement than was necessary at its first formation. Its inhabitants are increasing, and it is beginning to assume the beautiful appearance of the two former stations, which according to the testimony of both friends and enemies to Missionary exertions, are like the garden of the Lord in the midst of the wilderness—the Hottentots themselves being as much changed in their habits, manners, and minds, as the face of their country has been improved by industry and skill. The change which has taken place in their hearts the eye of God alone can see in all its aspects, and contemplate in all its issues; but it is sufficiently obvious to all, that the love of Christ has subdued their natural character, and has brought their affections and their un-

derstandings into obedience to himself.

#### BRIEF VIEW OF MISSIONS

Under the care of the United Foreign Missionary Society.

*From the American Missionary Register for January 1822.*

The society was instituted in July, 1817, under the patronage of the General Assembly of the Presbyterian Church, and the General Synods of the Reformed Dutch, and Associate Reformed Churches.

Communications from individuals or societies out of the United States, should be addressed to the Rev. John Knox, Secretary for Foreign Correspondence, New-York.

All communications relating to the general concerns of the society, and to the American Missionary Register, should be addressed to Zechariah Lewis, Domestic Secretary and Editor, No. 38 Broad-st. New-York.

All letters relating to the pecuniary concerns of the Society should be addressed to Moses Allen, Treasurer, No. 18, Wall-st. New-York.

#### 1. Union Mission.

Commenced in 1820.—Situated on the West Bank of Grand River, about twenty-five miles north of its entrance into the Arkansaw, and about seven hundred miles above the junction of the Arkansaw and the Mississippi.

Rev. William F. Vail and Rev. Epaphras Chapman, Missionaries; Marcus Palmer, Physician and Surgeon; and Messrs. William C. Requa, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, & George Requa, Assistant Missionaries. There is a school at this station of thirteen Indian children, who live in the mission family.

#### 2. Great Osage Mission.

Commenced in 1821.—Situated on the North Bank of the Marias de Cein about six miles above its entrance into the Osage River, and about 80 miles miles S. W. of Fort Osage.

Rev. Nathaniel B. Dodge, Rev. Benton Pixley, and Rev. William B. Montgomery, Missionaries; William N. Belcher, Physician and

Surgeon; and Messrs. Daniel H. Austin, Samuel Newton, Samuel B. Bright, Otis Sprague, and Amassa Jones, Assistant Missionaries. At this station there is a school of fifteen Indian children, living in the family.

### 3. *Tuscarora Mission.*

This mission, having been under the care of the New-York Missionary Society about twenty years, was transferred to the United Foreign Missionary Society in Jan. 1821. It is situated in the Tuscarora Village, about four miles east of Lewiston, Niagara co. New-York.

At this station, we have a Church of twenty-one Indian members. The Rev. James C. Crane, having resigned the charge of this Mission, the vacancy is temporarily filled by the Rev. Mr. Smith of Lewiston.

### 4. *Seneca Mission.*

Commenced by the N. York Missionary Society in 1811, and transferred to the United Foreign Missionary Society in Jan. 1821. Situated about four or five miles from Buffalo, near the outlet of Lake Erie.

Rev. Thompson S. Harris, Missionary; and Mr. H. Bradley, Assistant Missionary. There is a church of four Indian members—also a school of thirty Indian children, living in the mission family.

### 5. *Cataraugus Mission.*

Commenced in 1822.—Situated near the shore of Lake Erie, and about thirty miles from Buffalo.

Mr. William A. Thayer, Assistant Missionary. A school of twenty-one Indian children living in the family.

### 6. *Fort Gratiot Mission.*

Commenced by the Northern Missionary Society in 1822, and transferred to the United Foreign Missionary Society in September, 1823.—Situated on the River St. Clair, about one mile below the outlet of Lake Huron.

Mr. John S. Hudson, Assistant missionary. A school of twelve or fifteen Indian children living in the family.

### 7. *Mackinaw Mission.*

Commenced in October, 1823.—

Situated on the island of Michilimackinack, within the limits of the Michigan Territory.

The Rev. Wm. M. Ferry, missionary. A school of ten or twelve Indian children living in the family.

Most of the missionaries have wives; and at the various stations there are eight unmarried females, who are occupied in teaching, or in domestic avocations.

## SOUTH AMERICA.

Mr. John C. Brigham, and Mr. Theophilus Parvin have been sent to explore the most important parts of Spanish America, with a view to ascertain what can be done immediately towards disseminating religious truth in those extensive regions. They embarked from Boston for Buenos Ayres, on the 25th of July. They are instructed to reside in that city several months, then cross the continent to Chili; pass along the coast through Peru to the isthmus; visit Mexico; and advance to the north as far as Santa Fe, whence they may penetrate the wilderness to the missions on the Arkansas. It may be expedient, however, that their course should be altered in various respects. Their inquiries will relate to every subject, which may have a bearing on the moral and religious state of the people. They will endeavor to ascertain whether the Bible can be freely distributed; how it is received; what is the effect of its introduction among those, who had never before possessed it; whether tracts could be circulated, and would be read; what is the progress of education among the common people; what are their circumstances; how they regard improvements; in what manner they will receive religious instruction; how far the principles of religious toleration are likely to prevail; and what are the most eligible places for making evangelical exertions of a permanent



character. They will probably be able to make arrangements for the distribution of Bibles and tracts from depositories, which can be regularly supplied hereafter. By the liberality of the American Bible Society, they were furnished with five hundred copies of the Spanish New Testament; and through the kind agency of Robt. Ralston, Esq., 195 Spanish Bibles, which had been sent to this country by the British and Foreign Bible Society, were also committed to them for distribution. The N. Y. Tract Society has forwarded 2000 Spanish tracts to reach them at Buenos Ayres.

#### TURKEY.

In an interesting work entitled *Sketches of the Earth and its inhabitants*, lately published, is the following extract of a letter from Mr Fisk the American Missionary.

"Think of a government in which every office is sold to the highest bidder, and in which a criminal may almost uniformly obtain his freedom by the payment of money; think of schools, in most of which the only thing taught is to pronounce the words of a language which neither pupils nor teacher understand; think of places of public worship, in which nearly all the exercises are performed in an unknown tongue; think of one half the females in the country prohibited from going out without concealing their faces, while both the laws and the religion of the country allow polygamy and concubinage; think of a country in which scarce one woman in a hundred can read, and where perhaps not half the men are more fortunate; think of a country in which the governor has liberty to behead seven men a day, without assigning any reason whatever for so doing, where a criminal is condemned without jury, and I had almost said without trial or witness; and after being condemned, is immediately beheaded, strangled, or hung at the first convenient place in the street, and left

hanging two or three days; think of a country in which, in case of public disturbance, one half of the community can murder whomsoever they please of the other half with impunity; think of a country in which an armed man will meet a respectable inoffensive citizen in the street of a populous city, at mid-day, and shoot him dead on the spot, and then sit down quietly, and smoke his pipe in sight of the corpse, while even the guards of the city are passing by—think of a country in which the name of christianity exists, but only as a name for that superstition and idolatry which belong to paganism, and in which the delusions of the false prophet exists, with all their impurities; and all their abominations; such a country, or rather much worse than even this description is Turkey."

From the *Pittsburg Recorder*.

#### AN INTERESTING TOUR.

The following interesting facts are related with great simplicity. Our readers may rely upon the truth of the narrative. At the request of the editor it was prepared for publication.

About a year ago I was on business, travelling about 100 miles from the place of my residence. I preached at the town of M—, on the Monday after communion in that place, and had an appointment for preaching in the evening about ten miles distant. I was informed by the minister of the place that I would be accompanied by a woman, who lived on my way; that she had lately joined the church, and, in conversing with the session, had mentioned me as the instrument of her first awakening. On our way she related to me the circumstances with much feeling. I had been at her father's house about 23 years before. She was then a little girl. I conversed with her about the concerns of her soul, and the day

following, I visited the school where she was, talked and prayed with the children; said she was affected at these times, and the impressions never entirely left her mind, till she obtained a hope of her interest in Christ. I dined at her house, (her husband not being at home,) and she went with me to the place of meeting in the evening. My spirit was refreshed with her conversation. After sermon, I told the people that if they would detain, I would speak a short time to the children present. They soon collected round me.—I informed them of the danger of living in sin, the necessity of a change of nature &c.—enjoined upon them obedience to their parents, a careful observance of the Sabbath, and attendance on the ordinances of religion, particularly prayer. A number of them were much affected, as also some of the people present; and especially the woman mentioned above was bathed in tears. I asked these children if they wished religious people to pray for them?—They answered in the affirmative. I told them, some of us, might soon die: perhaps we should pray before we parted, and asked them if they wished for that? to which they again replied that they did.—These little lambs were then commended to God in prayer, and we parted likely never to meet again in this world.

This, with me, has become a favorite method of dealing with children. I have practised much in this way for some years past, especially when preaching in places destitute of the stated public ordinances of religion; I seldom or never made the attempt without seeing some apparent good effects, not only on the children, but their parents and others present. I am well persuaded there should be more attention paid to this class of our hearers than has been generally bestowed on them. They are not likely to be much profited by our common

discourses delivered to adult persons, but a few plain truths spoken pointedly to themselves, collected together, will be attended to, and probably long remembered; and who knows but the Hearer of prayer, for these lambs of the flock, may confer upon them the blessings of his grace, and gather them into his kingdom?

But I intended to relate some other occurrences that took place on my tour. On the next morning I set out on my journey, and about the middle of the day called at a house to inquire the road. A man came to the door, who knew me, though, an entire stranger to me; and said I must go with him; he lived half a mile from that place; that he would feed my horse, and his wife would get me my dinner and be rejoiced to see me. I complied with his kind invitation; when I entered the house the woman appeared much moved. I asked her what she knew of me? She said I had called at her father's house above 23 years ago, when she was a little girl, and had conversed with her—that my observations made an impression on her mind, which she never lost; that she had sometimes seen me since and often wished to converse with me, but had not an opportunity. I inquired what was now the state of her mind, in regard to religion; and she replied, that for some years past she had had a comfortable hope of an interest in Christ; had become a member of the church about six years ago, and still thought that my conversation with her when a child was of special benefit to her soul. I well recollected my calling at her father's house and talking with her though I had never heard of her from that time. I was the better prepared to hear the account she gave, after what had passed the day before; but was still more surprised at what occurred the day following—when travelling, about the same hour of the day, I met a woman

on the road. After passing me, she inquired my name; when I informed her, she appeared affected. I asked her how she knew me in that strange country? She replied, that I had preached one night at her father's house, about 23 years ago when she was a little girl; that I had much conversation with her and another little girl at that time.—When she told her father's name, I recollected the time well; and the woman informed me, that the other little girl (who appeared to me to be a very interesting child) continued very much exercised in her mind from that time, joined the church very young, and has entered into her immortal rest. The woman whom I met also told me that she herself had a great change on her mind from that time; that previously she was afraid of ministers, but always loved them afterwards; was anxious about her salvation from that time forward; had obtained a hope of an interest in the Saviour, and joined the church eight years ago. She turned her horse, went back with me to her house, (the distance of two miles,) observing that she could perform her errand on another day.

Those, who have travelled in a strange land, may form some idea of the feelings of my mind after meeting with these interesting females, hearing their accounts of what God had done for their souls, and receiving the favors which they conferred on me. I could not help thinking of Paul, when he met with his Christian brethren; he thanked God and took courage. What a glorious place must heaven be, when all the redeemed shall meet together and severally tell the interesting story of the way the Lord has brought them thither, and the means and instruments he has used for their conversion, satisfaction and comfort.

When I conversed with those three little girls, they were living more than 100 miles from each other.

TRAITS OF CHARACTER.

It is impossible to reflect upon the men and things in the American revolution without being ready to apprehend that certain individuals were seemingly raised up to fill certain parts in the proceedings to be had for establishing the republic:—such as WASHINGTON; for his cold, calculating discretion and patient courage; FRANKLIN, for his wonderful mind and profound knowledge of things; S. ADAMS, for his zeal and skill in managing men; J. ADAMS, for his energy; WARREN, for his amiable devotion; HANCOCK, for his firmness; GREENE, for his resources in times of difficulty; PUTNAM for his blunt honesty; GATES, for his perseverance and sincerity; WAYNE, for his impetuosity; READ, for his incorruptibility; C. THOMPSON, for his fidelity; HENRY, for his eloquence; MARION, for his enterprise; MORRIS, for his skill in “ways and means;” DICKINSON, for his moderation;—and so on thro’ a list of heroes and sages, whose names are as the history of their country,—recorded in the hearts of their countrymen; among whom is that of CHASE, who first declared independence in Congress, and “declared solemnly—that he owed no allegiance to the king of Great Britain.” All these and many other characters were necessary to fill up the various branches of business belonging to the state of the times, and that they accomplished the work gloriously, is the pride and boast of millions of freemen. No age presented a more splendid constellation of talents—none was ever more conspicuous for integrity. With an abundance of the means of corruption at hand, which the enemy was disposed to use most freely, one only prominent person was purchased; and no one having embarked in the revolution, ever drew back.

The U. States contains 125,440 square leagues, and 10,200,000 inhabitants.

## MISSION AMONG THE CHEROKEES.

*Tour of Rev Mr. Butrick.*

The Rev. Mr. Butrick, missionary at Carmel, (formerly Talomy,) penetrated further into the N. East part of the Cherokee nation during the last winter, than he had ever done before. We present our readers with an extract from his journal, kept during the tour, that gives a description of curiosities which he discovered.

## MR. BUTRICK'S DESCRIPTION OF NATURAL CURIOSITIES ON THE LOOKOUT MOUNTAINS.

*Saturday, Aug. 28.*—In company with Mr. Chamberlain, I ascended the Lookout Mountains, to visit a citadel of rocks. This is just at the top of the mountain, and is composed of rocks as high as houses of one, two, or three stories. It is so situated as to afford streets and lanes, and to form many convenient shelters from the heat, rain, and wind. Especially we noticed one apartment, twelve feet by fifteen, and six feet high in the highest place, arched over head, and walled on each side, by solid rock; except an opening for a door, and one or two places in the corners, which would serve for chimneys. This natural fortress was formerly inhabited by the Creeks. We saw where they hung their meat, and where they prepared their lodgings. Here, after viewing for a moment the wonders of Omnipotence, being retired from all the world, we bowed with adoration before Him, whose favor is compared to the shadow of a great rock in a weary land.

In the afternoon we explored a number of caves. The first was entered by a steep descent of eight or ten feet through a small aperture. We then came to a large cavity, which extended to the right and left. We first examined the cavern on the left hand, which extended a number of rods. This was beautifully ornamented with petrifications. Here were shelves, benches, &c. supported, ap-

parently, by studs and braces above and below, and some richly ornamented with various articles of furniture. Here, also, our attention was caught by curious petrifications, which we could almost imagine to be a diminutive race of people standing around us in profound silence, as if struck dumb by the rash intrusion of strangers.

After gratifying our curiosity in this secret abode of wonders, we returned and pursued our subterranean course to the right. Here we had a more beautiful and grand prospect than before. We found ourselves, not in a dark and dreary cavern, but in a richly ornamented mansion, adorned as by the cunning hands of the artist. Tables, settees, shelves, and a dwarfish race, with various ornaments hanging from the roof, continually excited new admiration.

After proceeding a few rods, we came to a small passage leading to another apartment, of which I will not attempt a description. "Great and marvellous are thy works, O Lord, and that my soul knoweth right well."

In company with several friends, Mr. Butrick on the 25th, rode to visit what he terms "an ancient fortification," on the Lookout Mountains.

After riding about eight miles, we came to a branch of Little River, which rises on the mountain, and empties into Coosa, a few miles below Chattoogy. Our attention was first arrested by the falls, a few rods above on our left.

The perpendicular fall is, I should judge, thirty feet, and the whole fall forty or fifty. At the bottom is a large reservoir of water, walled on both sides by rocks of immense height. Turning our course a few rods down the river, we came to the outer wall of the fortification.

The stones were partly fallen down, and earth had been in part formed about them. This fall is semi-circular enclosing one or two acres of land,

and terminated at each end by a precipice. Within this wall is another, enclosing less ground, but made apparently stronger. The precipice between the two ends of the wall is, we judged, about 200 feet high, and is nearly perpendicular. In the side of this precipice, about fifty feet from the top, the openings of caverns appear.

We descended the rocks at a place where the descent is difficult, twenty or thirty feet. We then turned to the left, gradually descending by the side of the precipice a short distance, and soon came to the first fortress.

Just before coming to this, our passage was rather frightful. On our left, was a lofty perpendicular rock extending upwards, and on our right a precipice nearly perpendicular extending downward, leaving a passage for us of only two or three feet wide. We did not stop to examine the prospect, but contented ourselves with passing silently along to a place of greater safety.

Here, in the side of this tremendous precipice, are four apartments of sufficient size and height for the comfortable accomodation of a large number of people.

They are arched over head, and walled on all sides but one, by the solid rock. From the first room we pass through a door in the partition to the second. From the second we go round the partition, near the edge of the precipice, to the third; from the third we crawl under the rock, thro' a small hole, to the fourth. Between the third and fourth is a cavity in the rock, sufficiently large for a number of persons to sit. Back of the fourth room, is a small chamber, into which a person may pass through a crevice in the rock. A single step from the front door of this room, would precipitate a person 150 feet.

After examining these secure retreats, we retraced our steps to the place where we first descended the

rocks. We then turned to the right, and found three other fortresses, distinguished from the four by a more safe approach, and a situation more retired from a view of the tremendous precipice below.

In the afternoon of Wednesday, we explored another cave. This cave, at the mouth, is about one rod wide, but so low, that we were obliged to stoop as we entered. Soon it became more spacious, adorned with beautiful petrifications of various shapes and sizes. We had not proceeded far, before the passage became twenty feet high; when the cavern divided, forming upper and lower apartments. We first examined the upper room.

Ascending about ten feet, a most striking prospect was presented to our view; a spacious room most beautifully ornamented on all sides. Here were pillars extending to the lofty arch above; beautiful hangings of various shapes and sizes; and alcoves adorned with the richest furniture. In this subterranean chamber, we discovered a vase four or five feet in diameter, containing a quantity of cold fresh water. On one side of this, was a beautiful scallop six or eight inches high.

After going some distance in this upper apartment we returned, and pursued our researches below; but our progress was soon arrested by deep water.

The next day we discovered a room which escaped our notice yesterday, and which far surpassed every thing of the kind, which I had seen before. It was as if nature, impatient and weary of her curiosity, had thrown open her most secret recesses, and exposed to view the delights of her heart.

Crawling along under a low place in the cavern I saw by the glimmering of the torch, a room, about ten feet square, and three or four high, completely arched, and ornamented with the finest drapery. The floor, which

was perfectly level, was covered with scallops of various dimensions and heights some of which were nearly filled with fresh water. Petrifications, resembling spears, guarded the root of the avenue. Under these I crawled, and with inexpressible satisfaction entered this palace of wonders. The hangings above and on all sides, the vases below, in short the beauty of the whole scene, entirely surpassed any description, which I can give. —After contemplating this prospect, we retraced our course till we came to the mouth of the cavern, where of course our researches ended.

#### PLAN OF THE JEWISH SETTLEMENT.

We are gratified to learn from the number of Israel's Advocate for Feb. that the Directors of the American Society for meliorating the condition of the Jews have come to a decision as to the plan of their future operations. It appears that the project, originally contemplated, of an extensive colony in the interior of the state of New-York, has been abandoned, as too expensive, and the views of the Directors are now limited to the purchase of a tract of land of 5 or 6,000 acres, as the site of the intended Jewish settlement. The purchase has not been made, but it has been ascertained that land in abundance of a good quality, and well suited for the purpose, can be obtained; and from the intelligence and caution of the committee appointed by the Directors to make the selection, it cannot be doubted that the purchase will be a judicious one. Until the land is procured, such Jews as may from time to time come to this country, are to be provided with accommodations at some place in the neighborhood of this city, where they are to reside *as one family*, at the expense of the Society.

*N. Y. Observer.*

The following is the plan of the contemplated settlement as reported by the committee.

#### PLAN.

I. The object of the society is, to invite and receive, from any part of the world, such Jews as do already profess the Cristian religion, or are desirous to receive Christian instruction, to form them into a settlement, and to furnish them with the ordinances of the gospel, and with such employment in the settlement as shall be assigned them.

II. The Jews who come to the settlement are to be *principally* employed in agricultural and mechanical operations.

III. In order to facilitate this object, the Board shall procure as much land as will afford a site for the necessary buildings, and the contemplated mechanical and agricultural operation.

IV. In order to afford the emigrants suitable religious instruction, a minister of the gospel shall be procured by the Board, whose duty it shall be to act as the general superintendant of the settlement.

V. A schoolmaster shall be provided, to teach the children and youth branches of the different sciences as may fit them for becoming intelligent, respectable, and useful members of society.

VI. Theological instruction shall be provided in the settlement for such youth of piety and talent among the Jewish converts as it may be deemed expedient to have qualified for becoming ministers of the gospel or missionaries.

VII. On the contemplated settlement, a farm shall be stocked, and furnished with suitable implements of husbandry. The produce of the farm shall be considered common stock for the support of the different members of the settlement; and an experienced farmer shall be placed thereon to manage its concerns.

VIII. All the members of the settlement are to be considered as a band of brethren, governed by the laws of our Divine Redeemer, and associated to-

gether for the purpose of aiding each other in the concerns of the life that now is, and of that which is to come; and if any of the emigrants should act inconsistently with their profession, the Board reserve to themselves the right, at any time, to remove them; lest by their improper conduct they should corrupt the morals of the other members of the settlement.

The committee have not entered into the details of the internal regulations of the settlement. Many of these must necessarily be left to circumstances and experience.—They have contented themselves with submitting a general plan, which may be expanded and improved, as the necessities of our Jewish brethren may require, and the means of the society will admit.

A copy of this plan is to be sent to Count Von der Recke with a request that he would act as the agent of the Board in making it known in Germany, in ascertaining the names, numbers, and circumstances of Jews who may wish to come to the settlement, in forming societies, to defray their expenses, and generally, in calling the attention of the religious public in Germany to the objects of the society.

As land suited for the purposes of the intended settlement cannot be procured for less than 4 or 5 dollars an acre, and as the purchase of 5,000 acres is contemplated, several thousand dollars will be required to enable the board to commence their operations free from embarrassment. The friends of the society will, therefore, perceive the necessity for continuing and increasing their efforts.

*Execution.*—On the 4th ult., at Harrisburg, Benjamin Stewart, a colored man was executed for murder. On the same day a resolution was offered in the Senate, abolishing capital punishment.

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### CARLISLE, FEBRUARY 13.

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The Young men of the Methodist Episcopal Church met on the 18th ult., in Boston, and formed an association, to be called "the Young Men's Methodist Missionary Society of Boston and Vicinity."

*Youth's Missionary Society*—held its semi-annual meeting in the city of New-York, on the 13th ult. From the report then read, it appears that the society is flourishing. Dr. Murray delivered an appropriate address; after which the Officers were elected, and the meeting closed with prayer.

*David Brown*, the Cherokee, delivered an address to the citizens at the seat of Government on the evening of the 30th ult.; and intended to to speak again on Sunday evening following in the same metropolis. Mr. B's visit to Washington at present is certainly well-timed; as a resolution has been offered to our national legislature, for repealing the enactment of the United States designed to effect the civilization of the Indian tribes; and there is little doubt, but that he will create no small interest in favor of his brethren of the forest.

*Indian Missions.*—There are twenty missionary stations among the Indian tribes of North America. Five of which were established by the American Board; Four by the Baptist General Convention; Four by the United Foreign Missionary Society; the remaining seven by small societies, who support one, each. The amount

allowed annually to these stations, collectively, by the United States, for the tuition of Indian youth, is \$10,400, exclusive of the heathen School at Cornwall, Con. to which \$1438 is allowed. No stations are included in the above enumeration but such as have received of the bounty of the United States.

The number of scholars taught in the schools at the different stations, amounted, at last report to 804.

"It is related of *Mr. Simon*, the converted Jew, (says the N. Y. Chr.) that, in a letter to his father, who most severely censured him for renouncing his religion and embracing Christianity, he said, 'I cannot help it: I did not embrace Christianity; Christianity embraced me.'"

*Labors of Mr. Wolff.*—Since the arrival of this devoted missionary at Jerusalem, he has labored from morning to night,—and sometimes, (Mr. King says) he sits up nearly the whole night in reading to his brethren, the Jews, out of Moses and the Prophets, and out of the Talmud. Mr. W. is well received by his brethren.

*A Table*, shewing the number of Churches and Ministers of the Congregationalist and Baptist Denominations in the six New England States:

	Congregationalists.		Baptists.	
	<i>Ch.</i>	<i>Min.</i>	<i>Ch.</i>	<i>Min.</i>
Maine	126	96	174	127
N. Hampshire	154	99	46	36
Vermont	180	83	125	93
Massachusetts	304	364	111	102
Connecticut	212	187	61	60
R. Island,	12	unknown	55	39
	1078	829	572	457

There are in N. England upwards of 100 Episcopal Churches, the greater part of which are in Connecticut; and 100 churches of those called Christians, 60 of which are in Maine and Vermont. The number of Methodist Congregations is not stated, but the number of the N. England Methodist Conference are 21,926.

*Sunday Schools.*—It is estimated that there are one million of Sunday Scholars in England and Wales.

*Apprentice's Libraries.*—The plan of establishing libraries for the benefit of this numerous class of youths is of recent date.—The New-York Observer contains the following list of libraries, established since the plan was first suggested in 1820, and the number of Volumes in each library, according to the latest information.

	<i>No. of Vols.</i>	
Portland Me.	:	1000
Portsmouth, N. H.	:	750
Salem, Mass.	:	1000
Boston,	:	2500
New-York, N. Y.	:	5608
Albany, N. Y.	:	1800
Canandaigua, N. Y.	:	250
Gorham, N. Y.	:	200
Newark, N. J.	:	750
Elizabethtown, N. J.	:	750
Jersey City, N. J.	:	4000
Philadelphia, Pa.	:	1090
Baltimore, Md.	:	2000
Cincinnati, Ohio.	:	1500

The number of mechanic apprentices in Philadelphia, is 14,900; New York 11,400.

In the city of N. York, there are twelve Banks, whose collected capital amounts to 15,500,000. There are seven Marine Insurance Companies, with a capital of \$3,150,000; and fifteen Fire Insurance Companies, with a capital of \$7,400,000.



*State of Religion in Illinois and Missouri.*—The Rev. T. M. Peck, a Baptist missionary in Missouri, writes that the prospects of Religion in these states 'are more favorable than they have been for six years past. In the country of Boon's Lick, Missouri, an extensive revival of religion has existed for more than a year. Upwards of 500 have been added to the Baptist churches, and considerable numbers to the Cumberland Presbyterians, and other societies. In several settlements in Illinois, also, the spirit of serious inquiry is increasing. Missionaries are greatly needed in this country. *N. Y. Observer.*

*Revival of Religion in Virginia.*—By a letter from Rev. Oliver Welch, dated Orange county, Va. Dec. 24, 1823, the pleasing intelligence is communicated, that the churches in that vicinity have had a season of refreshing from the presence of the Lord.

GOOD EFFECTS OF BIBLE SOCIETIES.

*Revival of Religion in Germany.*—It is well known that a few years ago infidelity, in various forms and under various names, had reached a very fearful height in the north of Germany; not only among the laity but among the clergy also. A large majority of the clergy had departed from the original doctrines and piety of the Reformers. Within the last four or five years, however, a remarkable alteration has taken place among the clergy. The right honorable Sir G. H. Rose, in a speech which he recently delivered before the Southampton Bible Society, in England, stated that he had been in Germany, and had witnessed this change, and that it was evidently to be attributed to the influence of Bible Societies. "From the period of the active operation of these societies," he says, "infidelity has been giving way, and there is no other assignable cause for this but the in-

creased attention paid to the holy scriptures. A pure spirit of religion is now rising in the north of Germany, and the missionaries lately sent thence to Sierra Leone, were among the first fruits of this revival of German piety." *N. Y. Obs.*

*The Bible in Russia.*—A year before the Russian Bible Society was formed, an edition of only 400 Bibles met with a very languid sale. In the few years since that society was formed 517,000 copies have been printed. *Ib.*

*The Bible in Switzerland.*—The peasantry in Switzerland, when they went to be married, were formerly required to carry with them their arms and a Bible. Owing to the poverty and distress brought upon the country during the late convulsions in Europe, the latter part of this injunction has been neglected, but since the return of peace, and the formation of Bible Societies, the custom has revived, and this support of domestic piety is now restored. *Ib.*

A Bible Society, auxiliary to the American Bible Society, was formed at Cahawba, on the 13th of Dec. last, for the State of Alabama. His excellency governor Pickens was appointed President. *Ib.*

REVIVALS OF RELIGION.

Reported in the religious papers from Sept. 1st 1822, to Sept. 1st 1823.

Before making the statement, it will be useful to make one general remark, which is calculated to confirm the authenticity of the statement. In collecting this intelligence there has been an almost complete coincidence between the current accounts, published in religious newspapers, and those official documents, which were not published until some months later. This undesigned coincidence must be regarded as strong confirma-

tion of the correctness of the whole.

In the Congregational and Presbyterian churches, the number of revivals reported, from Sept. 1st 1822, to Sept. 1st 1823, was, in the different states, as follows: in Maine, 5; in New Hampshire, 9; in Vermont, 16; in Massachusetts, 36; in Rhode Island, 1; in Connecticut, 19; in New-York, 45; in New Jersey, 20; in Pennsylvania, 30; in Delaware, 10; in Maryland, 4; in Virginia, 22; in North Carolina, 2; in South Carolina, 3; in Georgia, 10; in Kentucky, 1; in Tennessee, 1; in Louisiana, 1; in Ohio, 2; Total, 237.

In the Baptist Church, the number of Revivals reported was as follows: in Maine, 5; in New Hampshire, 3; in Massachusetts, 12; in Rhode Island, 3; in Connecticut, 5; in New-York, 10; in Virginia, 6; in North Carolina, 32; in South Carolina, 5; in Georgia, 7; in Kentucky, 14; in Ohio, 2; in Illinois, 3; Total, 107.

In the Methodist Church—in New Hampshire, 4; in Vermont, 8; in Massachusetts, 5; in New-York, 8; in Virginia, 20; in South Carolina, 2; in Georgia, 3; in Tennessee, 2; in District of Columbia, 1; Total, 55.

In the Dutch Reformed Church in New Jersey, 8. [Bos. Rec.

*For the Religious Miscellany.*

COMMUNION.

On Sabbath I witnessed a scene interesting and solemn. I saw a table spread; but not with the dainties of a palace. Some went forward to partake of the repast.—To them it was a feast of fat things,—a rich feast which afforded nourishment to the soul. The bread and the wine were not taken to feed the body or to satisfy the appetite, but as the symbols of the dying love of Jesus and the pledge of his favor.—'Tis there the Christian is melted down with the sufferings of his Saviour.—There he recurs to Bethlehem and beholds the babe in a manger

—to the bar of Pilate, and beholds his Saviour mocked and cruelly treated—to Gethsemane, and sees him shedding tears of sorrow—to Calvary, and hears him cry in a tone that penetrates the darkness of the tomb—My God, my God, why hast thou forsaken me. But while the Christian is thus enjoying himself and participating in the favor of God, which is life, and His loving-kindness which is better than life, many stand by mere spectators to this interesting ordinance. Though invited to the feast, they appear to have no relish for it. They manifest no desire to partake of it. Were it a feast prepared by man of the good things which this earth affords, they would readily accept an invitation. They would step forward with great pleasure to glut their appetites and return from it with joy and rejoicing. Oh, blinded mortals! This is a table spread by the hand of the Almighty, the Creator of the world and Governor of the universe. Spiritual food is received from it. There the thirsty soul drinks her fill of the waters of life, and whenever her thirst returns the fountain is open, and admission to it free. If you are not prepared to go forward to that sacred board, you are not prepared to meet your God. If you cannot meet God there, you cannot meet him at his judgment bar, when he comes in all his glory, with his holy angels, to judge the world.—If you cannot sit there with the people of God, you are not ready to sit down with them on the right hand of the throne, in those mansions of bliss, which Christ has gone before to prepare. O! my soul do thou ever esteem it one of the highest privileges to eat the Lord's Supper in remembrance of thy Saviour.

*Deaf and Dumb.*—It appears by the censuses of the state of Ohio, that there are 428 deaf and dumb persons in that state.

*For the Religious Miscellany.*

PRAYER MEETING.

The social band, who unite their hearts with their voices in prayer to their Creator and Redeemer, enjoy more substantial pleasure than the men of the world when their corn and wine most abound.

Amid this little assembly no sparkling cup goes round; no table spread with earthly dainties to regale the senses; no faces flushed with the immoderate laugh; no jovial song or merry anecdote entertains the mind; no unmeaning child like play beguiles the hours; no instrument conveying to the ear, in enchanting sounds, the exploits of heroes or the silly loves of fabled suitors. Their joys are derived from a higher source, and more worthy their exalted character. They join with the holy angels round the throne in sounding forth in humble, but devout strains, the glories of the Creator, and the boundless love of the Redeemer; and partake of their unutterable delights. What joyful feelings fill the breast of the Christian as he surveys the little group, and sees here and there a fellow traveller to Zion, whose countenance reflects a lustre "all divine." And when they unitedly supplicate Heaven for blessings, and utter their ascriptions of praise to Him who loved them and gave himself for them; their souls filled with love and joy they are ready to exclaim

"O the delights the heavenly joys,

"The glories of the place

"Where Jesus sheds the brightest beams

"Of his o'erflowing grace."

Their love to one another is also increased, and they go on their way rejoicing. But ask you what means those solemn serious looks? what the starting tear? You who acknowledge the omnipresence of the Almighty; his majesty and glory; and when you draw near, expressly to do him reverence and seek his favor, ask why be

serious? A suit at the court of heaven is too momentous to admit of trifling. Have you ever heard of the sufferings and love of the Saviour? Is not the cause sufficient for tears? but they are the tears of joy, and which are consistent with the noblest principles of our nature. They are not altogether selfish in the use of these pleasures. They long for others to become sharers with them in their heavenly enjoyments. They well know the condition in which many of those who are connected with them by every tie that is dear and sacred—the misery they are securing to themselves, and the joys they are likely to loose forever.

And that the Lord may pour out his Spirit he must be inquired of, to do it for them. "The kingdom of heaven suffereth violence, and the violent take it by force." "Forsake not the assembling of yourselves together" if you would enjoy the light of God's countenance and see sinners walking in the ways of religion. Q.

SOLOMON'S TEMPLE.

This magnificent building formed the most rich and splendid object, that the sun ever shone upon. "The Mosaical worship, as celebrated in that house, outdid all the glory and splendour, that ever the world in any place, in any age; from the foundation thereof, ever enjoyed." It employed for seven years one hundred and eighty-three thousand and six hundred men to bring it to completion, and cost more, probably, than four thousand million of dollars. The two articles of gold and silver, which David prepared before his death, amounted to forty-six thousand ton weight, which would have loaded a string of waggons, extending more than four hundred miles. The costliness of its materials, the grandeur of its style, the perfection of its workmanship, the glories of its internal decorations, and the richness of its

furniture, made it the greatest wonder, that mortal eyes ever have seen, or will see in this world. Should all the princes of Europe concentrate their wisdom, and their treasures, they could not erect a fabric, so rich, magnificent and glorious, as Solomon's Temple. There were five particulars, which constituted the principal glory of this house of God: The ark and its furniture, the cloud of the divine presence, the holy fire, the Urim and Thummim, and the spirit of prophecy.

These tokens of the divine favor were gradually withdrawn from the first temple, and as the Jews affirm, were never enjoyed in the second.—

CHAPIN.

For the Religious Miscellany.

TO THE REV. H. A. WILSON.

Farewell, farewell thou best of earthly friends,  
No more thy fervent prayer our ear attends;  
Thy Heavenly counsel now no more we hear,  
Thy pleasing voice no more salutes our ear.

Thy talent rare, we did not justly prize,  
Till by thy loss they brightened in our eyes;  
Thy friends who now, in num'rous groups  
convene  
To speak thy praise aloud, are often seen.

Too late, they with regret thy worth admire,  
Convinced that Heaven alone could thee inspire  
With zeal like thine, to labor in its cause;  
To preach the Gospel and expound its laws.

Divinely faithful to thy cause and trust,  
No labor didst thou spare to prove them just,  
Thy cause with truth and reason firmly pure,  
From age to age must ever stand secure.

We now would mourn thy absence from our  
sight,  
For 'blessings brighten as the take their flight,'  
Alas! thou'rt gone forever from our reach,  
Thy blessed Lord & master's word to preach.

Oh then, may we all seek with heart and voice  
A Pastor who, alone is Heaven's choice;  
A man sincere, who shall not fail to bring  
True piety and love, to *Silverspring*.

G.

*Newspapers.*—The Postmaster general, in his recent Report, says, "there are more than 560 newspapers printed in the Union, and it has been estimated that on an average, each newspaper office sends 300 papers, weekly, in the mail. Some country papers may not send weekly in the mail, more than from 40 to 100 papers, but some offices are known to send from ten to twenty thousand."

N. Y. Observer.

### Cumberland County Bible Society.

The treasurer of the Bible Society of Cumberland County acknowledges the receipt of \$6 through the hands of the secretary, as a Donation to the society by the Rev. George Duffield. He also acknowledges the receipt of 12 dol. from Benjamin Anderson Esq. who was appointed a collector of the arrearages due the society in his respective township. We hope those other gentlemen who have been appointed for the same purpose will exert themselves, and make returns as soon as practicable.

Communicated.

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Mr. Samuel Blood, Chambersburg.  
Mr. Hugh Cowan, Mercersburg.  
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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 5.

CARLISLE, FEBRUARY 20, 1824.

Vol. III.

*Condensed for the Boston Recorder, from the  
Missionary Herald for February.*

## PALESTINE MISSION.

### JOURNEY OF MESSRS. FISK AND KING FROM CAIRO TO JERUSALEM, THRO' THE DESERT.

Messrs. Fisk and King returned to Cairo, from their tour into Upper Egypt on the 24th of March 1823. The following extracts illustrate the manners, customs, and state of the country.

Near Shooobreh we met a crowd in the street composed principally of women and children following some soldiers, who were leading along a number of Arabs with their hands bound. They were weeping, and shrieking, & crying, "My liver! my liver!" We found, on inquiry, that the young men had been pressed as soldiers, by order of government. The process is this.—Government sends out men to the villages with orders to return with a certain number of soldiers. They go and seize the first promising young men they can find. One young man had fainted, and an old man was carrying him off, followed by women who rent the air with their cries.—We had scarcely left this crowd before we met a man carrying a corpse on a mule, probably to bury it. It was merely wrapped up in a little mat of reeds. The whole was a piteous and affecting scene.

*April 2.*—Made a visit to the Ewir Beshir at his retreat on the banks of the Nile above old Cairo. He has with him a number of attendants and soldiers from Mount Lebanon, Druses and Maronites. He incurred, some time since, the displeasure of the Porte and an order was sent for his head. He, however, found a safe retreat with the Pasha of Egypt, through

whose mediation, and, if our information is correct, by means of a present of 100,000 dollars, he has obtained pardon and a firman restoring him to his former authority. He received us very favorably. He knew something of America, and when we told him we were Americans, he gave us a salutation, and an expressive look, which flattered our national pride. When he learned that we intended going to mount Lebanon, he said he should expect to see us there, named a place which he said would be the best for learning Arabic, and promised to give us a letter for that place. We were struck with the stout, robust appearance of the Druses and Maronites.

*April 3.*—Called on Osman Nour-eddin, the President of the Pasha's College. We gave him some literary pamphlets, and Erskine on the evidences of Christianity in French. He treated us very politely, but received Erskine's work with a look, which showed that it was not very acceptable. Called likewise to-day on the Armenian Bishop, Gregory. He gave us a letter for Jerusalem.

[Messrs. Fisk and King were in Egypt about three months, during which time they distributed, or gave away for distribution, 3,700 Tracts. They also gave away 256 copies of the Bible or parts of it, and sold 644 (in all 900) for 2378 piastres, or about 183 dollars.

[We now commence the description of their journey from Cairo to Jerusalem, in the course of which they passed through the same desert, though not through the same part of it, which the children of Israel passed through when escaping from Egyptian bondage to the promised land of their inheritance and rest.]

*Commencement of the Journey.*

*Monday, April 7. 1823.*—Soon after sun-rise an Arab Shekh came with our camels. We had engaged 13, and were to pay six dollars and a half for each, for the journey from Cairo to Jaffa.—Four were for ourselves and servant, one for our guide Mustapha, one for water, one for provisions, four for our trunks of books and clothes, and two for the books of the Bible Society and the Jews' Society. We had purchased four goat skins and four leather bottles, in which to carry our water.

We had hoped to find a caravan going through the desert, but finding it not likely that one would go for some weeks, we prepared to set out alone.

At 9 o'clock we took leave of Mr. Salt and his family, and rode out of town; and after arranging our baggage, commenced our journey at ten in regular order for Syria. As we started, a Turkish Dervish and two or three others joined our caravan. We passed a little way from Matarieh, and the obelisk of On or Heriopolis. Till one o'clock we rode in the edge of the wilderness, with its immense extent stretching away to the right, and the fertile plains of the Nile to the left. At one our road led us into the fields, but still near the desert. At nearly 4 o'clock, after riding more than five hours course, E. N. E. we pitched our tent on the sandy plain near the village Abu-Sabel. Here a number of Mussulmans and several Armenians joined our caravan. They had been waiting at the village for a caravan to pass, with which they might go through the desert.

In the evening we observed the monthly concert of prayer.

*Tuesday 8.*—We arose at 5, and at 6 resumed our journey. At 8 we passed a village in a grove of palm trees. At half past 11, having rode on with our guide, trotting our camels

till we were almost out of sight of the caravan, we stopped to rest under the shade of a tree. Here we felt the force and saw the beauty of the comparison, "like the shadow of a great rock in a weary land."—The caravan came up in half an hour, and we went on. At one, after riding seven hours, course N. and N. E. we pitched our tent on the road near the village Bilbes. Found the thermometer in our tent at 85 deg. In our room at Cairo it had been for some time from 70 to 76 degs. We have hitherto had fertile fields on our left hand, and the barren desert on our right. In looking off upon the desert we have observed at a distance the appearance of water. The illusion is perfect, and did we not *know* that it is a *mere illusion*, we should confidently say that we saw water. It sometimes appears like a lake, and sometimes like a river. As you approach it, it recedes or vanishes. Thus are the hopes of this world and the objects which men ardently pursue, false and delusive as the streams of the desert.

*Account of the Caravan.*

*Wednesday, 9.*—Bilbes being the last village before crossing the desert, our attendants were employed in getting things for themselves and their beasts, and we did not set off till half past nine. Several Turks, Arabs and Armenians here joined our caravan. After entering the desert, we counted the persons belonging to the caravan, and found the whole number 74, with 44 camels, 57 asses, one mule, and one horse. Several of the camels are loaded with merchandize, and most of the camel-drivers perform the whole journey on foot.

At half past 2, after riding 5 hours, we pitched our tent on the plain called Rode en Wolton. Thermometer in our tent at 79 deg. Asked the Dervish Hadgi Mustapha, what a Dervish is. He replied, "One that eats what he has to-day, and trusts God

for the future." "Are they priests?" "They are among Turks what priests are among Christians." "Are they monks? or can they marry?" "Some marry, others not, as they please."

*Journey in the desert.*

Most of the time to-day we have been rising a gentle ascent, course E. & N. E. We are now in the desert out of sight of the inhabited world. Its appearance however, is not so perfectly barren as we expected to find it. Almost every where we see thistles, grass and flowers growing out of the sand, though thinly scattered, of stinted growth, and of a dry and withered look. 'When we stop, we select a good spot for our encampment, raise our tent on its two poles, and stretch out the ropes and fasten them to the earth with pins, and then arrange our trunks and boxes of books, so that they serve us for tables, chairs and bedsteads.

*Thursday 10.*—When the caravan stops, the camels are turned out to feed on the thistles, weeds and grass which the desert produces. At sunset they are assembled and made to lie down around the encampment. Yesterday afternoon four of them which carried merchandize for an Armenian, went off, and could not be found. Two or three men were despatched in search of them. This morning they were not found, and we arranged our baggage so as to give the Armenian one of ours. The rest of the company, also, gave him assistance in carrying his baggage, and we set off at seven. Saw a mountain at a great distance on our right, and a village far off on our left. In the course of the day the four camels were found at a distance, and brought into the encampment at evening. At 2, after seven hours travelling, we pitched our tent at Mahsima.—Thermometer in the tent 84 deg., in the sun 104 deg. Here is a well what we call here in the desert good water. The goat skins, which we took to car-

ry water in were new, and have given the water a reddish color, and an exceedingly loathsome taste.

[In the evening they found, that the butter, which they had put up at Cairo for their journey, had, like the manna which the Israelites kept over night, 'bred worms,' so that they could not eat it.

[Thrice, during the forenoon of the next day, the passports of the different companies composing the caravan, were demanded, by Arab soldiers, patrolling this part of the desert for the purpose of stopping travellers who were destitute of passports.]

Far off on our right hand, we saw a range of mountains. Our course in the morning was nearly E.; afterwards it varied to nearly N. Our road hitherto has been alternately loose moveable sand, and hard sand mixed with gravel.

[The singular combination of events described in the following paragraph, took place during this day.]

After some refreshment, we took a Persian Testament, and Genesis in Arabic, and went to Hadgi Mohammed, the Dervish. We sat down with him on his blanket spread on the sand, with the sun beating on our heads, and then showed him our books. He reads well in Persian and Arabic. Of the other Dervishes not one knows how to read. While we were reading with him, most of the Dervishes, and several Turks and Armenians gathered around and listened. Mohammed read in Genesis, and said it was *very good*. Another Turk then took it, and read that God *rested* on the 7th day, and said angrily, that it was infidelity to say that God *rested*. Mr. Wolff tried to explain, but to no purpose, till he said he had given such a book to the Mufti of Jerusalem, who said it was good. This argument silenced him at once. We gave the book of Genesis to Mohammed. While we were sitting with him, Elias, the

Maronite began to beat his mother, because she did not cook his victuals as he wished. Mr. Wolff went to him and reproved him severely for such conduct. The Turks said *tauntingly*, 'He is a Christian.' We were glad they heard Mr. Wolff's admonition, in which he showed them how inconsistent his behavior was with the commands of the Gospel.—The unnatural man at length relented, and went to his mother and kissed her hand in token of acknowledgment. Towards evening two Turks had a dispute which finally led to blows. Hadgi Ibrahim (the Anakite) interfered, and by loud words and a few blows, settled the quarrel. After this the Dervish Mustapha became very angry with his ass, and like Balaam fell to beating him, and concluded by calling him a *Jew*.

[During the next day, they beheld several flocks of sheep and goats, guarded by Bedouin shepherds, and feeding on the scanty vegetation which the wilderness affords. One of the flocks from which our travellers purchased a lamb, contained about 300 sheep and goats. The shepherd and two boys were spinning cotton with a small spindle, as they walked about surrounded by the objects of their care. They also met a caravan of 150 camels going to Cairo.

[As they proceeded in a northeasterly direction they found less vegetation, and more sand and hills, than heretofore.]

*Monday 14.*—Hitherto we had generally enjoyed a refreshing north wind, which has served to mitigate the heat, and rendered our journey less tedious than we had feared it would be. This morning a strong scorching from the S. E. commenced; it was indeed distressing. The air sometimes seemed as if it issued from the mouth of an oven. Many of the Arabs bound a handkerchief over their mouths and noses, as a defence against

it. After riding six hours and a half we pitched our tent on the plain of Loolia, near a well of miserable water. The thermometer in our tent stood at 99 deg. The country we passed was full of sand hills. The wind some times blew the sand over the hills like snow in a storm. This has been a dreadful day.

#### *On the Shore of the Mediterranean.*

*Wednesday 16.*—Turning from the sea shore, and passing a mountain of sand, we came in a little while to El Arish, a village situated in the desert. After riding ten hours and a half, we pitched our tent on a plain near the village. Our shekh belongs to this place. When he and his attendants met with their friends, we had an opportunity to observe a curious mode of salutation. They took each other by the hand, put their foreheads together, and smacked their lips, but without bringing their faces in contact. They repeated this joining of foreheads and distant kissing 4 or 5 times, saying, 'Peace;' 'Well?' 'Thank God;' 'How are you?' 'Thank God;' 'Peace.' 'God give you peace.' 'God bless you.'

In conversation with the Greek, who is from Tocat, he told us that there are in that place 100 or 150 Greek houses, a bishop, six priests, & two churches. One priest is from Greece, and knows Greek; the rest understand only Turkish, though they perform their service in Greek, repeating the words parrot-like, without understanding them.

[Messrs. Fisk and King represent the Arabs as exceedingly profane in respect to the Divine Name, using it with very little reverence and continually invoking it in confirmation of trifles and falsehoods.

[They now began to witness some cultivated fields, and a degree of verdure, for which the sandy hills of the desert were gratefully exchanged. About the middle of the next day,



which was Friday, and the twelfth since leaving Cairo, they had a shower of rain. Soon after they crossed the valley of Zaaka.]

*Entrance into Syria.*

After riding nine hours and a half, we pitched our tent at Bur of Koor, a large plain covered with grass and shrubs, on which several large flocks of sheep and goats were feeding, under the direction of Arab shepherds and shepherdesses.—We walked up to the top of a sand hill near our tent, where we had a delightful view of the plain. After being so long in the wilderness, this view was indeed cheering. We have now just left the dominion of Mohammed Ali Pasha, and entered modern Syria. Whether we are yet within the limits of ancient Palestine or not, we do not know. The valley of Zaaka is no doubt a torrent in the rainy season. Possibly this is the river of Egypt. See Gen. xv. 18, & Josh. xv. 4. If so, we are already in the promised land. While in the desert, we have found comfort in singing,

Guide me, O thou great Jehovah,  
Pilgrim through this barren land.

From the top of the hill, near our tent, we lifted up our eyes and looked 'northward and southward, and eastward and westward,' and thought of the dangers we had escaped and of the prospect before us. How trying it must have been to Moses, after wandering forty years in the wilderness, to be told that he must not enter the good land which his eyes beheld. In the evening, read the 6th, 7th, 8th, & 9th chapters of Deuteronomy, which were extremely interesting to us at this time. We are now entering the land of Canaan.

[REMAINDER NEXT WEEK.]

No one has entirely freed himself from a propensity to build castles in the air. The Imagination is always busy in making pictures of felicity.

THE ANGLO-CHINESE COLLEGE AT  
MALACCA.

THE idea of establishing this institution was first suggested by Dr. Morrison, a missionary of the London Missionary Society, who in the year 1818, having, by inheritance, become possessed of some property, appropriated £1000, and since that period, the additional sum of £500 to establish a college, to be called the Anglo-Chinese College, the object of which should be the cultivation of English and Chinese literature, in order more successfully to diffuse through the Chinese empire the gospel of Jesus Christ. This institution, the foundation stone of which was laid on the 11th Nov. A. D. 1818, remained under the immediate direction of the Rev. Dr. Milne till June the 2d, 1822, when the death of that devoted Christian Missionary deprived the Anglo-Chinese College of his superintendence. On the occurrence of Dr. Milne's death, the care of the college devolved on the Rev. J. Humphreys, a missionary to China from the London Missionary Society. On the 4th of February, 1823, the Rev. Dr. Morrison, from China, arrived at the college and took charge of the general direction of its affairs.

The number of Europeans, including missionaries, who have studied in the college, is *seven*; that of Chinese, *thirteen*.

In 1820 the native students read, and had explained to them, the books of Confucius; the gospel of St. Matthew; the Epistle to the Hebrews; the Chinese classic, called SHOO-KING. They also committed to memory, Morrison's Dialogues, Chinese and English, and a similar production by Dr. Milne; a Christian Catechism, & 2 Chinese moral compilations. They were also taught English penmanship and geography, and to write exercises in Chinese. In 1821 and 1822, the mode of education and the subjects

attended to, were similar to those of 1820.

The College Library contains about 3380 volumes; 2850 of these are in the Chinese language, and treat of the following subjects; viz. ethics, law, geography, topography, astronomy, history, poetry, composition, letter-writing, forms of official papers, of the Chinese character, the religions of China, natural history, medicine, &c. &c. The above include the Emperor Kang-He's famous work on European Science, consisting of 100 volumes; and a Statistical Account of the whole Chinese Empire, 240 volumes.

The other books in the Library are in various languages; viz. English, French, Latin, Greek, Hebrew, Arabic, Bengalee, Tamul, Malayan, Siamese, &c. and contain much valuable information respecting the religion, history, and literature, both of the eastern and western world. Among the European books are included the Encyclopædia, Rees' Cyclopædia, and the Pantologia.

The officers of the institution, at present, are

*President*—ROBERT MORRISON, D. D.

*Resident Principal*—The Rev. JAMES HUMPHREYS, of the University of Glasgow.

*Professor of Chinese*—The Rev. D. COLLIE, of King's College, Aberdeen.

*Chinese Master*—LE SEEN SANG.

*Native Siamese Master*—NUNSID.

*Malay Professor*.

*Treasurer*—The Rev. J. HUMPHREYS.

*Librarian and Keeper of the Museum*

—The Rev. D. COLLIE.

By the unbeliever, or sordid Christian, it may be asked, What possible advantage can result to Christianity from this? Will not the policy, which for ages has characterized the Chinese government, and which is said to be one of the main pillars by which it is supported, and its rooted oppo-

sition to the system taught by Jesus and his apostles, which is confirmed by Dr. Morrison himself effectually exclude Christianity from its dominions? Reasoning, on human probability, we might, perhaps, answer these questions in the affirmative. But, believing as we do, the inspiration of the Scriptures, we look forward with the most sanguine expectations and lively faith, to the fulfilling of that glorious promise which Almighty power can effect, and for the fulfilment of which the divine veracity is pledged, "all the earth shall see the salvation of God."

The establishment there of such an institution as the Anglo-Chinese College, together with the translation of the Holy Scriptures into the Chinese language which, from the last Report of the British and Foreign Bible Society, has already been accomplished, and are now to a certain extent in circulation, we look upon as means which will one day be mighty, through God, to the pulling down of the strong holds of satan in that widely extended and populous empire, and its ultimate conversion to Christianity.

*Phil. Rec.*

#### VIRTUE REWARDED.

Extract from a letter from a respectable gentleman of the Society of Friends, in Philadelphia, published in the London Ch. Observer for October last.

"Edward Coles is by birth a Virginian of good family, and was several years Private Secretary to General Washington.—After acquiring a considerable estate in lands and Negroes, he retired from business to enjoy the pleasure and endearments of domestic life. But there was in his mind a principle which even though surrounded with all the comforts which outward circumstances could bestow disturbed his repose, clouded the sunshine of his prosperity, and troubled the calm serenity of his life. This divine principle was pleading with him

on behalf of his degraded and oppressed Negroes; and though he clearly perceived the injustice, and cruelty of slavery, yet the conflict between a sense of religious duty and feelings of self-interest caused the disquietude to which I have alluded. But his love of virtue and piety predominated, and as the laws of Virginia, did not admit of emancipation, unless the negroes were removed from the state, he determined to emigrate; and when settlements began to be made in the then territory, now state of Illinois, he purchased lands, emancipated his slaves, and removed them thither *free men*. He settled them on his lands, and took up his residence near them, where he might be conveniently situated to advise and protect them. His talents, his extensive knowledge, and his sound principles and consistent conduct, soon brought him into public notice. He was rapidly raised through various posts of trust and honor, until he was appointed chief magistrate of the state."

## IRELAND.

*From the London Baptist Magazine.*

From J. O'Brien to the Rev. J. Wilson.

*Colloony, July 19, 1823.*

The truth is prevailing, and must prevail: it has proved itself to be the power of God unto salvation. The word which has gone forth from the mouth of the Lord shall not return unto him void; but it shall accomplish that which he pleases, for it is his message to man. In all my travels, where the scriptures of truth are impressed on the minds of the poor, I witness, with delight, the good resulting, even in their general conduct; parents and children, husbands and wives, are kind and affectionate to each other; and whole villages, formerly the habitations of idleness and immorality, are now exhibiting the pleasing aspect of industry and decency, and praying for blessings to

attend the Baptist Society, for sending such a happy mode of instruction (in their own language) into their houses; and according to their own acknowledgment, he who was in the habit of swearing, fears an oath; the drunkard is become sober, and he who stole, steals no more, but labors with his hands to provide things honest in the sight of all men. The young man who conducts the school for me, whose mind was full of prejudice against the truth; contending that none could be saved but those within the pale of the Roman Catholic Church; I have taught to read the Irish Testament in both characters, which he reads and explains to his former companions, and stimulates them to a perusal of the sacred volume, as alone able to make them wise unto salvation, through faith in the Lord Jesus Christ. I called at the house of T. D. in the manor of N. where I beheld J. F. a middle-aged man, whose appearance was the index of an ill-spent life. There were many other visitors with the family, when I begged their attention to the Irish scriptures, and commenced reading.—They all heard me with seeming earnestness; but none was so much interested as F. who could not help sighing. I inquired of all present, what they thought of the things I brought to their ears. F. was the first that answered, and with seeming emotion confessed that he had been, during his past life, an enemy to all righteousness, by wicked works; and anxiously inquired if there was any hope for a vile wretch in his condition. I told him I would give him an answer on the best authority, and read to him the declaration of the Saviour respecting the joy in heaven over a repentant sinner. 'Well,' said he, 'but how can I atone for what is past?' This inquiry directed me to the doctrine of the acquittal of the guilty, without disparaging the nature and glory of

Divine justice; and read the first of Romans, and noticed the sixteenth verse the third ditto, and endeavored to address their understandings with the sum and substance of the whole chapter. F. remained silent, and all present expressed their satisfaction that his inquiry led to the consideration of subjects which never occupied their attention before; and they all joined in a hearty invitation to me, to continue with them the remainder of the day; and after I left them, F. accompanied me about four miles, hearing and asking questions from the scriptures; and told me, when I was parting from him, that he would soon pay me a visit at my house, in order to receive further instruction on what he heard that day.

I remain your faithful & very humble servant,  
JOHN O'BRIEN.

#### SMALL POX.

We lay before our readers to day, an interesting essay on Small Pox, the result of observations, and experiments made on the disease, by Dr. Mitchell, Physician to the Almshouse, and Small Pox Hospital, Philadelphia. The investigation has not proved unfavorable to the Vaccine disease. But on the contrary every test which has been brought to try its virtue, has tended to give it a higher estimation in the opinion of its friends. From what appears below, we think those who have not, should have their children Vaccinated, as it appears to be the only safe defence against the ravages of the disease which is triumphing over those, who are not thus secured against its attacks.

"That none of the varieties of the present epidemic have claims to the name of a new disease may be determined by the following facts:

"1st a disease of the same nature has, within a few years, prevailed in different parts of Great Britain. During its prevalence, a surgeon of eminence, whose child, after having been successfully vaccinated, was attacked by the mild form of the disease incident to such persons, took the

matter and inoculated with it those who had not been effected by either disease. In these cases genuine small pox occurred. To render the case clearer, the matter thus produced was inserted into the bodies of vaccinated persons, and milder and more irregular form of the disease was excited. 2d. The insertion of the varolus virus, has, in a vaccinated case in this city, produced the disease usually called varioloid. 3d. The following facts, which among others of a like character, have fallen under my own notice, point to the same conclusion. A whole family—father, mother and six children—were brought to the small pox hospital; the parents and three children already covered with an eruption, and the three remaining children under the influence of fever. Four of the children had been successfully vaccinated, about *two weeks* before; the two others, with the parents; were as it is termed, unprotected. The mother recovered, after an attack of confluent small pox. The father died. One of the *unprotected* children died of confluent small pox, the other recovered, having had a mild disease, which might, by some, be esteemed a *varioloid* case. The four children who had been vaccinated, had the disease in its mildest form, and were not after the disappearance of the eruption, confined to bed for one hour.

"From all these facts, and many others might be adduced, are we not fairly entitled to consider the present epidemic as small pox, more or less qualified by the circumstances of the case—varying, not according to the variety of the disease to which exposed, but according to the condition of the person exposed; being commonly modified in those persons who have before had cow pox or small pox, and displaying in unprotected individuals, its unviled and characteristic malignity?

"Having rendered probable the identity of the disease, I am now to inquire what security is given to us by the discovery of Jenner. And here, before entering on the inquiry, as it relates to the present epidemic, I may state, that at all times, when small pox does not prevail as an epidemic, it is very difficult to convey it to those who have been vaccinated. At this time however, we find not in it the same portection. *Hundreds of vaccinated persons have, during the present season, been effected by the small pox; and those who have confided in its protecting power have been betrayed into the hands of disease.*—Why is this? It may perhaps assist us in our inquiry to refer to the subjoined statement, where it will be seen that several who considered themselves as under the still more potent portection of small pox itself, have fallen victims to a second invasion. This fact, together with the unusual malignity of the present cases, evinced the existence of a more powerful disease than is generally met with. Spreading resistlessly in every direction; slaying the unprotected seizing on the vaccinated, and laying prostrate even those over whom it had once before passed, this formidable epidemic recalls to our memory most forcefully the direful tale of its ancient domination, and constrains us to thankfully inquire why so few, in so populous a city, fall the victims of its fury.

Let us not reject the present of Jenner, because it gives immunity only from death, and sometimes fails to keep off, though it always secures us from the fatal issue of this disease.—If we reject it whither shall we fly for security? Shall we turn to the practice of inoculation? Let the sarred faces and numerous victims of this custom give us an answer! And let it be remembered that even after all the perils of this hazardous course have been passed, the door is

not closed against a second intrusion.—The same fell disease may return, and prostrate its victim in the dust. On the whole, the present epidemic, so far from lessening our estimation of the value of the cow pox, should teach us to appreciate it more highly, Hitherto we have been taught to place it beside small pox, as a preventive against the attack of a formidable disease. We are now entitled to give it a preference, even in this respect. Both have, on the present occasion, failed to ward off all the blows of the enemy: but while both have failed, they have failed in different degrees. Where small pox has returned a second time, it has triumphed as completely as if it had made no former invasion, and has often issued in death. Where the vaccine disease has failed to keep out, it has always been able to soothe its enemy, and has not surrendered the whole citadel to his power. Disease has entered, but beauty and life has been preserved.

*Statement of the result of one hundred and forty-eight cases of Small Pox.*

47 cases\* occurred in persons who

\*The cases at the Small Pox Hospital were registered daily, and all the important symptoms noted. Among the first questions asked, was that concerning the previous existence of small pox, or the vaccine disease. If the patient affirmed that either had previously existed, its course and issue were particularly questioned, and the limbs are strictly scrutinized to discover the scar. If under the assertion that either had been produced by inoculation, no scar could be found, the person was considered as unprotected, and a note to that effect inserted in the register. If any scar was pointed out, this in conjunction with the assertion of the patient, was esteemed good evidence and the case registered. That the plan pursued was a good one, is demonstrated by the event. In the statement of no one case declared at the commencement to have been vaccinated, has the word death been subsequently written.

Even more pains were taken to ascertain the previous existence of small pox. The opinion of the patient and the scar, if inoculated, or the pits if not, were taken in conjunction, and the parents or elder relatives, when they could be found, were sought out

had been previously affected by the vaccine disease. None of them died.

8 cases occurred in persons previously affected with small pox; of whom 4 died & 4 recovered.

93 cases occurred in persons who had not had either disease before, of whom 52 died and 41 recovered.

Of the whole number 69 were whites, and 79 persons of color.

Two out of the eight persons who had small pox a second time, took it the first time naturally, or without inoculation.

Eight of those vaccinated were vaccinated during the prevalence of the present epidemic; and some of the mildest cases were in the persons of those who had been vaccinated upwards of twenty years before.

"The above statement is not deduced entirely from my own practice. My friend Dr. John Bell, furnished me with a considerable number of cases met with in his own practice, which have the same general bearing on the question under consideration.

"It may not be unimportant to remark, that the cases which were treated in the city more generally ended favorably than those which were sent to the small pox hospital at Bush Hill. Although placed there, in a purer air than could be found here, the evil influence of a croud could not be easily avoided, and symptoms unknown in

and consulted. The evidence in the greater number of cases, was such as to leave no doubt of the previous existence of one or the other disease.

The above facts should operate as a warning to parents who have neglected the only security in their power against the introduction of this ferrible disorder, to lose not a moment in getting their families vaccinated. In fact, our councils should, without delay take measures to secure our citizens, as far as their power and means will permit, against so dreadful a scourge. The enemy is at our doors, & though we may not be able to prevent his entrance, the evil that he might inflict, may in a great measure be avoided, by timely precautions.

private practice, often supervened and carried off the patient.

Dr. Bell, who is my associate in the duties of the hospital, is engaged with me in pursuing farther the investigation of this highly interesting and important subject; and we hope in due time, to be able to lay before the public a fuller and more complete view of the existing epidemic.

J. K. MITCHELL, M. D.

One of the Physicians to the Alms house and Small Pox Hospital.

#### NEGRO SLAVERY.

On this subject some instructive inferences may be drawn from the public journals of several of our West-Indian Islands; but the *Royal Gazette* of Jamaica only shall be adverted to on the present occasion. In the *Royal Gazette* of July 3d last, there are *ninety-four* 'runaways' advertised; some of which are thus described:--'George, a Creole, 5 feet 7 inches, marked apparently *WS* on several parts of his shoulders with severe flogging marks thereon, and *CL* on left cheek, has a scar on right leg'—'James, a Congo, 5 feet 5 inches, marked *AMC* on right shoulder, with other letters not plain on both shoulders and had an *iron collar* on.'—'John, a Mongola, 5 feet 5 3-4 inches, mark not plain on right shoulder, and has marks of flogging on his back.'—'5l 6s 8d reward—Absconded, a Creole Negro Girl, named Maria; she is supposed to have gone to Richmond Estate, in St. Mary's, where her father lives.'—'John Wise, an Eobe, 5 feet 5 1-2 inches, no brand mark, and has the scars of sores on left shin.'—'Andrew a Congo, 5 feet 5 1-4 inches, no brand mark: has marks of flogging on his back, and a large sore on the small of his right leg.'

Three Members of the Spanish Cortes, who were likewise patriotic Editors have arrived at the city of Baltimore.

*Civilization of Indians.*—The following table shows at one view the extensive system which is now in successful operation for the civilization of the Indians of our western forests. The liberal aid which is afforded by the government of the United States to the schools at the different stations is worthy of particular and very grateful notice. The table was prepared for the Columbian Star.

Name and Site of Stations.	By whom established.	When established.	No. of scholars at last Report	Sum annually allowed by the U. States for tuition.	No. of Mission Family.	Whole expense during last year.
School at Cornwall, Connecticut,	Am. Board of F. Mis., Boston.	1817	35	1438		
Brainerd, Cherokee Nation Ten.,	do. do.	1817	84	1300	42	\$7632
Elliot, Choctaw Nation,	do. do.	1818	80	1200	12	9735
Newell, ditto	do. do.	1821	15	350		668
Mayhew, ditto	do. do.	1822	66	800	10	15706
Dwight, Cherokees, Arkansas,	do. do.	1820	50	600	9	
Fort Wayne, Indiana & Michigan,	Baptist General Convention.	1820	40	200	10	3000
Valley Towns, Cherokees, Ten.,	do. do.	1820	50	500	26	3000
Tinsawatee, ditto,	do. do.	1821	25	250		
Winnington, Creek Nation,	do. do.	1823	40	600	7	3000
Oueda Nation, New York,	Hamilton Baptist Mission Society	1820	24	500		
Tuscarora Nation, N. Y.,	U. F. Mission Society, N. Y.	1819	45	450-		
Seneca Nation, N. Y.,	do. do.	1819	31	450	6	2451
Union, Osages, Arkansas,	do. do.	1820	24	250	30	6700
Harmony, Osage, Missouri,	do. do.	1822	10	250	41	
Wyandotts, near U. Sandusky,	Methodist Ohio Conference,	1821	50	500		
Spring Place, Cherokee, Ten.,	United Brethren,	1801	20	300		744
Monroe, Chickasaw Nation,	Synod of S. Carolina & Georgia,	1821	54	500	12	2675
Charity Hall, ditto,	Cumberland Missionary Society.	1821	21	400		608
Ottowas, Miami of the Lake,	Western Missionary Society,	1822		300		
Florissant, Missouri,	Catholic Bishop of N. Orleans,	1823		800	21	

## CARLISLE, FEBRUARY 20.

*The Indians.*

We noticed last week, in a summary article, that a resolution had been brought before the national legislature, for repealing the act extending a certain annuity towards the civilization of the Indian tribes. It may therefore be expected, that the friends of Indian civilization are not a little concerned for the issue. Twenty mission families will be sensibly affected should the aid, which has been extended to them by the government, be withdrawn. The person who offered the resolution is using, it is said his greatest efforts to gain friends to the measure; and if something is not done, and speedily done to supersede the influence which may be obtained in favor of it, we may look for decisive operations being entered into, to erase from our statute book, its brightest page.

The people of the United States have, in innumerable instances, wronged the Indians. They have been driving them back from one part of the country to another, till they have penned them up, as it were, on the remote sources of the Missouri. Conniving ingenuity has not been wanting on the part of the proprietors of the American soil, to possess it.\* There are, as appears from a table published to day, page 75, eight hundred Indian children, now receiving instruction in schools supported in part by the United States, who will very probably be sent back to their native forest to rove as untutored as the Buffalo they follow, if the resolution passes Congress.

What shall be done? Let meetings be called to petition Congress to do something for the poor Indians. This appears to be the best course which can be pursued; and we are not alone nor first, in recommending it. 'While we allow our enthusiasm,' says a writer in

\* The Indians, on the authority of a tradition among them say, the first German settlers begged the Indians to give them as much land as a Buffalo hide would lie on. Who, when obtaining their consent, cut the hide in a small string, and stretched it over a vast tract.

Poulson's Daily Adv., 'to plunge us into war with the Turks, and to contribute freely to the cause of the Greeks, on the other side of the Atlantic, have we none—not one—who, having reason in his charity, will at least endeavor to do something for our poor oppressed Indian brothers?'—And the editors of the N. Y. Observer asks the same thing;—who also remarks:

'When a foreigner wishes to raise a blush on the face of an American, he points to our slaves and to the Indians. We throw back the odium of slavery upon our ancestors and our mother country, but the shame of oppressing the sons of the forest belongs pre-eminently to ourselves. It is from the whites of the present generation, from our fur traders and from the settlers on our extensive frontiers that the Indians have received the heaviest injury. It is high time for the friends of humanity to lift up their voices on this subject. And now is the moment to do it.'

We again repeat it, let meetings be called for the purpose of petitioning Congress on behalf of the poor Indians. The friends of Indian Missions, of humanity, and of civilization are, or ought to be concerned on the subject, and act promptly.

## LITERARY.

Mr. S. Potter, & Co., Theological Booksellers, Philadelphia, have lately issued proposals for printing Archbishop Potter on *Church Government*. This will be the first American edition. It has been highly recommended as a book of standard authority by Bishop Kemp of Md., and many of the Episcopal clergy of Baltimore and Philadelphia. The work is not to be had in this country at present. It will be furnished to subscribers at \$3 per copy, neatly bound and lettered, or \$2, 50, in boards. *Subscriptions received at this office.*

*Philadelphia Recorder.*—Rev. E. B. Lippett has been engaged, by the proprietors of the Recorder, S. Potter, & Co., as its editor. This paper has heretofore been edited by the Episco-



pal clergy of that place, generally, but it was found, that their avocations precluded that attention to this department which was necessary to making it useful. The former editors all join in recommending the present one as essentially qualified to fulfil the duties of the station he now occupies.

Mr. *Kenton Harper*, late of Chambersburg, has become proprietor of the Republican Farmer establishment, in Staunton, Vir., and issues a weekly paper from it entitled, the "Staunton Spectator, and Republican Farmer." From our knowledge of Mr. H.'s capacity for an undertaking of this sort, we cannot but think that the publication which he conducts will be interesting and useful.

*For the Religious Miscellany.*

I always like to visit the family of Eudoxus. It is a happy family and there is a contagious sympathy of happiness as well as of affliction. A general diffusion of peace and tranquility around us insensibly serves to induce a corresponding state of feeling upon ourselves, and we act wisely & to our best interest when we assiduously cultivate every opportunity that tends even in this indirect manner to correct and improve our social and moral feelings. Hence it is that I always derive a sensible improvement in this respect from every repeated visit to the house of my friend. Eudoxus is a pious man; not merely a regular professor of Religion, but an humble disciple of the Lord Jesus Christ in spirit and in truth. He does not consider his religion a mere circumstance of his situation and character, an appendage of his moral reputation; he makes it the influential principle of all his life. He carries its spirit with him wherever he goes. It consecrates

every employment of life; it diffuses a benignant influence over all his actions, over all his words, over all his looks; it enlivens and purifies and exalts his social and domestic intercourse; it chastens and regulates all his amusements and all his pleasures. He told me not long ago that he never undertakes the most ordinary duties of life without a silent ejaculation of prayer to God for his blessing, nor enters into any society without a similar supplication of grace to sanctify all his communication and render profitable and innocent all his conversation. "And I think" he remarked, "that I have often perceived the propriety and advantage of such a habit, in producing in the mind a holy watchfulness over the heart, and in suppressing every unhallowed temper and feeling in the very beginning of its movement. At any rate it is a good test of the lawfulness of every undertaking for the rule is universal and evident that where a man cannot cordially and sincerely implore the approbation and blessing of the High and Holy One, his employment and pursuit either of business or of pleasure ought most certainly to be forborne; for saith the scripture, 'whether ye eat or drink or whatsoever ye do, do all to the glory of God.'"

Eudoxus of course (being such a man) regulates his family at all times according to the principles of the Bible. He considers the character of parent a most responsible one and believes that God has promised and will accomplish his promise of blessing on the children of pious parents in answer to prayer and a diligent discharge of parental duty. And the blessing of God has rested upon him and his, for his house has become a Bethel consecrate to the Lord, the dwelling of prayer and praise and peace! There is not a member of his family arrived at years of consideration who does not indicate a spirit of

genuine and ardent piety, and the domestics of his household praise the goodness of God that connected them with such a man and brought them under the influence of such a Christian. The cords of natural affection and duty are confirmed by the more powerful bands of christian love and christian principles; and the ties of kindred blood are drawn closer and closer by the consciousness of a kindred spirit penetrating the shadows and the horrors of the grave, encircling the throne of Jehovah and towering immortal and triumphant over sin and sorrow and Death itself.

In the family of Eudoxus is exhibited the genius of the Gospel in its native simplicity and propriety. It mingles itself naturally and easy with all the relations of life. It constitutes the habitual ornament of its society worn without the awkwardness of constraint, or the repulsive affections of pride. Religion is not decked in the formal habiliments of pedagogical austerity, chilling by her accidental intrusion the sympathies of the social circle and diffusing a heartless gloom over the sensibilities of the soul; her presence is ever welcome and ever grateful animating the fireside and communicating an additional zest to all the enjoyments of life. The topics of piety are discussed here as freely and as familiarly as any other. There is no diffidence in venturing to express the feelings of the heart on this most interesting of all subjects. I have been in families (professedly christian too) where, except on very particular occasions consecrated in a particular manner to God and holiness like the Sabbath day, there seemed to be a continual carefulness to avoid every thing that would have the most distant tendency to direct the thoughts or the conversation to the things of deepest-awfullest moment,—the things of eternity! Where a pious observation on a devotional apostrophe howe-

ver naturally prompted by the reason or theme of conversation fell like the cold breath of winter on the flowings of the heart, to chill, and to arrest, and to congeal! Where a high wall of separation was reared between Religion and pleasure and the mind was carefully employed to prevent every intrusion of the one on the respective provinces of the other! Or where if at any time considerations of this character were unavoidably brought before the social circle, a formal affectation of regard, some general observations of general interest, served to pacify the admonitions of conscience, and dismiss the unwelcome interruption as rapidly and as courteously as possible. Alas! how many decent and orderly assemblies do we find where it is apparently deemed down right rudeness to attempt a diversion of the conversation into a religious channel and where every idea of God comes over the social sympathies and the cheerfulness of the heart like the withering influence of the mildew! The gay, the proud, and the christians of the world, attempt to account for this suspicious phenomenon, by preconceived opinions of propriety, of times, and seasons and consistency; and a becoming abhorrence of religious ostentation, and formal precision, and moroseness, &c. &c. It would do well however to inquire whether such modes of feeling and thinking might not result from the secret whisperings of the inward monitor, that the heart is hollow and the soul is at enmity with God. It is not so in the family of Eudoxus. References to the things of God and religion, are never considered breaches of good breeding at any season or in any conversation, because they are always acceptable. Hence all opportunities are improved of exciting one another to pious reflections and holiness of heart. The parents have endeavored to lead their offspring in the ways of godliness and

peace; and they now oftentimes reap blessings of grace to themselves from the influence of grace in their children. The father receives from the undisguised and ardent expressions of youthful feeling, hints, which he is frequently enabled to prosecute to the edification and establishment of his more advanced maturity of christian strength. And the mother as she listens to her child prattling of death and judgment and eternity to come, while she endeavors to suit her instructions to the capacity of its understanding, confirms her own faith and strengthens her own hope, and warms her own affections in the contemplation of the great truths of her cherished religion.

Of course Eudoxus pays a strict attention to the duties of family worship. Every evening and every morning the domestic altar is encircled with its regular attendants, while he himself officiates in the sacred character of priest in his own family. No person ever mingled with his household in this exercise of devotion without being secretly impressed with admiration of the loveliness of practical religion, and reverence of the beauty of holiness; and the most careless of godliness in general, have silently wished that their names were enrolled among the members of such a family. How have I been delighted on such occasions when on the arrival of the regular hour, every individual of children and domestics assumed his proper place, and such an expression of serenity and complacency and satisfaction was seen diffusing itself over every feature of every countenance! There was evidently no constraint, no weariness of the approaching service. Every eye was turned to Eudoxus, who, with the glowing feelings of an ardent heart, directed the appropriate exercises of the much loved duty. The portion of the sacred volume was always well chosen and not only read

but explained in its most evident meaning; and every member of the circle felt himself at perfect liberty to propose any difficulty that occurred to his mind, or express any reflection that suggested itself to his heart. Of course it became interesting even to the youngest branches of the family; and subjects thus familiarly discussed & brought home to individual feeling, made an impression which time could never obliterate. When their voices united to chaunt the song of gratitude and praise to Him that formeth the mountains and createth the winds, the author of all their blessings and all their happiness, the tear of delight would glisten in the eye of the father as he surveyed the kindred group around him and felt the Lord had indeed been kinder than a parent to him and all his house. And when they bended the knee before God the utterance of his tongue told the fervency of his heart, as he poured forth his tribute of thanksgiving for the varied bounties of each successive day, acknowledged their unworthiness of all, implored the assistance and the directions of Almighty grace, and commended all their interests to the truth and faithfulness of God in the Lord Jesus Christ. How pleasing is the contemplation of a family thus united in the adoration of the King of Heaven! Where the infant heart is imbued with reverence of God ere it has learned to comprehend any thing of his character! Where the habits of piety become so consecrated by the most cherished associations that they never—by the grace of God never relinquish their hold! MINUTIUS.

—  
Newspapers.—The Postmaster general, in his recent Report, says, "there are more than 560 newspapers printed in the Union, and it has been estimated that on an average, each newspaper office sends 300 papers, weekly, in the mail. Some country papers may not send weekly in the mail, more than from 40 to 100 papers, but some offices are known to send from ten to twenty thousand."

*From the Family Visitor.*

In a conversation with a friend on the propriety of sending Missionaries among the Indians, I repeated to him the following verses, as a proof not only of their capability of civilization, but of their susceptibility of all the more exalted and more refined sensibilities of our nature. He thought them worthy of a place in the Visitor, and requested me to furnish you with a copy. The history is as follows:—

A few years since, three native Americans were brought from different parts of the country, to one of our northern colleges, where they received a liberal education. During their scholastic years they frequently resorted to a little grove of young pines, where they were accustomed to study their lessons, and talk over past scenes. Having completed their studies, and being about to separate and return to their native wilds, they went to take leave of their favorite bower, where they composed and sung the following verses in a melody worthy of the composition.

A.

When shall we three meet again?  
When shall we three meet again?  
Oft shall glowing hope expire,  
Oft shall wearied love retire,  
Oft shall death and sorrow reign,  
Ere we three shall meet again.

Though beneath this youthful pine  
Moss may grow and ivy twine;  
Though these auburn locks turn grey,  
Thinn'd by many a toilsome day;  
May this much-loved bower remain,  
Here may we three meet again.

Though in distant lands we sigh,  
Parch'd beneath a burning sky;  
Though the deep between us rolls,  
Friendship shall unite our souls:  
Oft, in *fancy's* rich domain,  
Shall we all three meet again.

When the dreams of life are fled,  
When its wasted lamb is dead,  
When in cold oblivion's shade,  
Beauty, power, and fame are laid;  
Where immortal spirits reign,  
There may we three meet again.

**DIED**—At the City of Washington, on Saturday night, the 14th inst. in the 73d year of his age, **RICHARD O'BRIEN**, Esq. late Consul General of the U. States to the Barbary Powers.

The character and history of this very extraordinary man are too generally known

to need any statement here. A mind of native vigor, and the most feeling, was in him still further strengthened by a series of adventures the most interesting and diversified. He was, in one occasion, an active and experienced seaman; a successful adventurer in the privateering exploits of the Revolution; a brave commander in the regular naval service; a captive slave in Algiers; Consul General to Barbary; member of the Pennsylvania Legislature; a worthy farmer; and lastly, an ardent politician. His earthly scenes are now closed; and he has experienced his last and great change. The merit of his public services has been officially acknowledged by three successive Presidents; and will long be remembered by his country. *Communicated.*

Franklin particularly endeavored to convince young persons that no qualities are so likely to make a poor man's fortune, as those of *frugality and integrity*. I was never discouraged, says he, by the seeming magnitude of my undertakings, as I have always thought, that one man of tolerable abilities may work great changes, and accomplish great affairs, among mankind, if he first forms a good plan; and cutting off all amusements, and employments, that would divert his attention, makes the execution of the same plan his sole study and business.

BELLES LETTRES SOCIETY OF  
DICKINSON COLLEGE,

WILL celebrate their forty-first Anniversary, on *Friday* the 20th inst. in the Presbyterian Church. The Union Philosophical Society and the Inhabitants of Carlisle and its vicinity, are respectfully invited to attend.

Exercises to commence precisely at half past 6 P. M.

J. T. M. DAVIE, }  
J. R. W. DUNBAR, } *Committee of*  
ISAAC M'ILVAINE, } *Arrangement*

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh"

No. 6.

CARLISLE, FEBRUARY 27, 1824.

Vol. III.

*Condensed for the Boston Recorder, from the  
Missionary Herald for February.*

## PALESTINE MISSION.

### JOURNEY OF MESSRS. FISK AND KING FROM CAIRO TO JERUSALEM, THRO' THE DESERT.

*Concluded from p 69.*

*Saturday 19.*—In the morning we found that some bold Bedouin, had made his way into our encampment, and carried off a saddle. Mustapha went out, and finding a Bedouin charged him with stealing it, and began to chastise him.—He gave a signal, and a number of armed Bedouins made their appearance at a distance. The surrounding country was full of them; and as all would be likely to unite together in case of a disturbance, it was thought prudent to leave them in quiet possession of the saddle, and to proceed as soon as possible. At half past 11, after crossing a mountain which is called on one of our maps a continuation of Mount Seir, we came to the village Khan Yoanas (the Inn of Jonas,) the first village we have seen in Syria. It is surrounded by gardens, and is inhabited by Mussulmans, who have a tradition that the Prophet Jonas was here.

From Khan Yoanas we travelled several hours over a wide and beautiful plain, filled with herds of camels, sheep, and goats, which were generally tended by Bedouin women. This is the ancient land of the Philistines. Here we were continually harrassed by the Bedouins, who seemed to spring up like Hydras in every corner. First came 10 or 12 armed with swords and matchlocks. Their dress was merely a turban on the head and a piece of cloth tied round the waist. They met our guide and camel drivers, took each other's hands, kissed,

and had all the appearance of friends' It was, however, soon found that they wanted money. Our guide told them they must exact nothing from us, because we were Englishmen; for we travel with English passports, and though we tell our attendants that we are Americans, yet they know no difference between us and Englishmen, having never before seen Americans, or heard of America. The name of Englishman is so much respected even among Bedouins, that we were not molested. For two hours, however, as we moved along, our attendants were engaged in loud and violent disputes with these and other companies of Bedouins, who came up after they went away. They extorted a few dollars from the Armenians and Greeks, and at last took an ass from one of the Arabs. Our shekh knew all these free-booters, and it is probably owing to his acquaintance with them, and his faithfulness to us, that they were so easily satisfied. He says most of the Bedouins are worse than these, and yet he called these Satans (Shaitan.)

Under a large Sycamore tree we saw women and children threshing barley on the ground with long sticks. Near by was a shepherdess tending a large flock, with her crook in her hand, and the skin of a lamb, having the wool on, thrown over her shoulders for a shawl.

*Country of the Philistines.*—At half past 5, after riding 11 hours and a half we arrived at Gaza; took two small dirty apartments in a large filthy khan & put up for the Sabbath, thankful that we were not among deserts of sand, or bands of Arab free-booters, so as to be obliged to travel on the Lord's day. Gaza is the city whose gates Sampson carried away, and where he slew 3000 Philistines at his death. We had no

very good opportunity to judge of the population of the place, but probably the estimation, given by geographers, of 5000, is not far from the truth. Mussulmans never take a census, unless it be an enumeration of the houses, in order to tax them. The city stands on a little elevation. The houses are all built of stone, but make a very mean appearance. The scenery around is beautiful.

[At Gaza they found a number of Greeks, and a Greek priest, to whom they gave 13 copies of the scriptures, and sold 25. But one present knew the Greek language, and to him they gave a Testament. The priest said, that the church had been built twelve centuries. They left Gaza on the forenoon of Monday, April 21st.]

We crossed a bridge over the bed of a small river, now dry; and then passed through groves of olives, and fields of grass, wheat, barley, and tobacco. The plains were agreeably diversified by gentle elevations and small valleys. Five hours and a half from Gaza, we saw on our left, the village of Mijdal, near the ruins of the ancient Askelon, which is now uninhabited. Such at least is the information given us by the Arabs. After riding eight hours and a half, we pitched our tent near the village Esdood, which, from its situation, and from the similarity of the name, we presume to be the ancient Ashdod. It consists of 100 or 150 of what the people call houses, miserable cabins and holes, built of stone, covered with branches of trees, and roots, and these again with earth, so that vegetation appears every where on the tops of them. The place is inhabited wholly by Mussulmans.

*Tuesday, 22.*—In riding through this ancient country of the Philistines, we have seen at a distance to the east, a range of high mountains. The country around us was green and

beautiful, and the soil of a good color, which might, no doubt, be made very productive by proper cultivation. We saw few villages, and those few are small. There are no scattered houses. The population appears not to be great.

*Jaffa.*—[In ten hours and a half ride after leaving Esdood, they arrived at Jaffa; and, word being sent to Mr. Damiani, the English consul, his Dragoman came to procure them admittance into the city. They took lodgings in the consul's house which stands by the sea-side, and, as is supposed, at, or very near the place, where Simon the tanner lived, and the Apostle Peter was lodged. At evening the table was served by a man of Greek origin, who was 100 years old, and had been 80 years a servant in the family of Mr. Damiani and his father.]

On the 24th they left Jaffa on mules and asses, and, after a ride of four hours, arrived at Rama, or Ramla, the Arimathea of the Scriptures, where they took lodgings for the night in an Armenian convent.

#### *Approach to Jerusalem.*

*Friday, 25.*—At half past 5, we set out of Jerusalem, comforted with the hope, that this was the last day of our journey. At 8 we crossed a hill, and then entered a valley, which we were half an hour in passing. Soon after this we came among the mountains. Here we saw, at a distance, a camp of Bedouins. As soon as they saw us, one of their horsemen rode on swiftly, as if to interrupt our path. He came into the rode before us halted and looked at us again, and then rode off. Had we been Rayahs (i. e. Christian subjects of the Grand Signor,) he would not probably have left us without money.

[A little past noon they came to a village which Chateaubriand calls the village of Jeremiah. A little way from it was a pure stream of water flowing

out of a rock, where they stopped to quench their thirst, and eat some bread and fruit.]

Thence we pursued our journey over a road impassible for camels, and very difficult for mules and asses. After crossing a high mountain, we passed through a deep valley, where is a small village called Kaloona. The mountains here are of a peculiar formation. They seem almost as if built by the hand of man, and rise gradually step by step, like pyramids. Each step, however is so fastened into the "Everlasting Hills," as to show you that it was placed there by the hand of Him, who existed 'before the mountains were brought forth.' On these steps, which are sometimes three or four rods wide, and sometimes only a few feet, you see soil, which produces shrubs, and, when cultivated, vines, figs, and olives. The country continued the same till we were within half an hour of Jerusalem, when all at once Mount Olivet and the Holy City, opened to our view. Thus it is often with the last hours of the Christian. He is obliged to pass over a rough and wearisome way, where he is continually exposed to the attacks of enemies, till near the close of life,—till his feet are about to stand within the gates of the New Jerusalem, and then he is favored with some bright visions of the place he is soon to enter.

*They enter the Holy City.*

With feelings not easily described, about four o'clock we entered JERUSALEM. The scene and events of 4,000 years seemed to rush upon our minds; events, in which Heaven and Earth, and Hell, had felt the deepest interest. This was the place selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the 'perfection of beauty,' and the 'glory of all lands.' Here David sat and tuned his harp, and sung the praises of Jehovah. Hither

the tribes came up to worship. Here enraptured prophets saw bright visions of the world above and received messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin, and save us from the pains of hell. Here, too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage.

[Messrs. Fisk and King took lodgings in a Greek convent, called the Convent of St. Michael the Archangel, situated but a little distance from the place where it is supposed the Lord Jesus was crucified. Their windows looked out upon the Mount of Olives, from whence he ascended to glory, and where he commanded his disciples to "go into all the world, and preach the gospel to every creature." Mr. Wolff, took lodgings with his brethren the Jews.

[The first part of their journal concludes with the following request to their brethren, and patrons in this favored land, which will draw forth many prayers in their behalf to Him who heareth prayer, and whose eye, doubtless, hath never been regardless of the interesting land in which they now dwell.]

*Christian Brethren in America;—*

Pray for us, that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith.

DESCRIPTION OF JERUSALEM,

By Messrs. Fisk and King.

Jerusalem appears, in a general view to be situated on the side of a mountain, descending toward the east, where it is divided from Mount Olivet by the valley of Cedon. The summit of the mountain is considerably higher than the city, so that in coming

from Jaffa you arrive near Jerusalem before you see it.

On a nearer view of the city, you perceive that it is built on several hills; viz. Zion at the south-west part, Calvary at the north-west, Moriah at the south-east, and Bezetha at the north-east.

The south wall passes over Mount Zion, near its summit, so that a great part of the hill is without the city. South of the hill is the deep valley of the son of Hinnom; the same valley, turning north, bounds Zion likewise on the west. The vallies which separate it in the city from Calvary on the north, and Acra on the north-east, are not deep. Moriah has on the east the deep valley of Cedron. On the south of it, without the city, is a little elevation, which is marked on D'Anville's map as Ophel; thence the descent is steep, till you come to the fountain of Siloah. The vallies north and west of Moriah at present are not very deep. Calvary was perhaps only a small elevation on a greater hill, which is now the north-west part of the city; but the name is now given to the whole hill. Bezetha is separated from Calvary by a wide valley; and the east of Calvary is the dividing valley between Moriah and Bezetha, in which is the pool of Bethesda.

We have viewed Jerusalem from different stations, have walked around it and within it, and have stood on the Mount of Olives with Josephus's description of it in our hands, trying to discover the hills and vallies as laid down by him near 1800 years ago; and after all our research we compare Jerusalem to a beautiful person, whom we have not seen for many years, and who has passed through a great variety of changes and misfortunes, which have caused the rose on her cheeks to fade, her flesh to consume away, and her skin to become dry and withered, and have co-

vered her face with the wrinkles of age; but who still retains some general features, by which we recognize her as the person, who used to be the delight of the circle in which she moved. Such is the present appearance of this Holy City, which was once "the perfection of beauty, the joy of the whole earth."

Jerusalem, as to general form, may be called a square, or rather a rhomboid, for the north-east and south-west angles are acute, and the north-west and south-east are obtuse.

Near the bend on the west side is Jaffa gate, called, also, the gate of Bethlehem, and the pilgrims gate, and Bab el Khaoleel [the gate of the Beloved, i. e. Abraham.] On the south side is the gate of Zion, called, also, the gate of David. On the east side near the pool of Bethesda, is the gate of Stephen, called likewise the Sheep gate and the gate of the Virgin Mary. On the west side, between Calvary and Bezetha, is Damascus gate. These four are the principal gates of the city, and are always open from morning till sunset.

We measured the city by paces, and the following is the result:

From the N. W. corner. Paces.			
to Jaffa gate, - - -	300	} 768 W. side	
to S. W. Corner, 468			
to Zion Gate, - - -	195		
to bend in S. wall, 295		} 1149 S. side	
to gate Mogrebbins 244			
to S. E. Corner, 415			
to Golden gate, 353		} 943 E. side	
to Stephen's gate, 230			
to N. E. Corner, 360			
to Herod's gate, 359		} 1419 N. side	
to the bend, 250			
to Damascus gate, 150			
to N. W. corner, 660			

The total is 4279 paces, and allowing five paces to a rod, this gives 859 rods, or about two miles and two thirds, for the circumference of the city. Mundrel measured the city,



and judged it to be two miles, and a half in circumference. According to Josephus, it was 33 furlongs in circumference before Titus destroyed it. Mount Zion was then included, and the city seems from his description to have extended further north than it does now.—The wall of the city is high, but not thick. From counting the rows of stones we supposed the height, in different places to be 40, 50, and perhaps 60 feet. There is a castle, with two towers, on the west side, a little south of Jaffa gate, to which travellers have given the name of Pisan's Tower. For a little distance, near the north-east corner, there is a trench without the wall, but now nearly filled up.

In regard to the population of Jerusalem, the following estimate seems to us as probably correct as any one we have heard, viz.

Mussulmans, - - -	10,000
Jews, - - - - -	6,000
Greeks, - - - - -	2,000
Catholics, - - - - -	1,500
Armenians, - - - - -	500
<b>Total,</b>	<b>20,000</b>

The Jews themselves say, that they have only 600 families of Sephartim, or Spanish Jews, and 25 families of Ashkenasin, or Polish Jews. But some think the Jews more numerous than the Mussulmans. They occupy, however, a much smaller part of the city than the Turks and Arabs. The Armenians live in and around their convent on Mount Zion; the Greeks and Catholics have their convents and houses on Mount Calvary. The Turks and Arabs occupy Bezetha, and all the eastern part of the city, and have scattered dwellings in every quarter. The Jews live in the dust between Zion and Moriah. The whole area of the ancient Jewish Temple on Moriah, which now encloses the Mosque of Omar, is walled in, and none but Mussulmans are allowed to enter it on pain of death. In and near

it are four minarets. There are two others on Bezetha, one on Acra; one on Zion, and two on Calvary placed on opposite sides of the Holy Sepulchre, like the two thieves on the right and left of our Lord.

The Jews have a number of synagogues, all connected together in the quarter where they live. The church of the Holy Sepulchre stands on Calvary. The Catholics have one convent on the same mountain. The Greeks have twelve here, and one near Zion gate. The Armenians have three convents on Mount Zion, a large one and a small one in the city, and another a little without Zion gate, where, it is believed stood the house of Caiaphas, where Jesus was arraigned, and where Peter denied him. The Copts, Syrians, and Abyssinians have also each a small convent. The houses are of stone, most of them low & irregular, with flat roofs or terraces, in the middle of which usually rises a small dome. The windows are small and those toward the street have usually strong iron grates for defence, and then fine wooden grates to prevent the women from being seen by those who pass. The streets are narrow, and most of them irregular. There are but few gardens in the city.

Jerusalem is seen to best advantage from Mount Olivet. We however see most of the city from the terrace of the convent where we lodge. The Temple is seen to the best advantage from the terrace of the Governor's house. Here you see not a single mosque, but a collection of mosques, and oratories. The two principal buildings are called el-Aksa and el-Sabhara. Around them the vacant area is covered with green grass, interspersed with paved walks and trees, which furnish an agreeable shade to the loitering Turk. Ali Bey has given a good description of the Temple, and its various buildings, and of the foolish opinions of the Turks concerning them.

## SHIP-BUILDING.

"The first efforts at ship-building were rude and imperfect. Observation first taught the inhabitants of the world that trees floated on the surface of the water, and were often able to support even the weight of a man, without sinking; hence, in crossing rivers, their first vessel was probably a raft, consisting of a few pieces of wood, so placed together as to exclude the water. The early Egyptians made their boats of the papyrus, a reed which grows on the banks of the Nile, and resembles parchment in its external skin, or bark. Boats were frequently made of the skins of animals, stretched on a hollow frame of wicker-work, like those of the native Americans, and which are used in Ireland on the coast of Clare.

"The next improvement consisted, most probably, in hollowing a tree. The natives of the South Sea Island still use a kind of canoe, made from a tree which is of a long shape, having only room for one person in breadth, and several in length. At first, perhaps, they ventured but a short distance from the shore, and pushed themselves along with a pole; at present, these islanders are extremely dexterous in the use of their paddles, striking with great regularity, and balancing, at the same time, the vessel with their bodies, to prevent its overturning.

"The ark was the first regularly built vessel, and the largest that ever floated on the waters. It was 120 years in building, and was 450 feet long, and 75 broad. It consisted of three stories, or floors, and resembled a large box, with a sloping roof, rising up from the sides, that the waters might run off. Its burden may be supposed at 42,213 tons. A first rate ship of war is between 2,200 and 2,300 tons; the ark, therefore had the capacity, or stowage, of eighteen of such ships, and was able to contain

20,000 men, and provisions for six months, besides the weight of 1,800 cannon and military stores.

"The Phœnicians were the next who improved the art of ship-building. They inhabited a barren soil, but their industry and application to manufactures and commerce procured for them what agriculture denied. They had safe and commodious harbors, and the neighboring mountains afforded them abundance of wood for ships. At first they cautiously crept along the shore, and it was only during the summer months that they ventured to leave their harbors. By degrees they became bolder, and availed themselves of the sun and stars to guide them in their course, till at length they spread themselves over the neighboring shores, and possessed the entire commerce of the civilized world.

"The success of the Phœnicians encouraged the Jews to build ships for the purpose of trading. Solomon, king of Isreal, sent his fleets to distant countries, and they returned once every three years, laden with gold, and silver, and ivory. He was thus enabled to collect the materials necessary for building a temple of God, which from the description, must have been the grandest and most magnificent edifice ever erected.

"Ptolemy is said to have built a ship of such an enormous bulk, that, at a distance, it looked like a floating island, or mountain, and upon a nearer view, like a prodigious castle on the ocean. It was 420 feet long, 57 feet broad, and 72 feet high, and carried 400 rowers, 400 sailors, and 3000 soldiers—yet this was nothing equal to the ship built under the direction of Archimedes, on the structure of which a whole volume was written? There was wood enough in it to make 50 galleies; it had as many apartments as a palace; galleries, gardens, fish-ponds, stables, mills, baths, and temples. The floor of the mid-

dle apartment was inlaid, and represented, in different colors, various stories; the ceilings, windows, and all other parts were finished with wonderful art, and adorned with all kinds of ornaments. In the uppermost apartment there was a place for exercise, and water was conveyed to the garden by pipes, some of hardened clay, and others of lead. The floors of the temple were inlaid with agates, and other precious stones—the inside lined with cyprus wood; the windows were decorated with ivory paintings, and small statues; there was also a library. The vessel was adorned on all sides with fine paintings; it had 20 benches of oars, and was encompassed with an iron rampart; eight towers with walls and bulwarks, furnished with machines of war, one of which threw a stone of 300 pounds, or a dart 18 feet long, to the distance of half a mile. Caligula, the Roman emperor, also built a vessel, adorned with jewels in the poop, with sails of many colors, and finished with large porticoes, baths, and baqueting rooms, besides, rows of vines and fruit trees, of various kinds."

THE LORD WILL PROVIDE.

Long before the establishment of Bible Societies, the Rev. Peter Williams, a pious distinguished clergyman in Wales, seeing that his countrymen were almost entirely destitute of the Bible, and knowing that the work of the Lord could not prosper without it, undertook, with holy confidence, although destitute of the means, to translate and publish a Welch Bible for his countrymen. Having expended all his living, and being greatly involved in debt, with the work unfinished, he expected every hour to be arrested and imprisoned without the means or hope of release. One morning he had taken an affectionate leave of his family for the purpose of pursuing his pious labors, with an

expectation that he should not be permitted to return. When just as he was mounting his horse, a stranger rode up and gave him a letter. He stopped and opened it, and found to his astonishment, that a lady had bequeathed him a legacy of 500*l.* sterling. "Now" said he, "my dear wife, I can finish my Bible, pay my debts, and live in peace at home."

The above anecdote was related to the editor of the Religious Intelligencer, by a pious old lady of New Haven, who is a native of Wales, and who has heard Mr. Williams preach, and has one of his Bibles.

From the London Baptist Magazine.  
SCOTT'S COMMENTARY.

The excellent Commentary of the late Rev. T. Scott, (ed. 1808) contains, in the Old Testament, according to his divisions, 1451 sections of practical observation; add to this 40 for the preface and the introductions to the 39 books, and the whole will be 1491. By reading 6 of these divisions daily, the whole will be perused in 248 days; i. e. by September 6th; and a few sections over.

The new Testament contains 774 sections of practical observations; add to this the introduction to the New Testament, and those to the 27 books of the same, and the whole will be 802 sections, which, if begun on the 7th of September, may be read through, at 7 per day, and the last two or three days of the year will be vacant. Thus may the whole of this laborious work, so full of rich devotional theology, be perused in less than one year.

Sections.		
1491 Old Testament		
802 New Testament.		
<hr/>		
2293		
sect's.	days	sec.
6) 1491	(248	3 remainder
<hr/>		
7) 802	(114	4 remainder
<hr/>		
362		

From Jan. 1, to Sept. 5 - - 248 days  
 —Sept. 6, to Dec. 31 - - 117 days

365

P. S. If the reader pause at the end of Mark's gospel, and begin Luke Oct. last, he will find the above work reach exactly to the 31st of Dec. with only three sections for the closing day of the year.

I can testify, with gratitude to God for the sweet fruits of the revered author's labor, that reading the sacred scripture with the comment daily, on the above plan, is the most delightful profitable exercise I ever engaged in. The connexion and beauty of divine truth, with the excellent remarks of the commentator, and the unequalled practical observations on every part, render the Bible daily more and more lovely in my eyes: may your readers try this plan, and I doubt not they will find it so!

It is very easy to mark, with a pen or pencil, the places where each day's reading should begin; this may be found very useful to the careful reader.

If the insertion of these hints should promote, in the smallest degree, attention to the sacred word of life, and hereby benefit precious souls, great will be the joy of your constant reader.

B. H. B.

#### THE CHRISTIAN PASTOR.

The whole history of the christian church, from the advent of the Messiah to the present hour, proves, that without a *stated* ministry, and a regular performance of pastoral duty, no congregation ever *can* be built up in spiritual growth and holiness. A clergyman may preach ably, pray earnestly, expound instructively, and yet, without parochial visitation, be lamentably deficient in feeding the flock committed to his charge. No christian community can be bound up and consolidated in its valuable, its

immortal interests, unless the minister give continually a sound exposition of the Holy Scriptures, train up the youth in the nurture and admonition of the Lord, carry the law and the gospel home to the business and the bosoms of all his hearers, and enforce the duty and discipline of personal prayer, and domestic worship in every family of his flock.

There are a thousand avenues of conviction to the sinner's heart, which no public instruction from the pulpit can reach. Innumerable difficulties to be solved, and cases of conscience to be explained, which are too minute and too subtle to be comprehended or touched by any course of general ministration. The adoption of scriptural truth to many particular circumstances of individual need, can only take place in the familiar conversation of private and friendly intercourse. The hearts of the people are most effectually subdued, by a faithful correspondence between the pastor's practice and the preacher's doctrine.

By pastoral vigilance and prudence only, are often to be prevented or checked the beginning of those abuses and scandles which, when unrestrained, defy the interposition of ecclesiastical tribunals, disgrace the church, and injure the community. How are children, the hope of the congregation, to learn to look up to their minister as to their spiritual father, except by frequent pastoral intercourse? And how is the clergyman himself to become acquainted with the actual state of his flock, their individuals, their family, their social religion and morals, if he only sees them gathered once a week to listen to his pulpit discourses? How are the feeble to be strengthened, the thoughtless admonished, the drooping cheered, the hasty restrained, the poor comforted, the sick soothed, the dying supported, but by the voice, the smile, the tears, the prayers of their pastor; all point-

ing to the one great sacrifice for sin; to faith in Jesus Christ; a living faith, evidenced by a renewed heart and a holy life, regulated by the commandments of God's own revealed word?

An able and an eloquent preacher may command the respect and admiration of his audience; but the gratitude, the affection, the tenderness, of an attached people, are never given, save to the conscientious, vigilant, wise, and faithful pastor.

The difference between the cold, listless formality of those wretched flocks who, for lack of pastoral care, look up to their negligent shepherds, and are *not* fed—and the lively, constantly growing spiritual-mindedness of those congregations who are blessed alike with the public labors and parochial visitations of *evangelical* ministers, is immense and awful. The first, even at the best, only and a heap of dull hypocrisy to the huge mass of iniquity which is always festering in its own corruption in a world that lieth in wickedness! that is bursting with sin and sorrow; that drives on its unreflecting course without God, and without Christ, and without hope; while others are salient, are living springs of health and life to all the surrounding community; who are checked by their reproofs, won by their kindness, enlightened by their admonitions, and improved by their example.

If I am not deceived in that which the Holy Spirit has pronounced to be deceitful above all things, I would infinitely rather that a son of mine should be a faithful, zealous, devoted parish priest, than the sovereign of an extended empire.

The venerable *Thomas Scott*, not long before he died, said, "The work of the ministry appears to me so great, that nothing else, comparatively, seems worth doing. Christ would not lead an army, nor divide an inheritance, nor be made a king, nor sit in the great

council of the nation; but he *would* preach the gospel to the poor."

*Bristed.*

We have been handed a pamphlet containing the minutes of the proceedings of the General Synod of the Evangelical Lutheran Church at their meeting in Oct. last, & the address of Synod, to the churches under its care. At the meeting of the Synod it was resolved, "that a committee of three be elected (of which the president of the Gen. Synod shall be *ex-officio* a member,) entitled, "The committee of Foreign Correspondence." The object of having this committee appointed, was to hold a correspondence with the Principals of the Lutheran Church; thereby to "obtain correct information relative to the prosperity of the Lutheran Church." Such a measure as the one just mentioned is well calculated to promote the interests of this branch of the Church. It will promote unity; "and invite the prayers and exertions of each other, for the prosperity of the Church of Christ in the world." Information thus obtained will be laid before the church. The length of the address of Synod precludes its insertion entire, in one number. The address, it will be seen, has reference to the above committee.

#### ADDRESS.

Of the General Synod, to the Evangelical Lutheran Church in the United States.

The General Synod of the Ev. Luth. Church to the members of the said Church in the United States: "Grace, mercy and peace be unto you from God our Father and the Lord Jesus Christ." Being convened, agreeably to the appointment of the General Synod of 1821, and having, in the fear of God, and in dependance on him who promised to be with his disciples even unto the end, discharged the duties imposed on this body by the constitution; we cannot terminate our session without first addressing to you some of the sentiments of our hearts, and communicating some prominent facts relative to the state of our Church in the world. And first, we feel bound to give gratitude to God for the pros-

perity and rapid extension of our Church in this our favored country. Only a few years have elapsed since the number of our ministers and Churches, in this country, was small indeed; but so copiously has the blessing of our God been bestowed upon us, that we count near nine hundred Churches and about 175 ministers. Our Church, which was originally embraced in two independent Synods has spread over so extensive a portion of the United States, that at present we have 5 Synods, and shall shortly have several more. But as these several Synods had no constitutional connexion with each other, it had long been a subject of very serious apprehension to the most enlightened and devoted friends of the Church, that these several branches would gradually recede farther and farther from each other, and that much diversity in doctrine and practice, and a want of that special affection which we owe to each other as members of the same Church, might ultimately ensue. Under these circumstances, we feel grateful to the great Head of the Church for the establishment of the General Synod, the object of which is, and the tendency of which must be, to augment the density of the ecclesiastical relation of the remote portion of our Church, and to draw still closer the bonds of fraternal affection by which they are united; and we rejoice in the continued existence and increasing popularity of this institution, so loudly called for by the rapid extension of our Church, so perfectly accordant with the dictates of reason and scripture, and so happily calculated to promote the prosperity of our Lutheran Zion. The General Synod 'thank their God, thro' Jesus Christ,' for the pleasing facts which have been before them, on which the preceding statements are founded, and rejoice that the spirit of piety and zeal is advancing throughout their borders. They have heard with feelings of the

deepest interest, the earnest calls of the children of the Church and of others, resident on our frontier countries, to have the word of eternal life preached unto them; and have observed with regret that in many instances no provision could be made to send to them the glad tidings of salvation: they would therefore invite the prayers of the Church to the Lord of the harvest, to raise up and qualify and send forth many laborers in his harvest; they would exhort their members to liberality in their contributions to the missionary funds of the respective Synods; and especially they would exhort the several Synods to persevere in their evangelic habit of annually sending missionaries to preach the gospel of our Lord and Saviour Jesus Christ.

Dear Brethren, that you may obtain definite views of the extent and condition of our Church in the world, we will communicate to you some information relative to its principal parts. On the present occasion we shall make our own country the subject of our chief attention; but from the preceding minutes of our session you will perceive that we have taken measures to obtain, statedly, the most definite and accurate information relative to our Church throughout the world, by a permanent correspondence with the heads of the Church in various kingdoms of the earth. So that we flatter ourselves the minutes of every future General Synod, will contain an interesting and authentic narrative on this important subject. The ancient and venerable

#### SYNOD OF PENNSYLVANIA

is rapidly increasing both in numbers and in ministers, and we trust that much good is doing in the name of our blessed Saviour Jesus. From the minutes of the session of the present year, which was held at *Lebanon*, it appears that that body consists of 74 ministers, who have the pastoral charge

of upwards of 278 Churches: that between the session of 1822 and 23 they admitted to membership by baptism 6445, admitted to sacramental communion by confirmation 2750. that the whole number of communicants is 24,794, and that there are under the superintendence of the different Churches 208 congregational schools. Whilst the General Synod, with due reference to the judgment of this respectable Synod, cannot divest themselves of doubt as to the expediency of the temporary recession of the Pennsylvania Synod from the general union of the Lutheran Church; they rejoice that in the very act of withdrawing, they declare their unaltered conviction of the propriety and utility of such a union, and intimate that their recession shall continue only until the prejudices against the General Synod shall in some measure have subsided. But, most of all, the General Synod rejoices in the measures which have already been taken by the brethren west of the Susquehanna, among whose Churches these prejudices do not exist, to return to the general union of the Lutheran Church.

*(Concluded in our next.)*

#### REVIVALS OF RELIGION IN COLLEGES.

In Yale College, there was a powerful Revival in 1802. It commenced in the latter part of winter, and it was feared that the vacation would terminate it, but it continued during the summer, and was not wholly past till a year from its commencement. The number of pious students was small when it commenced. The number of students added to the church in consequence of it was fifty, and many who were not added to the church were greatly changed. There is an account of this Revival in the Connecticut Evangelical magazine, written by the President, which states, that all the students were in an unusual degree attentive to the interests of the soul.

In 1813, another Revival commenced, at the same season of the year, but it was of shorter continuance, though the good effects of it were many, and are felt in the Churches at this time. Before the Revival, the number of students who were communicants in the church, was only thirteen, while the number of students in the College, was 270. The number who were anxious for their salvation, during a few weeks previous to the vacation in the spring, was much larger than the number added to the church; but several were added to the church, who are now laborious and successful ministers, and others received religious impressions, which appear to have had a good influence over their character, till the present time. Since 1813 there has been a powerful Revival, in which it was supposed, that 40 students at least, were converts, and another of less power and shorter continuance in which 10 or 12, mostly of one class became hopefully pious.

In Middlebury College, since 1805 there have been five Revivals; one in 1806 not powerful; another in 1809, in which 30 students, which was almost half of the whole number, were regarded as converts; another between this time and 1816, in which the number of converts was not mentioned by the Rev. Mr. Merrill, from whom this information was obtained; the fourth and one of the most powerful Revivals known either in the village, or the College, was in 1816; the last was in 1821, in which about twenty students were added to the church.

In 1820 and 21, there were Revivals in Dartmouth, Middlebury, Brown Yale, Union, Hamilton, and Princeton. Since 1821, there have been few Revivals in the Colleges. It is not known, that there is a Revival in any College at the present time. The last of which any account has been published, was in Jefferson College, Penn. By all the mercies of

past years, and all the dearth of the present time, Christians are urged to pray for Revivals in Colleges.—*B. Rec.*

#### DUELS.

Secretary Adams is the only candidate for President that has not been a Duelist. Crawford fought and killed P. Van Allen, Esq. 20 years ago, —Gen. Jackson fought and killed Charles Dickinson Esq. in 1806.—Dewitt Clinton in 1803, exchanged 4 shots with John Swartwout, Esq. and wounded him twice; they parted after firing till Clinton was tired: he came very near fighting with Gen. Dayton in 1808, but did not; and in 1810 he was challenged by George Clark, Esq. but under such circumstances that he refused to accept the invitation; Calhoun ten years ago went out to fight the Hon. T. P. Grovenor, but before any smoke, the affair was amicably adjusted by the mediation of the Hon. Rufus King; the challenge was given by Mr. G. for language uttered by Mr. C. in House of Representatives, in reply to remarks of Mr. G. charging Mr. C. with inconsistency in then voting for the Embargo, when at the preceding session he had voted against it. Clay suffered severely in a duel in 1809 with Hon. H. Marshall.

*Salem Gaz.*

Is it possible that a *duelist* can be exalted to the Presidency of the U.S.? What, a duelist to be President! Forbid it Heaven, forbid it christians, moralists, and freemen.

Thus to violate the laws of God and man is no trifling matter, and merits not the reward of the highest office in the gift of the American people.

#### ANECDOTE.

The following anecdote speaks volumes in favor of Sunday Schools:—

Some three or four years since, at N. York, a young man, about 19 years of age, called at the British Consul's

office, and made himself known as one, who, but a few years before, the Consul had taken into his own Sunday School, in the North of Ireland, as a poor, little, helpless, wretched outcast. No nuptial tie had consecrated the birth of this child of misery, baptized in tears. No father owned him for his son. But the Sunday School was to him as a father; and a mother, and a sister and a brother. The precepts of religion and morality which he learned there, had taken deep root in his heart; had blossomed in beauty, and were then ripening into an abundance of fruit. He poured into the Consul's lap more than a \$100, the earnings of his bodily toil, in this land of liberty, this asylum for the afflicted, to be remitted to his destitute mother, the forlorn daughter of shame and sorrow.

#### BAD MUSIC.

A writer in the Eclectic Review, speaking of the common neglect of the science of music, and the consequent want of harmony and taste in singing, as practised in many religious congregations, says:

"Often and often have we had occasion to regret our unfortunate sensibility of ear, (though by no means excessive or fastidious,) when chained by propriety to our seat in the house of prayer. Often has the expression of good old John Ryland, of Northampton, on one occasion occurred to us: 'Do ye call that singing? If the angels in Heaven were to here you, they would come down and wring your necks off?'"

[To the above, we subjoin a Query, whether it is the duty of any person to join in this delightful part of worship in the house of God, who not only possesses no taste nor voice for music, but is utterly ignorant of the first principles of this science, and who by a continual discord interrupts the devotions of those who may be unfortunately in the neighborhood.]—*Ch. Gaz.*



**CARLISLE, FEBRUARY 27.**

**FIRE.**—On Tuesday night last, a fire broke out in the Barber shop of Mr. John Peck, situate in High-street. The shop was consumed; but owing to the spirited exertions of our citizens, further injury was prevented.

This may serve as a warning to the citizens to be careful, as it is a matter of conjecture how this fire originated. The fire companies would do well to have meetings for training, &c.

**PROVIDENT SOCIETY.**

A few weeks since, we mentioned the formation of a Provident society in Philadelphia; and are now able to state some benefits arising from its operations:—"At least four hundred females, (says the Christian Gazette,) are supplied with the means of earning an honest livelihood."

**THE CAPTURED AFRICANS.**

We learn by a late arrival in Baltimore from Africa, that the eleven captured Africans, who were sometime since released from a slave ship, and permitted by government to return home, had arrived in Oct. last at Mesurado, and from thence, thro' the care of the agent and Mr. Wilkinson the interpreter, had reached their respective homes in safety. The Baltimore paper says:—"The fathers of three of them were trailing at the settlement when the Fidelity arrived. Their mutual joy may be imagined more readily than described. The following singular occurrence is related of one of the ten. On their landing at the colony, this man immediately met a native, who had come down from the interior to trade, and who was the very person that had sold the now liberated man as a slave. He had captured him in war, and agreeably to custom, sold him as his own property. and now (as soon as convinced that the free man disclaimed all intention of revenge) he accompanied him home."

The colonists are represented as enjoying good health and spirits. A war between two of the native tribes, interrupted their trade with the interior.

**A MAP OF GREECE**

Has lately been published by N. and S. S. Jocelyn of N. Haven Conn. "The map is a reprint of the latest edition of Arrowsmith's map, with the addition of the ancient divisions of the country and of many names which occur in the history of the recent revolution, but which Arrowsmith has omitted."

We extract the following notice of it from the Religious Intelligencer of that place. "On it may be found names of places, which recent occurrences have rendered familiar, but for which we shall in vain search the maps in common use. These additional names have been added by Mr. Sidney E. Morse, whose accuracy as well as that of Messrs. Jocelyns, the publishers, is too well known to need any recommendation.

A Geographical View of Greece, and, an Historical Sketch of the recent Revolution, also prepared by Mr. Morse, accompany the map.—Greece, ever an interesting country has been rendered doubly so by the magnanimous efforts which her sons have made to free themselves from bondage, and by the success with which these efforts has been attended.—The publications here referred to, furnish information which cannot otherwise be attained, without some effort, and at a much greater expense. The sketch accompanying the map, contains an

Index, by the aid of which and of the marginal references on the map, the position of any place whose name occurs may be readily found. We would also add that the map occupies a sheet and is neatly colored."

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#### INSURRECTION AT DEMERARA.

An insurrection sometime since took place among the blacks at Demerara, a district in Dutch Guinea, which threatened to end in very serious consequences to the inhabitants. Reports were at the same time circulated that the insurrection was instigated by Methodist missionaries, and that one of them was sentenced to be hung!—The report was soon contradicted, so far as it related to the person implicated being a methodist; on the contrary—“Out of twelve hundred and sixteen persons, chiefly all slaves, who are members of the methodist society, only two persons, one free and the other a slave are *suspected* of being in the least concerned with the rioters.”

Two missionaries belonging to the London Society, were arrested, and one of them, Mr. Smith, was tried before a Court Martial on the 13th Oct., the date of the last accounts, at which time the result of the trial was not known; but the probability is, that if truth & justice were respected he has been acquitted. It is feared, however, that the blacks, expecting thereby to insure a palliation of punishment, may falsify Mr. S.; his situation is therefore, precarious;—especially as any thing unfavorable to *missionaries* will receive, we apprehend, more weight than it would, under other circumstances. To do away any improper feelings which might be formed against the missionaries, we are happy in being able to state, that some of the blacks have strenuously attested to the innocence of Mr. Smith “in the strongest terms which their broken language could supply.”

The insurrection being entirely confined to the east coast, and Mr. Elliott residing in the west, was not on the spot where the commotions happened, nor was he apprehended as an abettor of it; but, as was alleged against him, for “disobedience to orders” in visiting Mr. Smith. “*Not one of the negroes under*

the instruction of Mr. E. was implicated in the rebellion.”

If justice be done we have little apprehension of an unfavorable issue. From what we can discover, in the history of the people of Demerara we are led to believe, that it was a persecuting spirit which led to the apprehension of the missionaries. The blame was attached to those whom they would feign have had guilty.

#### For the Religious Miscellany.

#### CONTRAST IN DEATH.

There is nothing which has a greater tendency to strike terror into the mind of man, than the contemplation of the hour of dissolution. Death, even to the Christian, in the moments when faith slumbers, presents a gloomy and an appalling aspect; but to the man in his natural state, it is a dark and boisterous gulf beyond which he can see no shore, a gloomy flood upon which his shattered bark must be tossed by the waves and tempests of destruction, all lowering and dark. The hour of dissolution!—The moment in which the immortal spirit takes its flight from its frail abode to be ushered into a world of spirits, of *unknown* spirits!—imagination shrinks from the tho't, and refuses to dwell on a theme of such awful reality. If the contemplation of death fills the mind with horror, how shall we endure its realities? Who can with intrepidity launch into the dread unknown? Ah! who can see an abode of rest beyond the grave, what will qualify him for obtaining it, and who will still the ragings of the billowy gulf that intervenes?

Behold, a feeble and delicate female whose form has been withered by the lapse of years; she advances with firmness and composure to the brink of the flood, her faith looks far into the boundless abyss, she sees no terrors before her, all is calm and serene, she, indeed, is grieved at the thought of leaving her dearest friends, but she bids them an affection-

ate adieu with the fond expectation of again meeting them in a happier world; again she glances at the flood, she sees clear, through the mists of death, her haven of rest. She lingers to give an affectionate look, in a moment she embarks, and in a moment she has reached the place of her destiny. But now another advances, he moves with the utmost reluctance; it is the bold and intrepid warrior who shrunk not from the foe when he aimed his deadliest shafts,—when death shrieked around him and when the plain was strewn with carcasses. Now his boasted valor has forsaken him; horror sits brooding upon his brow, his eye rolls with hideous wildness, consternation rests upon his whole aspect, his whole frame shudders as he is urged from the shore; he grasps at every reed, at last with trembling and wild confusion he launches away. The eye follows him for a moment, the tempest rolls—his bark is swallowed up in the gaping gulf! Ah! can any tell why it is thus?—The one was calm and serene, hope in all its sweetness spoke in every look; but the shades of deep despair shadowed the brow of the other. Would any know?—It is the Lord's doings. The one was washed from all her sins in the redeeming blood of the Lamb,—she leaned upon the arm of her Redeemer. He dispelled from before her eyes, the dark and doleful shades; and she saw her promised rest, and longed to reach it. But the other, alas! he had lived 'without God and without hope in the world,' he had neglected the overtures of mercy; and, in that trying hour, his 'heart and flesh fainted and failed.' In the field of battle his thoughts had not time to dwell on the eternal world, but here death found him alone, and judgment with all its solemn realities were before his eyes, he had fallen into the hands of his God, from whom none can deliver. Who, when he reflects on such scenes as these, is not ready to exclaim with

Balaam, "O! let me die the death of the righteous, and let my last end be like his." MUSAEUS.

Carlisle, February 21.

#### DESTRUCTION OF THE METHODIST CHAPEL IN BARBADOES.

By letters received in London from Barbadoes,—it appears, that when the intelligence of the insurrection of the slaves in Demerara reached that island, a violent hostility to Mr. Shewsbury, the Methodist missionary, was artfully excited, and the worship of God at the chapel, on the Sabbath, was repeatedly interrupted. On Saturday, the 18th of October, a paper was circulated, inviting the rabble to meet at the chapel door at seven o'clock on Sunday evening, armed with pick-axes, swords, crow's, saws, hatchets, &c. Accordingly, about 1,000 vile fellows assembled, and began to demolish the chapel; and by 12 o'clock at night had completely annihilated the building. In a letter dated Monday, Oct. 20th, Mr. Shewsbury says: "Last night, the chapel was demolished by the mob, and my library was almost wholly destroyed. My wife and I, with the things saved, are preparing to flee for our lives; we must quit the island without delay. I will write further hereafter; we are obliged to keep ourselves in secret."

N. Y. Observer.

*Mission Chapel in Bombay.*—It is stated in the London Missionary Register, that the Chapel of the Missionaries of the American Board, at Bombay, was opened for public worship on the 30th May, with service in the Mahratta language. *Rel. Intell.*

*Turkish Tyranny.*—A single convent has paid a tax to the Turks, since the Greeks began to struggle for existence, of more than \$150,000 in consequence of the exactions of their Turkish oppressors.

## For the Religious Miscellany.

## LIFE.

*"Cease ye from man whose breath is in his nostrils."*

A solemn stillness reigns, no breeze  
Sweeps o'er the smooth and silent seas;  
A sweet and heav'nly grace  
Enshrouds creation's face:  
The gentle sunbeams warm  
And rear each tender form—

Oh! dost thou hear that gentle sound?—  
The Zephyrs breath their sweets around—  
Still sweeter sounds the fancy charm  
And all the soul with rapture warm;  
'Tis youthful Hope, she sings,  
"The future pleasure brings."  
She sings of heav'nly joys  
That dwell with trifling toys.

Again, the fleeting Zephyr's fled,  
Hope fades, and all her charms are dead!  
Now stronger, louder Zephyrs swell,  
Reviving Hope resumes her spell;  
'Tis manhood's Hope that dreams  
Of sweet Elysian streams  
Where ev'ry pleasure plays  
And gay enjoyment strays;—

Behold, the swelling tempest rise,  
They cloud and darken all the skies!  
Sweet Zephyr flies before the blast,  
And fancy's false delusion's past!  
The pleasing dream is chas'd  
And all's a barren waste,  
The loud and boisterous storm  
Has blasted ev'ry form!—

The shades of night are gath'ring round,  
Thro' ev'ry waste the blasts resound—  
A hollow murmur fills the air  
And strikes the soul with deep despair.  
Thus flies our life away,  
Our moments never stay;  
We float a down life's stream  
And all behind's a dream.

In sprightly youth our hopes are bright,  
Yet soon the fledge and take their flight;  
And manhood's joys but come—are gone  
And wrinkling age comes creeping on,—  
The bubble broke—he's fled,  
He's number'd with the dead!  
Ask not the reason, why?  
But knows that *all must die*.

The curtain's drawn o'er all the rest  
Oh, could we say "that all are blest."

MUSAEUS.

Carlisle, Feb. 23.

## MARRIED,

On Tuesday the 10th inst. by the Rev. Mr. De Witt, Mr. *Thomas Baird*, of Mifflin co. to Miss *Eliza Sloan*, eldest daughter of Mr. Robert Sloan, of Harrisburg.

— On the 12th instant, by the Rev. Mr. Williams, Mr. *Robert Graham*, to Miss *Eliza M'Farlane*, all of Cumberland county.

— On Thursday, the 22d ultimo, by the Rev. Dr. Lochman, Dr. *Joshua M. Wiestling*, to Miss *Catherine Youse*, daughter of Mr. Geo. Youse, all of Harrisburg.

— On Tuesday, the 27th ultimo, by the Rev. Mr. McGinley, Dr. *Samuel Greer*, of Fannettsburg, Franklin co. to Miss *Eliza Palmer*, of Springfield township, Huntingdon county.

## COMMUNICATED.

*"Suffer little children, and forbid them not to come unto me, for of such is the kingdom of Heaven."*

*Died*—On Sunday morning last, the 22d instant, *Robert C.* infant son of major R. Larnberton, of this borough, aged 13 months.

Dear babe it but blossom'd, to wither away,  
In this world of trouble, where sorrows molest,  
To bud and to blossom, in bright endless day,  
With his Saviour, who call'd him to his holy rest.

*DIED*.—On Monday evening last, of a severe illness, Mrs. *Bridget Carney*, consort of Mr. Barney Carney of this borough.

## A QUARTERLY MEETING

Of the Board of managers of the Young Men's Missionary society, will be held on the second Saturday of March next, at 3 o'clock, *P. M.* at the school room of Mr. Gad Day. The members of the board are requested to be punctual at the hour appointed.

Feb. 26.

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## JOB PRINTING,

Such as Handbills, Cards, &amp;c. &amp;c.

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 7.

CARLISLE, MARCH 5, 1824.

Vol. III.

## ADDRESS

Of the General Synod, to the Evangelical Lutheran Church in the United States.

(Concluded from p. 91.)

From the minutes of the last session of THE SYNOD OF NEW-YORK, which was held at Livingston, Columbia Co. it appears that the ministry of that body consists of 20 members, that during the past year they admitted to church-membership by baptism 1179, admitted to sacramental communion by confirmation 277, and that the whole number of their communicants is 3114. The General Synod cannot deny themselves the pleasure of expressing the gratification which they received from the perusal of the minutes of this Synod, which contain abundant evidence of the zeal and activity prevailing that respectable body. The "*Harwick Seminary*," an institution incorporated in 1816 and patronized by this Synod, the Principal of which must always be a Lutheran preacher, and the majority of the trustees, members of the Lutheran Church, is in the most flourishing condition. This Synod have also taken measures to enlarge the theological department of this institution, and have appropriated a sum of money for the enlargement of the theological library, already containing about 1000 volumes. Several young men have been sent forth from this institution into the vineyard of the Lord, and the number now pursuing theological studies is ten; who promise, at a future day, to be highly useful to the cause of Christ. The

SYNOD OF NORTH-CAROLINA AND THE ADJOINING STATES

held their last meeting in Rowan County, and from the minutes of their proceedings it appears that the ministry of that Synod contains 19 mem-

bers, that during the current year they had admitted to church-membership by baptism 434 children and 13 adults, admitted to sacramental communion by confirmation 220, and that the aggregate number of their communicants is upwards of 1358. Whilst the General Synod disclaim the intention which has, perhaps, through want of better knowledge, sometimes been attributed to them, namely, to form a union of different denominations; one object at which they aim certainly is, to prevent discord and schism among the different portions of the Lutheran Church. It is therefore with much pleasure that they perceive, that the Carolina Synod adopted measures at their last session, to bring about, if possible, a reconciliation with several brethren who had seceded from them. And the General Synod cannot forbear recommending to both parties the exercise of that charity, toleration and forbearance which were so illustriously exemplified in the life of our divine Redeemer, and urging on them the impressive declaration of his apostle: "follow after charity;" "charity suffereth long and is kind," "seeketh not her own, is not easily provoked," "charity beareth all things," "hopeth all things, endureth all things;" therefore "we beseech you, brethren, by the name of our Lord Jesus Christ," "that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."

THE SYNOD OF OHIO,

at present consists of about 26 ministers. Their parochial reports of baptism &c. during the current year cannot be given, as their session having but lately been held, we have not

yet received their last minutes. From the former minutes of this Synod and other sources of information, it appears that they are actively engaged in doing the work of the Lord. Numerous applications are made to them by persons living remote from them, to have the word of eternal life preached unto them, and the Synod are making every possible exertion to meet these calls.

#### THE SYNOD OF MARYLAND & VIRGINIA

at present contains 22 ministers. During the last year they admitted to church-membership by baptism 1420, admitted to sacramental communion by confirmation 650, and the aggregate number of their communicants is 4935. The General Synod perceive with pleasure, that their brethren of this Synod have paid peculiar attention to the Government and Discipline of their churches, and have submitted for the sanction of this body a "*Formula*" or Directory, which in their judgment is accordant both with scripture and sound reason, whilst it also perfectly harmonizes with the established principles of the Lutheran Church. An acquaintance with the history of the Christian Church in past ages, as well as a knowledge of her present condition throughout the world, establishes the fact, that mankind are prone, on this subject, to fall into contrary extremes; some maintaining that if our external conduct be correct it matters not what we believe, and others contending that as long as our creed is sound, the Church has little to do with our private deportment. But the principle which the General Synod conceive to be taught in scripture, and which they would recommend to the church at large, is this: that we should view with charity, and treat with forbearance, those who have fallen into an aberration of nonfundamental importance either from the faith or practice of the Bible and the Augsburg Con-

fession; and on the other hand, that we are bound "*not to eat with a fornicator, or a covetous, or an adulterer, or a railer, or a drunkard, or an extortioner,*" but to "*put away from among us such wicked persons,*" and that "*a man that is an heretic,*" who denies a fundametal doctrine, a doctrine essential to the Christian scheme, we are in like manner bound "*after the first and second admonition to reject.*"

#### THE GENERAL EV. LUTH. CONFERENCE OF TENNESSEE,

commenced their last meeting in Sinking-Spring Church, in Green County, on the third Sunday of October; but their minutes having not yet left the press, we have not seen their parochial reports of this year. From the minutes of the session of 1822 it appears that their body then consisted of 6 Pastors and 4 Deacons. Urgent applications were made to our brethren of this conference, from persons resident in Missouri and elsewhere, to have the gospel preached unto them, and every possible arrangement was made to meet these requests. The brethren of this Conference as well as individuals in some other sections of the United States, have heretofore doubted the utility of the General Synod; but it is hoped their apprehensions will be dissipated, when a few years of experience shall have demonstrated its utility, and when maturer reflection on the nature of our constitution shall have convinced them, that if ever our Church at large should so far degenerate, as that a majority of any future General Synod should not only be so void of common Christian integrity, but so destitute of every sentiment of probity and honor, as to wish those evils which have been feared, still even then the attainment of them would, in our happy government, be physically and civilly impossible.

Turning our eyes from our own

country to continental Europe, which is the principal seat of Lutheranism, & in which the Lutheran Church is more numerous than all the other protestant churches together; numerous circumstances of interest and utility present themselves to our view. But not wishing to prolong this address to an undue length; we shall limit ourselves to some statistical and general views; and as the situation of

GERMANY including PRUSSIA, HUNGARY AND FRANCE,

are more generally known to our churches, we shall merely state by a calculation made from the most authentic sources, they contain considerably more than 17 millions of Lutherans. In

DENMARK,

in which the Lutheran is the established religion, in which the king must profess the Augsburg Confession and maintain it throughout the kingdom, the government of our Church, as is well known, is Episcopal. The kingdom is divided into the following Diocesses: the diocese of *Sjælland*, the bishop of which resides at Copenhagen; the diocese of *Fünen*, the bishop's residence at Obensee, the diocese of *Rygen*, the bishop's residence at Ryphen; the diocese of *Aarhus*, the bishop's residence at Aarhus; the diocese of *Wiborg*, the residence of the bishop at Wiborg; and the diocese of *Aalborg*, the bishop of which resides in Aalborg. The government of ecclesiastical affairs is distributed among these 6 bishops; and there are in the whole 3272 parishes. In *Sleswig and Holstein*, there are no bishops; and the management of ecclesiastical affairs is committed to the care of General Superintendants. The members of our church in this kingdom amount to upwards of 900,000. The *Ferroe Islands*, north of Scotland belong to Denmark and are Lutheran. They contain 1 superintendent, 7 pastors,

39 churches and about 40,000 Lutherans. In

NORWAY,

there are 4 diocesses, the bishop's of which reside at *Christiania* (the capital of the country,) *Christiansand*, *Bergen*, and *Drontheim*, and have the management of the affairs of all the Churches. The Department of *Aggerhus* alone contains 111 parishes. *Iceland* has 46,000 Lutherans. Holum one of its principal towns, formerly was the seat of a bishop; but his diocese is merged in that of *Reinkenrick* or *Skalholt*, the jurisdiction of whose bishop extends over the whole island. There are in all Iceland 189 parishes; the pastors are all natives, and have studied principally at Copenhagen. Norway proper contains about 700,000 Lutherans. In

SWEDEN,

in which likewise, Lutheranism is the established religion, the ecclesiastical affairs are administered by the *Archbishop of Upsala* (which venerable station is at present filled by the Rev. Dr. *Rosenstein*.) together with the bishops of *Linköping*, *Skara*, *Strengnäs*, *Ibesteräs*, *Ibexia*, *Åbo*, *Lund*, *Borgo*, *Ågäthaburg*, *Cahmar*, *Karlstadt*, *Hernösand*, *Gothland* & *Stockholm*. The whole church is divided into 192 ecclesiastical circles (*probsteyen*) which contain about 2,800,000 members. In

LAPLAND

there are numerous Lutheran Churches, the principal of which are at *Asele*; *Lyksela*; *Jockmock*; *Gelliware*, which is situated directly under the Arctic or North polar circle; at *Jukasjerswi*; at *Enontekis*, where the sun in summer is visible 49 days uninterruptedly; at *Utsjoki*, which is 69 degrees 51 min. 52 sec. north latitude; at *Kamuso*, and at *Enara*. The religion of

FINLAND

is Lutheran. The country is divided into two diocesses which are under

the jurisdiction of the bishops of *Abo* and of *Borgo*.

As criteria by which we may in some degree estimate the tone of evangelical feeling prevailing these several countries, the following circumstances relative to their Bible societies, may not be uninteresting to the Church. The ministers and people take a deep interest in the dissemination of the holy volume. The fourth Report of the Danish Bible society states, that "the eagerness to possess the Bible is increasing throughout the kingdom—many copies have been sent to the ministers for distribution among the poor and among the young after their confirmation. A number of copies has also been forwarded to Iceland, to Greenland and the west India Islands." The gospel of Matthew has been translated into the *Ferroe* language for the use of the inhabitants of those islands. The Bible societies in Denmark are particularly active and efficient. In the sixth year of her existence, the mother society of Denmark issued 11,320 Bibles and had 36 auxiliaries. Nor are the societies of Sweden and Norway deficient in activity and zeal. Their plans are extensive and their labors great. In concluding this subject, we cannot deny ourselves the pleasure of quoting to you the impressive words which fell from the lips of the aged and venerable president of the Swedish Bible society at their meeting in Stockholm, and which cannot fail to reach the heart of every follower of Jesus and especially of every Lutheran Christian: "There was a period" said he "still fresh in the memory of many, when some predicted that the era was fast approaching when there would be no Bible to be found, except in large libraries, and covered with dust, to remain as a memorial of the superstition of our ancestors. They did not consider, that had such predictions been verifi-

ed, the pillar which supports the civil government would have been removed, society at large would have lost its best security, and suffering humanity her best consolations. What would these airy schemers now say, could they rise from the dark tombs into which they have descended without hope, if they were to behold what indescribable evils have been produced by their doctrines, or if they should see that sacred book, which was once the object of their coldhearted derision, now circulated throughout the whole world, anxiously inquired for by multitudes, and received with veneration and gratitude? What would they say, could they see princes and other exalted personages, and thousands of the various classes of society considering it their delightful duty to become fellow laborers in paying homage to this important object, and by this means fulfilling the immutable truth of that divine declaration: "*as I live saith the Lord, every knee shall bow to me, and every tongue confess to God?*" The number of Lutherans in

#### RUSSIA

has been estimated at upwards of 2,000,000, which is however perhaps overrated: 1,500,000 would be a moderate estimate. Relative to the state and number of our Churches in AFRICA, EAST-INDIA, HELVETIA AND

#### THE NETHERLANDS,

the General Synod cannot, at present, communicate any definite information. It appears, however, upon a general survey, agreeably to the preceding estimates, which are certainly below the true ratio, that those followers of Christ, who bear also the name of the illustrious Luther, amount, thro'out the world, to upwards of 20,000,000; their number has indeed been estimated by good authors at 28,000,000. In concluding this address, the Gen. Synod would join their Churches, & their fellow Christians at large, in



offering their sincere and heartfelt gratitude to the great Head of the Church, for those cheering scenes of evangelical and catholic exertions for the salvation of the human family, which the Christian world has of late years witnessed, in prayer for the rapid and general diffusion of the holy, heavenly, saving principles of the Gospel of Christ, and in commending the Church and all her interest, to the protection and the guidance and the blessing of Him, who promised that the gates of hell should never prevail against her.

For the Miscellany.

*Messrs. Editors,*

Will you give the following dialogues a place in your useful paper? Some of our youth are in danger of being deceived by what the world terms an *innocent amusement*. How can that be *innocent* which for centuries has been the means of supporting spendthrifts, gamblers, drunkards, harlots, and the vilest trash of society? Are these *characters* deserving of imitation? How ignorant, or how lost to every sense of decency must they be, who, under the ill defined title of *Thespian band*, claim for themselves a place among such company? The more serious part of your readers may, perhaps, have their consciences enlightened and emboldened in the discharge of their duty, by the following dialogues on THE STAGE:—and parents and teachers and guardians, who are disposed to know it, may probably obtain some aid in determining what conduct should be observed by them in relation to the company of strolling players that occasionally visit this place, and the *thespian band* that are ambitious of being reputed their rivals. Q.

THE STAGE.—DIALOGUE 1.

*Mr. Clement.*

Well, my dear friend, what became of you last evening, when I looked so anxiously for your company?

*Mr. Mortimer.* I was at the Theatre, enjoying the representation of the Comedy of *The Road to Ruin*, and of the after-piece of *Don Juan*, or as it is called, *Don Giovanni*, the closing scene of which exhibits his destruction by a shower of fire.

*Clem.* A very correct description indeed, Mortimer, of the evil effect which theatrical representation is cal-

culated to have on the minds of its votaries, and the morals of the community; and deeply grieved am I that you should be able to derive any *enjoyment* from it.

*Mort.* And I am not a little surprised at your want of taste for the Theatre, which has not only been considered as a school for morals, in all ages; but has lately been defended, and even recommended, from the pulpit and the press, by the discourses of an able Casuist. That the Theatre has a tendency to the improvement of morals, I cannot therefore for a moment doubt, agreeably to the motto, *Vehuti in Speculum*, which was formerly, and may be now, affixed over the curtain at Covent Garden Theatre: for, *as in a mirror*, virtue and vice are portrayed in the most lively forms; and I am thereby more readily taught to admire and practise the former, and to abhor and shun the latter, than by reading, or by the lingering instruction to be derived from scenes in real life:

"To show the very age and body of the time,  
"Its form and pressure," *Shakespeare.*

*Clem.* It is not the character of the Casuist to whom you have alluded, nor even the judgment of my valued friend, who possesses such correctness of taste in most other things, that can be admitted by me as an *evidence*, of the tendency of the Stage to moral improvement, while history records the contrary; and moreover, when I find it to be completely at variance with every doctrine, spiritual temper, and divine precept, contained in the Scriptures of Truth. I should, however, like to hear what can be advanced from others in favor of this *School for Morals*; and then attend to what my friend himself may have to offer in his own defence, for giving his sanction to that which I firmly believe to be destructive to the morals of the community; while I shall endeavor to answer the arguments brought forward, as they shall occur to my mind.

*Mort.* I believe, Clement, you will have enough to do, in order to convince me, that I am in the wrong, backed as I am by the names of Addison, Rowe, Young, Horne, Cumberland, and by a numerous host of worthies, ancient and modern, who never dreamed that they were contributing thereby to lower the tone of public morals, but rather thought they were raising it to its proper standard.

*Clem.* This is a powerful phalanx brought in favor of the Drama, Mortimer, it must be acknowledged: if, however, it can be proved to be an evil in itself, productive of evil consequences, and contrary to the word of God, even these authorities, great as they must be allowed to be, will not avail you in argument. I shall be attentive to you; bring forth your strong reasons.

*Mort.* You do not expect me to have retained in my memory all the points in favor of my system, with which the discourses of my advocate are fraught, or which I can adduce from other sources.

*Clem.* By no means. The prominent heads of division in the subject will satisfy me, without regard to arrangement or order, just as you shall be able to collect them; and let me tell you, you will, in your turn, have enough upon your hands to convince me that the Stage is not hostile to public instruction, to morality, and happiness.

*Mort.* This broad assertion my intrepid coadjutor combats; and contends, that the ignorant, the vulgar, and the empty-minded, derive improvement from their resorting to the Theatre;—that Tragedy, to the illiterate, is a lecture on history; Comedy, to the uneducated; a school for manners; that young nations, like young persons, are the most attentive to the Theatre; and that to suppress such a school, is to bid rudeness to be perpetual, and to quench the most amia-

ble of ambitions. You appear greatly diverted at this statement; but remember, Clement, derision and laughter will be a poor substitute for argument.

*Clem.* I really crave your pardon, Mortimer: there is something in the views of your oracle so preposterous and extravagant, that to refrain from smiling is utterly impossible; and, were you not the faithful reporter of what you state to be the objector's sentiments, I could not have believed they had ever issued from the press, much less from the lips or pen of a public Teacher.

*Mort.* You will find them at large in a volume which I shall be happy to lend you; and which you had far better peruse before you condemn.

*Clem.* I shall oppose these vain speculations by facts. One of the most remarkable is, that the Stage has flourished most in the most corrupt and depraved state of society; so that, instead of its being a school, to suppress which would be to perpetuate ignorance, you will find, that in the exact proportion that the Drama has thriven or declined in any place, so has it been the faithful barometer of the depraved or ameliorated state of morals in that community.

*Mort.* But all this is mere assertion, without proof;—you talked of facts, and are for substituting mere theory and speculation.

*Clem.* Not quite so fast, Mortimer; have a little patience, and proofs shall not be wanting, more than will satisfy the mind that is open to conviction. Let my dear friend, who is not unacquainted with the Grecian and Roman histories, carefully observe the effect produced on the morals and manners of the people of those countries by the Stage. The Romans universally believed that Greece destroyed her independence, and hurried herself into ruin, by her rage for theatrical & other effeminate amusements; and therefore

it was, that Gato asserted, "That the establishment of a regular Theatre would be to Rome a more dangerous Carthage than that which they had just destroyed." For a confirmation of which, permit to refer you to that section in the Preface of Rollins's Ancient History, which is entitled "Passion for the representations of the Theatre 'one of the principal causes of the degeneracy & corruption of the Athenian State.' While the Grecians were thus employed relaxing the nerves of their strength by these effeminate amusements, they were gradually unfolding their gates to Philip of Macedon. At the brightest period in which Rome itself flourished, a Theatre was unknown among that people. And when did the Roman Empire, allow me to ask, begin to decline?—It may be answered, After the conquest of the Tarentines, by Pyrrhus; from whose example the Romans date the origin of the introduction of the Drama to Rome; and which was rapidly on the decline when Nero himself became a buffoon and a comedian.

*Mort.* Can you furnish a proof of a more modern date? In the instances of Greece and Rome there might have been something peculiar to the times and in the manners, when Aristophanes, in Greece, (whose theatrical lessons destroyed all sense of public virtue and decency, it must be allowed,) and Roscius, in Rome, were the heroes of the Drama.

*Clem.* Nothing can be more easy. Need I go further, than by referring you to a neighboring nation? Where, let me ask you, does theatrical representation more abound than in the metropolis of that country? And where, within the compass, on any part of the earth, is there to be found more depravity, effeminacy, and dissipation, than in that capital?

*Mort.* Will not your argument be much weakened, by the fact, that, during the revolution, which must be

considered the period at which morals were at the lowest ebb, the Theatre declined?

*Clem.* If Mortimer could prove it to have been the case, most undoubtedly would I admit my argument to be somewhat weakened; but I deny the fact. "The rulers, during the revolution, were skilful adepts in the art of corruption: they knew it was necessary to corrupt before they could enslave: they therefore opened an unexampled number of Theatres; and so reduced the price of admission, as almost to emulate the gratuitous admission of the Athenian populace in the time of Pericles; and, while their fellow-citizens were dragged by hundreds to the guillotine, they could behold the horrors of the scene, with stupid insensibility, and leave the spectacle of blood, to be convulsed with laughter by the fictitious exhibitions of pantomimical buffoons." Surely these instances are amply sufficient to establish my position; and are a complete answer, by way of proof, to that which has been advanced by your champion for the Stage; and, were any thing further wanting, to stigmatize the Drama as unfriendly to morals, it would be only sufficient to adduce the additional fact, that the Fathers of the Christian Church united in one common effort to suppress the Theatres of Greece and Rome, and thereby manifested a very different sentiment from your admired friend.

*Mort.* Very different, indeed, Clement; for, my advocate does not hesitate to assert, that the Fathers of the Christian Church, by conspiring to suppress the Theatres of Greece and Rome, re-barbarized Europe; and condemned the victims of the tuition to a millenium of ignorance, vassalage, and woe.

*Clem.* The Theatre, then, must have been the palladium of *Liberty*, of *Wisdom*, and of *Civilization*, ac-

cording to the opinion of your advocate. No, no! Mortimer; the Theatre was the grave of all these, if history be attended to; for a proof of it, in respect of the Athenian Stage at least, it is recorded that Pericles, in order to secure his own influence, established a fund from the public money, to support the Theatre, and to pay for the admission of the populace, making it a *capital crime* to divert this fund to any other purpose. 'He scrupled not,' says Mrs. Hannah Moore, 'in order to secure their attachment to his person and government, by thus buying them with their own money, effectually to promote their natural levity and idleness; (Acts xvii. 21.); and to corrupt their morals.' Thus, Mortimer, you will be constrained to admit, that the Stage has been proved, from facts, to be not only subversive of morals, but of liberty.

*Mort.* Of liberty! as well as of morals?

*Clem.* Yes! of liberty, and of happiness also; for, in the opinion of another author, it is but to inspire a people with a rage for amusements and shows, and they will soon yield up their liberty, and become the vassals of any tyrant, who will thus encircle them, like Pericles, with the silken cords of voluptuousness and pleasure; and with regard to the happiness which is diffused by a Theatre, it is sickly, imaginary, evanescent, and, as I could easily prove, destructive of true peace and happiness: indeed, Mortimer, I cannot help thinking there must be something very wrong in the structure of that man's mind, who can not only gravely assert, but deliberately publish the sentiment, that the suppression of the Theatres by the Christian Fathers rebarbarized Europe.

*Mort.* But, surely, you will admit that the Stage, by exposing vice, and making it a subject of ridicule, may reform mankind.

*Clem.* This is a mistake, Mortimer; the weapon is by no means suited to so noble a design; its strokes are never aimed at the root of the corrupt tree; and they are too feeble to lop off any of the straggling branches. It is an unsanctified weapon, condemned in the word of God. "Fools make a mock of sin;" and thus sin is made a subject for laughter at the Theatre; but how shocking to make *that* a subject of merriment! which leads to eternal death! Besides, it is casting contempt on the wisdom and goodness of God, to hold that the morals of men may be amended by any other means than those which HE has appointed. To set about reforming mankind without the word of God, is just as wise as to attempt to wash the Ethiopian white, or to discharge the spots of the Leopard. Men will never be truly wise, or virtuous, till their hearts are renewed by divine grace; nor turn from their sins and follies, till they know and believe what Christ has done and suffered for them.

*Mort.* I am still anxious, Clement, that you should examine the arguments of my admired friend, as you are pleased to call him.

*Clem.* I shall examine the argument in the volume you have promised to lend me; and shall be happy, at our next interview, to resume the subject.

*Mort.* I will send you the book; and I, in the mean time, will be preparing to bring forward further arguments in support of my favorite amusement; and indulge a hope, that my friend Clement will have no objection to accompany me to the next play: so, good morning.

*Clem.* Farewell!

(To be continued.)

#### BLESSINGS OF DESPOTISM.

The cry throughout Spain is said to be The Inquisition forever—down with the Jews, and the Jacobins.

CARLISLE, MARCH 5.

A QUARTERLY MEETING

Of the Board of managers of the Young Men's Missionary society, will be held on the second Saturday of March inst, at 3 o'clock, P. M. at the school room of Mr. Gad Day.

*Summary of Revivals of Religion.*

It must be gratifying to those who are praying for the prosperity of Zion, to hear that revivals of religion are not less frequent now, than heretofore.—Although we do not intend at this time to present our readers with any detailed accounts of the work of the Lord among any portion of God's people, we are glad in being able to give a summary view of a goodly number of revivals. We notice some which have been before the public for sometime, but which never appeared in this paper.

In Marlboro', Me., the revival which had been experienced some time during the latter part of the past year, continued to be felt in January last, at which time ten persons had united themselves to the Baptist church; and many more were subjects of the revival who had not, at that time, declared their attachment to the Lord. The letter from which our information is derived, in conclusion says, "Jefferson is already sharing in the good work. A considerable number in that place we hear, have already obtained hope in the mercy of God, and to say the least, we are encouraged with the prospect of a very extensive revival."

Milford, N. H. experienced a partial revival about the same period. Eighteen or twenty persons, at the time of our last information, had made a profession of religion.

About the 1st of January last, Rev. J. Seales made a statement in the Rel. Intelligencer, of the effects of a revival of religion which was experienced in Millington, Conn., in which it is said that fifty-three persons had been admitted to church membership. This revival has not only been the means of bringing in sinners, but also that of healing divisions and animosities. In concluding his statement Mr. S. observes:—"More than one hundred have expressed hopes, and every week adds to their number."

"In a few weeks after the revival commenced in Millington, a similar work began in Col-

chester, and thus connected that with a chain of revivals, which began on Massachusetts line in 1832, and has extended into New London county.—In Colchester, about 100 have recently expressed hopes.—A revival has recently commenced in Westchester, and about 30 are rejoicing in hope."

In Albany, N. Y. an awakening was felt about the beginning of last April. From an account of it lately published dated Nov. 1833, we learn, that an accession had been made to the Baptist church of 60 persons. A number of the youth, who had been participants in the awakening, were at the time teachers in the Sabbath school.

A revival lately commenced in Nantucket. In Dec. last about thirty souls experienced a hope of being made partakers of the life that now is and that which is to come. At the above date the prospects of its continuance were propitious. It was not confined to any particular denomination.

Two revivals were lately reported as having commenced in Plymouth county, Mass., the effects of which were very sensibly felt.

In North Carolina, the reviving spirit was felt a short time since, in seven different places; the number that have made profession at four of those places amount to about 226;—viz. at Lane Creek, 64; May's Chapel, 32; Abat's Creek, between 60 and 100; and at Haco River Mountain, 60. The number of converts at Salem, Sandy Creek, and Rocky-spring, are not known.

In Randolph, Mass, seventy-five persons, the fruits of a revival of religion, have been added to the church.

At the missionary station of Talony, a revival of religion is now experienced, chiefly among the Cherokee Indians. Nine persons belonging to that tribe, and one white man, have lately joined the church, "four or five give evidence of a saving change, and others are anxious to secure their salvation."

We extract from the Boston Recorder the following information:—"Dr. M'Auley removed from Schenectady to New-York, in 1822. From that time, there has been one continued revival in the church over which he is placed. The Parish consists at the present time of more than 500 families. Dr. M'Auley has twice visited every family. More than 200

members have been added to the Church; of whom 98 are heads of families.

...To be continued.

*Mr. Summerfield.*--We are gratified to be able to state, that Dr. Sargent of Philadelphia has received a letter from the Rev. Mr. Summerfield, dated Dec. 22, 1823, in which he mentions that before the letter would reach its destination he expected to be on his passage to the U. States, in company with the Rev. Mr. Reese and Mr. Hannah, delegates from the English Methodist Conference.

#### IMPROVEMENT OF AFRICANS.

Slaves to the amount of 2000, joined the British army in the war of the revolution. After the term of their service had expired, they were settled as free British subjects on grants of land in Nova Scotia; where they made great improvements in their situation; erecting places of worship; preparing ministers from among themselves, and securing to themselves the character of honest and industrious people.—The soil of this Island being poor, and the climate cold, the majority of them were persuaded to emigrate to the colony of Sierra Leone. \*In this colony are now collected from fifteen to twenty thousand negroes, of whom upwards of twelve thousand have been liberated from the grasp of slave dealers.—They are settled in towns and villages, engaged in cultivating the soil, exercising different trades, and in every kind of employment which the circumstances of the colony demand. All enjoy the

advantages of education. They are regularly observant of the Christian Sabbath, are provided with houses of worship and religious teachers, whose pious labors have been crowned with very remarkable success.

*London Jews Society.*—The object of this institution is the education of poor Jewish children. At a late annual meeting the President, (the Duke of Sussex) called a little Hebrew girl, not seven years old before him, and placed her on a table in the presence of the assembly, where she recited an ode, from which the following stanza is selected.

By all the griefs that ye assuage,  
By orphan eyes upraised to bliss;  
By the gray head of childless age,  
Bow'd to the earth in thankfulness,  
Oh! freely still your aid bestow,  
Help us to live—the old to die,  
And blessing others here below,  
Yourselves be doubly blest on high.

The collection taken up on behalf of the Society amounted to upwards of seven thousand dollars.

#### GEOGRAPHICAL GARDEN.

*Ira Hill*, of Baltimore proposes in a memorial to Congress, to construct a Geographical Garden, to occupy ten acres of ground, upon conditions that the government furnish the land for this purpose in the vicinity of Washington City.—We make the following extract from his memorial, which will give the reader an idea of the intended garden:

"The memorialist proposes to form near the Capitol a Geographical Garden. In this, all the known parts of the world shall be delineated. The

beds of oceans, seas, gulfs, bays and lakes shall be depressed, and the continents, peninsulas, and isthmuses, mountains, islands, &c. shall be raised in proportion to their respective elevations on this terraqueous sphere.

"The beds of the oceans, &c. shall be covered with gravel, and the lands shall be adorned with verdure; and mountains may rest on the same kind of stones as compose them in their natural state.

"The Channels of rivers shall be described as in their natural courses, and lowered in proportion to the heights of their respective banks. If required, the beds of oceans, seas, &c. shall be so constructed that they can be filled with water at any time, so that the whole world, in its native elements, will be completely represented in miniature.

"If the proposed topographical delineation should be constructed on ten acres of ground, and described according to Mercator's projection, the lakes Erie and Ontario would be each more than eight feet in length, and the United States from the Atlantic to the Pacific will be one hundred and sixth feet, and every Country, Kingdom, State and Province will be clearly delineated. The situations of all the important cities, shall be so described as to convey a complete idea of them. The parallels of latitude, and the meridians shall be correctly laid down as shall likewise the Equator, Elliptic; the Tropics and other circles."

#### KNOWLEDGE OF OUR COUNTRY IN ITALY.

Extract of a letter—"His highness talked gravely of communicating to the French government the important and revolting fact, that the officers of the Constitution frigate, in the Mediterranean, had portraits of Napoleon in their state rooms. It is strange and distressing to see how ignorant well

educated persons are of our country and institutions. I actually heard one of them soberly relate, as a piece of news from America, that the "Greeks had made war upon the Cherokees, and that it was supposed the Tennessees would join them."

#### For the Religious Miscellany.

About a month ago I went on a visit to the house of my much esteemed friend Eudoxus. It was a fine winter evening; and when I entered the room which the family usually occupied, I congratulated myself on finding the wonted circle sociably formed around the cheerful blazing hearth. Mingled with the inmates of the house I immediately recognized the features of Marcellus, together with those of his wife, the sister of Eudoxus. They had taken advantage of the snow to pay the winter visit to the house of their friends. I required no introduction to any of the company; and after the customary salutations, I took my seat without ceremony next to Marcellus, and became one of the evening circle.

I immediately perceived that Eudoxus had been engaged in a particular discussion with his friend, and begged him not to be interrupted on my account. I prefer the attitude of a hearer at any rate, especially when my friend is the speaker. He informed me that the subject of their conversation had been the propriety and advantages of Family Worship as a christian duty. My brother-in-law Marcellus said he, does not seem to estimate the importance of the practice as highly as I do myself; considering it a very proper observance in many cases, but by no means an obligatory duty in every sense whatever, on every Christian family. Whereas, I attach a considerable degree of blame to every professing head of such a family who neglects the practice without a much more satisfactory reason than any of those

whom I have known, were able to give of their omission. I wish to show the obligatory nature of the duty from the consideration of its great practical advantages, and the general precepts of the word of God. Every christian must at once admit the obligation of any practical observance that tends in its exercise and consequences to glorify his God and Saviour, and materially to subserve the accomplishment of other great and important duties with which he is expressly intrusted. I have been pointing the attention of my friend hitherto to the beauty of the observance, and the satisfactions it imparts in itself to the truly christian family. If my friends are willing I will now enter more particularly into the consideration of its obligation and general good results; it is a theme, I acknowledge, dear to my heart, and the importance of which I would wish to impress on every christian mind.

We assured him of our most cordial willingness & desire that he would pursue the subject, and he proceeded.

The practice which we are considering is certainly a most natural one. Where the mind is really impressed with the being and character and providence of a Supreme One, and convinced that the Governor of all his works is accessible by the prayers of all his creatures, it is evident that a sense of want must necessarily produce an expression of this want to God by prayer. In the same measure a sense of common wants naturally leads men, who believe that mercies come in answer to prayer, to public and social waiting upon God in his appointed ordinance. Surely then it is natural for a family, blended together more entirely in their interests and wants, than it is possible for any other association whatever to be reciprocating joy and grief, participating every emotion of the heart—it is certainly natural for them to unite their

voices at the throne of grace, and send up one common acknowledgment of common mercies, and one common supplication of common interest. 'Where two or three are gathered together in my name' saith the Saviour, 'there am I in the midst of them.' Glorious promise! and is it not natural for the christian family rejoicing in the faith of the Lord Jesus Christ, to claim the fulfillment of so gracious a promise by frequently presenting themselves before God in his all prevailing name? What may the presence of so glorious a personage be ensured in a believing family, in so particular a manner, on so easy a condition, and shall they suffer days and nights to pass over their heads without even manifesting a desire of such a blessed visitation by assembling together in his name? No, if the hearts of professing christians were burning with love to Christ as they ought to be, families would hail with delight the season which brought them together to magnify the goodness of God, to dwell on the glories of the Redeemer, and feel that this adorable Friend of sinners was in very deed present in love and compassion to bless and consecrate their worship.

But the christian is demanded and certainly feels an interest to bring up his children in the nurture and admonition of the Lord. Although opportunities of religious instruction can never ensure the future piety of those who enjoy them, yet the blessings of God are generally connected with the exercise of the proper means. He has appointed the channels in which they shall flow, and we have no right to expect them in any other manner. His promises are absolute and free in themselves, yet they can only become ours by an attention to the conditions whereby we are called upon to testify our willingness and desire to receive them. God has promised to bless the children of pious parents, but then i



is by rendering effectual their instructions and example of godliness in answer to their most fervent supplications. It is then the duty of the parent while he looks to God for the effectual operation of his Spirit, to exert himself in the religious instruction of his child, just as if the faithfulness of this instruction was to decide his everlasting destiny; as the prudent farmer ploughs and cultivates and plants his soil to procure a plentiful harvest, though it is God alone that giveth the increase.

But as it is the duty of christian parents not only to read the word of God to their children, but to teach them also to read and understand it, so is it the duty of such parents not only to pray for, but solicitously to teach their children to pray. And this can only be effected to any advantage by example. A child will not be persuaded of the necessity and meaning of such a service unless he is taught to reverence it in the daily practice of his parents. The immediate and natural inquiry of the infantile heart though it may not be expressed is, 'Thou that teachest another teachest thou thyself? thou that preachest a man should pray dost thou pray?' It is therefore the evident duty of the parent to bow frequently with his offspring before the throne of grace, and send up particular petitions for the particular circumstances of their wants. For depend upon it unless the child has seen his parent pleading before God for the remission of his sins, and the directions of his grace, it will not be taught to plead for itself. The conduct of its parent constitutes its most rigid standard of rectitude and this remembered only as it is expressed to the eye.

Here he was interrupted by Marcellus; it is most certainly a duty of the christian parent to inculcate the importance of prayer by private example. But is not this effectually

done when the father retires frequently with his child and makes it a witness of his private devotions, mingling petitions for its particular case, and teaching it to look in the same manner to the God of prayer; when the mother seeks the solitude of the closet with her lisping infant, and long after lisping infancy, to dedicate it in renewed faith to her God and implore his Spirit to take possession of its heart. In this manner the parents may confirm their instructions by example, and bring the importance of the duty home to the heart.

Eudoxus continued; this is a part of parental duty most plainly incumbent on the christian professor, and absolutely essential to the proper inculcating of the duty of prayer; inasmuch that even a punctual attention to regular family prayer will be in a great degree ineffectual without it. But alas, though it is to be hoped there are some exceptions, there is room to believe that the neglect of the one is generally accompanied with a neglect of the other. And certainly there is a considerable want of consistency in separating between them. To allow that it is right and necessary to pray frequently with an individual child, is to allow that it is right and necessary to pray with all who may be under our charge, and to teach them to unite in the worship of God. And when the child sees both his parents morning and evening careful to begin and close the day with a voluntary acknowledgment of a Higher Father and a Greater Head, it receives the most impressive lesson of duty that it can derive from any other ordinary source. Reverence of God and sacred things becomes entwined with the earliest recollections of parental love and social sympathy, and it will cling to the heart in some degree, till its last fibres are broken in death. Yes, when the admonitions of affection have been slighted, when the

hedge of early innocence has been trampled over; and the feet have wandered far from its consecrated simplicity, still when memory rolls backward over days and years and times long slumbering in the waste of the past, and they will do so sometimes in despite of all resistance; the abandoned profligate will weep over the sacred associations of childhood. And oftentimes the Spirit of God will urge the remembrance upon his heart till it breaks in contrition at the footstool of his grace, and returns with penitent grief to pursue that path of peacefulness which had once been pointed out by the kindest of all earthly friends. Still there is every reason to presume a fault in the system of education, when this aberration has taken place at all, for saith the wise man, 'train up a child in the way he should go, and when he is old he will not depart from it.'

The responsibility of a master of a family is truly awful; and it is the duty and interest of such carefully to inquire into every thing that may have a tendency to promote or counteract the religious improvement of those who are committed to their care for the blood of souls will be required at their hands. And although the scripture contains no positive injunction of family worship at stated times, it certainly becomes every professing christian head of a family seriously to inquire whether the nature of his profession, the nature of his religion, and the duties it imposes does not plainly indicate the incumbent duty of worshipping God in his house with all his household. Abraham received this testimony of God, 'I know him that he will command the children of his household after him; and they shall keep the way of the Lord to do justice & judgment.' Whence we find that this venerable patriarch was particularly careful to instruct, not only his children, but all his servants in the

ways of the Lord; & no doubt, instituted an altar of prayer and praise to the God of all his blessings, in the midst of his family. The man Job was perfect & upright, fearing God & eschewing evil; & it was so, that when the days of the feasting of his children had gone about that Job sent and sanctified them, and rose up early in the morning and offered burnt offerings according to the number of them all; for Job said it may be that my sons have sinned and cursed God in their hearts. Thus did Job continually. And if Job in the obscurity of that dispensation, felt it to be his duty to act in this manner in respect of his children even after they had left the parental roof; how must he have behaved when they were yet under his instruction; and how should the christian father blush who, with all his clearer knowledge and clearer apprehension of the holiness of God, never calls his household together to sanctify them before the Lord, and plead a renewed application of the blood of the Great Sacrifice, lest peradventure some of his children may have sinned and cursed God in their hearts!

"Pour out thy fury upon the heathen and upon the families that call not on thy name," says the prophet Jeremiah. It is a fearful prayer, and it would be well for those who neglect the duty of family prayer to inquire with seriousness whether it does not imply more than the duty of simply acknowledging God by an attendance upon his public ordinances, or calling upon his name in an individual capacity. Does it not require every family to wait diligently upon the Lord in its collective character? I should fear to think and act as if it did not.

Under the oldest dispensation it was considered one principal glory of the patriarchal character to officiate as priest in his own family. To offer up the daily sacrifices and make an atonement for the sins of his household.

And it was accounted a chief privilege of the birth-right, that this duty devolved upon the eldest son in case of his father's absence, and after their separation into new families constituted him the High priest over all the others. It was the contempt of this privilege that aggravated the sin of Esau when he sold his birth-right, and authorized the apostle to style him "the profane." So we find Abraham and Isaac and Jacob, and Job and Laban, &c. frequently taking upon themselves the exercise of this office in their characters of Heads of families. But the sacrifices of the christian are offerings of prayer and praise, and the pure incense of thanksgiving unto the Lord. And surely the christian parent has no reason to undervalue and neglect a privilege so cherished by the friends of God of old.

But, interrupted Marcellus, do you think every person is qualified to discharge this office. All these instances which you have mentioned are of men eminent in piety and remarkable in the world. But as every person is not qualified to go forth and preach the gospel, and as every person is not qualified to become the mouth of a mixed assembly in social prayer; are there not also many men for whom it would be highly improper to address God in the circle of their families, who may be naturally by their education or other circumstances incapacitated to discharge the duty in a proper manner.

My dear friend, resumed Eudoxus, you do not reflect that the spirit of your objection may be applied with equal force against any exercise of prayer whatever, in the particular cases of some individuals.

Marcellus.—No, the heart may certainly be taught to pour forth its petitions, when the tongue would be embarrassed to express them in an intelligible manner for the edification of others.

Eudoxus.—When we feel our wants

we generally find no difficulty of expressing them in the presence of our fellow men. The humblest beggar is eloquent when he pleads for that which he knows he cannot do without. So the sinner duly appreciating his spiritual necessities, lifts up his petitions without embarrassment and in a short time grows familiar with the language of prayer. So also the father of a family, deeply sensible of the importance of the duty can always pray in an acceptable manner, if his heart is directed to the throne of grace. And the longer he habituates himself to the practice, he will become more competent to express himself clearly and appropriately in the language of supplication. A parent would feel no embarrassment in the presence of his family, if he commenced the practice of the duty with the earliest institution of his family. Those who pray much in their closets will never find any difficulty to pray in their families. The language of prayer will be natural and easy. And alas, it is to be feared that some of those who plead this diffidence, may attribute it to their inexperience of the duty in their most private retirement.

But grant for a moment this plea of incompetence and perhaps in a few instances it ought to be sustained, still the parent is not discharged from other parts of family worship. The obligation to instruct his children and servants in the word of God is still as incumbent as ever. He should call his family together every morning and evening to read a portion of the Bible, and acknowledge by more than words his supreme veneration of that holy book. And it would be well to inquire whether his duty did not authorize him to use a written form of prayer rather than totally to omit this service of God in his house.

The Jews of old were very careful to instruct their children in the knowledge of God, and christians are under a double obligation to do so

And yet I have seen many christian-  
~~professing~~ parents who seemed to think  
 that if they barely taught their child-  
 ren and servants to read and kept a  
 Bible in their houses, and required  
 them to read it at school or on Sunday  
 as a task book, they discharged all the  
 duties of their responsible relation.  
 While perhaps their children would  
 not see them with the Bible in their own  
 hands from Monday morning till Sat-  
 urday night.

Marcellus expressed his entire ac-  
 cordance of opinion on this point, and  
 said, he could scarcely conceive how  
 a man, professing to consider the word  
 of God to be written in the Bible, and  
 to love that book over all other books,  
 could yet neglect to read and talk a-  
 bout it every day in the midst of his  
 family.

The conversation now began to run  
 into other subjects. The evening was  
 agreeably occupied and sped with im-  
 perceptible but rapid motion to the  
 hour of retirement. Then again I  
 mingled with delight in the wonted  
 devotions of the evening, and with-  
 drew to rest as usual, deeply impress-  
 ed with admiration of the peace and  
 contentment that ever tabernacled in  
 the dwelling of Eudoxus. MINUTIUS.

The following Lines on the death of Miss  
*Margaret Hammell*, (who died some years ago)  
 have been handed us for publication. They  
 were first published in the "Cumberland Re-  
 gister," a paper printed some years since in  
 Carlisle. We can trace in them the language  
 and the sentiments of our correspondent  
*Amanda*.

Our worldly comforts, ever on the wing,  
 Point to a deeper and a sweeter spring;  
 Whence heav'nly streams in fair meanders  
 flow,  
 Diffusing fragrance through this vale of woe.

The widow'd mother yields to death's embrace  
 Her darling child, the last of all her race.  
 Can aught terrestrial e'er her loss supply,  
 Whose life gave zest to every other joy?

For friends and fame and fortune brighter  
 smil'd,

In prospect of transmission to a child,  
 Whose blooming merit promis'd to adorn  
 The mother's evening with the smile of morn.

Alas! how chang'd the prospect now appears!  
 Those sparkling beams are chang'd for briny  
 tears.

All hope to build an earthly house is void,  
 The root is wither'd and the branch destroy'd;

Yet heav'nly wisdom bids repining cease,  
 And in celestial accents whispers peace.  
 O! listen to her heart-reviving voice,  
 Why should you mourn, when heav'nly hosts  
 rejoice?

When saints & angels tune their golden lyres,  
 To hail her welcome to their radiant choir.  
 Behold! the heav'nly gates their leaves expand  
 And give her entrance to Immanuel's land;

There placed beyond the subtle tempter's  
 wiles,

The world's allurements and harrassing toils,  
 No longer laboring with the heart's deceit,  
 She feels her inward purity complete.

Disease no more shall waste her tender frame,  
 And conquered death no more a victory claim,  
 That faith which smoothed the grisly tyrant's  
 brow,

Is lost in sight and full fruition now.

To her, how glorious, beautiful and dear,  
 Must the Redeemer and his work appear!  
 So in death's trying and impartial hour,  
 She bore sweet witness to his love and power.

Let all the sparkling joys of sense unite,  
 They cannot greet us with a scene so bright.  
 Bless then, O mourner, bless his sovereign  
 grace,

Which thus has been extended to thy race.

"Survivors shall her name repeat,  
 Affection of her worth shall speak,  
 Remembrance shall her story tell,  
 Each action, word and look recall,  
 The last, the loveliest of all,  
 When on the lap of death she lay,  
 Serenely smil'd her soul away,  
 And left surviving friendship's breast,  
 To enter on a glorious rest."

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# Religious Miscellany

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 8.

CARLISLE, MARCH 12, 1824.

Vol. III.

## THE STAGE.—DIALOGUE 2.

*Continued from p. 104.*

*Clement.* Sad tidings, Mortimer, this morning, for the lovers of the Drama.

*Mortimer.* To what does my friend allude?

*Clem.* Have you not heard the news?

*Mort.* What news? I have not spoken to an individual, save yourself, this morning:—why, what's the matter?

*Clem.* Drury Lane Theatre was, last night, completely destroyed, by fire!

*Mort.* This is bad news, indeed! But what is your authority for this intelligence?

*Clem.* I was an eye witness of it. About three o'clock, the roof fell in with a tremendous crash; and with it was precipitated, headlong, the towering figure of Apollo; whose elevated height, on the top of the Theatre, stood, no doubt; as the proud ensign of this school of morals and virtue.

*Mort.* Nay, Clement, you are too severe; you *must* admit it is a calamitous event.

*Clem.* If there are no lives lost, however I may feel for any who may have lost their property by the event, I cannot with my sentiments of the pernicious effects of a Theatre, regret, that for a season, at least, much evil will be prevented; nor can one help thinking that the displeasure of the Almighty is manifested by these repeated instances of Theatres being destroyed by fire, for there is scarcely a Theatre in and about the metropolis, which has not shared the same disaster.

*Mort.* Surely, Clement, you are not for dealing out judgments in this way;

seeing that the routine of a Theatre so peculiarly exposes it to this calamity, that one is only surprised it is not more frequently the victim of this species of destruction.

*Clem.* This is very true, I grant you; and yet I cannot help being much impressed with the event of last night. For, in my youthful days of sin & folly with shame I confess myself to have been present at the opening of that Theatre, some years back; and I well remember that in the prologue to the representation of the first evening, the element of fire was set at defiance; (and thereby the power of that God was set at nought too, without whose permission a sparrow cannot fall to the ground;) the theatre being supposed to have been rendered perfectly secure by an immense reservoir of water in the roof, by which, it was alleged, the house could have been drowned in a few minutes; and by an iron curtain, which separated the stage and the spectators:—with this extinguisher, and this barrier, the prologue bid defiance to the flames; which, it seems, have, last night, been an over-match for both.

*Mort.* I presume there happened to be no water in the reservoir, just at the time; and in the dead of the night there might not be hands sufficient to manage the iron curtain.

*Clem.* Say rather, friend Mortimer, that a regard only to second causes is the mark of an unbelieving heart; which excludes from the events of Providence the *approving* or *permissive* will of Him, under whose control they are.

*Mort.* Notwithstanding all you have said, I feel very keenly the conflagration of last night; it will be a great loss to the public, who will thereby

be deprived of a great source of amusement.

*Clem.* Amusement? Mortimer! Say rather, that it is, according to your sentiments a *national* loss; and that, when the figure of Apollo fell down, and his lyre was broken to pieces, it levelled in the dust, so far as its range of influence extended, civilization and morals, which this constellation of Old Drury, and its satellites the surrounding brothels (which always infest the purlieus of a Theatre) are calculated to produce.

*Mort.* This sarcastic sneer, Clement, I am content to hear; and am ready to enter the lists again with you on this subject:—have you perused the controversy in the volume I sent you; and which I so strongly recommended to your attention.

*Clem.* I read it last night and little thought the subject would be pursued, before the morning, by an event so destructive, as that which I was called to witness.

*Mort.* Do favor me with your opinion of the controversy between my champion, as you call him, and Dr. S.

*Clem.* To be candid with you, Mortimer, I must give the palm of victory to Dr. S.: who, in my judgment, has by far the best of the argument: indeed, I had before read, with much satisfaction, his essay on the subject, from whose treatise chiefly, not a few of my arguments on this subject are drawn; and with respect to your champion, as you are pleased to call him, I think I have discovered the key which completely opens to me the state of his mind; and accounts, very satisfactorily, for what I must be permitted to call, the very extravagant views he is pleased to entertain, on the advantageous effect of the Drama, on society and morals.

*Mort.* Well, now, Clement, for this key.

*Clem.* The secret cause for your advocate's espousing the Theatre, is stat-

ed in one of his arguments to be, "That it retards the progress of what he is pleased to term, a *fanatical* sect." Now, if it should so happen, that the principles and practice of this fanatical sect are at war with the Drama; and if at the same time it should, as I believe it eventually will, turn out that their objections to the Theatre are supported by Scripture, and by the opinion of the Fathers of the Church; then, by whatever name they may be called, it will be somewhat like a side wind compliment, though by no means intended, to these fanatics, that what the tenor of the Scripture forbids, and the Fathers of the Church suppressed, these odious sectarists equally discourage; and sure I am, it will be a very easy task to shew, that *all* your advocate's arguments are diametrically opposed to the spirit and temper, the precepts & exhortations, of the Old and New Testament: but previously thereto, I was about to ask my friend, Mortimer, whether he had ever seriously considered the effect of theatrical amusement on *individual character*, as a further confirmation of its evil tendency on the community collectively?

*Mort.* I never have given it much consideration myself, and shall be happy to hear your opinion.

*Clem.* Well then, to proceed; I assert, that the Stage is the nursery of depravity, and accomplice of crime. The virtue (falsely so called) which it inculcates, is vice softened and refined; or it would not receive the suffrage of every pupil of iniquity.

*Mort.* This is being a dealer of invective against the Drama, in wholesale, Clement; I request you will be more minute in regard to its effects upon individual character, and not deal in generals.

*Clem.* Well then, to be more particular; *SINCERITY* is an amiable moral quality, indispensable in the Christian and pleasing to God. *TRUTH* is one of his glorious perfections; and 'lying

lips are an abomination to Him.' He strictly forbids all hypocrisy, deceit, dissimulation, and flattery; and commands every man to *speake truth with his neighbor*. But how opposite is this to the manners of the Theatre! There the whole system is a system of counterfeit and deception. It is the art of feigning; and he is esteemed the best actor, who can impose most on the senses of others, and most completely appear to be what he is not. Indeed, it is a school for flattery, and dissimulation, where depraved persons of every class may collect what they deem profitable hints to assist them in the parts, which they afterwards play in real life.

*Mort.* I cannot, however, conceive that any one would attend the Theatre for a purpose like this; before I attempt to answer your first allegation, I should prefer hearing, first, *all* the effects which the Stage is supposed to have on the character.

*Clem.* Another bad effect which the Theatre produces on morals, is, that its votaries always consider reason, and the dictates of virtue, to be subordinate to *feeling*. *Feeling* is every thing. Thus revenge is preferred to forgiveness; and the gratification of the moment to the self-denial of virtue.

*Mort.* Indeed, Clement, I cannot help thinking you labor under a great mistake in this last assertion; for I have always considered, and I know it to be the opinion of many, that the Theatre, on the contrary, cherishes in the bosom all those feelings which form the charities of human life.

*Clem.* Rather, say, Mortimer, feelings which are *so called*; and not the thing itself. The power of fiction, which thus seizes the affections, awakens a kind of *spurious sensibility*; a kind of high flown *sentimentalism*, which led Sterne to weep over a dead ass, while he could suffer a living mother to mourn in poverty, without either sympathy or assistance.

*Mort.* Sterne's works have been greatly admired: there are doubtless, many beauties in them. What can be more beautiful, Clement, by way of specimen, than that which is generally allowed to be one of the most striking sentences in his book, from the story of Le Fevre, on the oath uttered by uncle Toby:—'The accusing spirit, as he flew up to Heaven's Chancery with the oath, blushed as he gave it in; and the recording angel, as he wrote it down, dropped a tear on the word, and blotted it out for ever.'

*Clem.* So it is generally considered, though in direct violation to justice and truth, and in complete opposition to the whole plan of salvation; for, if all the tears of all the angels in heaven (could angels weep,) and if ocean itself could wash out one sin, then is the Bible false, from beginning to end, and Christ hath died in vain. Without shedding of blood there is no remission; and the blood of Christ alone cleanseth from sin.

*Mort.* I never thought so deeply, as to the correctness of the sentiment before.

*Clem.* The greatest *beauties* in his works, which you are pleased to call them, are not only, for the most part, in direct opposition to the doctrines and precepts of scripture, but, in too many instances, an outrage to all decency; and remember, the title of one of his books, is *sentimental*. But, to return to the Drama. At the Theatre *feeling* is substituted for *principle*; and those romantic notions are imbibed, which disorder the imagination, give a high and fictitious coloring to human life, and lay the foundation for perpetual error, and incessant mistakes. The frequenter of a Theatre, inflated with imaginary greatness, arraigns the Providence which would depress him in the world; and spurns the advice which, to make him happy, would confine him to his original sta-

tion. In the language of Dr. Johnson, the effect of Plays 'is to represent pleasure in alliance with vice; and to relax those obligations by which life ought to be regulated.'

*Mort.* I should hope, Clement, that these effects do not so generally follow an attendance at the Theatre; can you furnish any one instance?

*Clem.* I can: it was said of Sir Matthew Hale, 'That he was an extraordinary proficient at school, and for some time, at Oxford; but the Stage Players coming thither, he was so much corrupted by seeing Plays, that he almost wholly forsook his studies. By this, he not only lost much time, but found that his head was thereby filled with vain images of things; and being afterwards sensible of the mischief of this, he resolved, upon his coming to London, never to see a Play again; to which resolution he constantly adhered.'

*Mort.* Well, I grant this in one instance; but I should doubt, whether the effects of the Drama are so evil, generally speaking.

*Clem.* These effects are much greater, and more general, than persons can readily believe, who have never duly considered how much more powerful is the impression that is made on the mind, by this kind of living representation than by reading, or any other mode of communication; and I am inclined to think, that the awful crime of suicide is not a little promoted, if not inculcated, by the influence of the Drama.

*Mort.* I should doubt whether any one instance can be produced, of this crime being at all induced by Theatrical representation.

*Clem.* I should fear many such instances have occurred; and I am surprised, Mortimer, at your never having heard of the case of Eustace Budgell, one of the writers in the Spectator, which is strikingly in point, and proves the dangerous influence of what

is reckoned one of the best moral plays in the English language: this man, having involved himself, by extravagance, in the deepest distress, plunged into the Thames, leaving on his bureau this justification of the fatal deed; 'What Cato did, and Addison approved, cannot be wrong.'

*Mort.* I was not aware of this sad case, which, it must be allowed, is much in point for your side of the argument; but I am desirous of tracing in what way a mere fictitious representation can, in its effects, work up the mind to perpetrate a deed so foul, and involving in it everlasting misery.

*Clem.* It is done to your hand, Mortimer, by Mrs. Hannah More, in her judicious remarks. After having alluded to the winding up of the piece, by the catastrophe of murdering his friend, his enemy, or himself, she observes, "Still, notwithstanding his criminal act, the hero has been exhibited through all the preceding scenes, as such a combination of perfections; his behavior has been so brave, and so generous, (two qualities boldly staked against both tables of the decalogue,) that the youthful spectator, whose warmth and sensibility of soul lay him so plausibly open to seduction, is too much tempted to consider as venial the sudden and unpremeditated crime, to which the unresisted impulse of the moment may have driven so accomplished a character; and a little tame tag of morality set to a few musical periods, is borne down, absorbed, and lost, in the impetuous, but too engaging character of the feeling, fiery hero; a character the errors of which are now consummated by an act of murder, so affectingly managed, that censure is swallowed up in pity; the murderer is absolved by the weeping auditor, who are ready, if not to justify the crime, yet to vindicate the criminal. The drowsy moral, at the close, slowly attempts to creep after the poison of the piece, but it



creeps in vain—it can never expel that which it can never reach; for, one stroke of feeling, one natural expression of the passions, be the principle right or wrong, carries away the affections of the auditory beyond any of the poet's force of reasoning, or control." Here, Mortimer, you see the workings of the poisonous drug; and hence, I think, you will be satisfied of the evil consequences of Dramatic fiction on the mind; and what sort of pupils these 'Lectures on History,' as your esteemed friend calls them, are calculated to attract and educate.

*Mort.* But is *Comedy* open to so formidable an objection or pregnant with mischief such as you have charged upon *Tragedy*?

*Clem.* Equally so, my dear friend; for I cannot help being of opinion; that the sentiments of *Comedy* contain in them the germ, or seed, of the very evil which has been stated to flow from those of *Tragedy*; they are the acorns, which contain in them, in fibrous measure, all the properties of the future oak, latent in that spurious sensibility, dissipation, and extravagance, giving a false coloring to human life, which I have already described, as being inculcated by *Comedy*. Does my friend Mortimer, after this, need any further argument in illustration of the evil tendency on individual character, from either *Tragedy* or *Comedy*? Or is he looking to the humors of a farce, as a kind of dernier resort?—If he is, take the further proof from one of the sons of *Comus* himself.

*Mort.* What does *Clement* mean by the evidence of this son of *Comus* himself, accompanied too, as it is, with an air of triumph, concealed under the gravity of his countenance?

*Clem.* By this child of *Comus*, I mean *SHUTER*, the late celebrated Comedian, whose facetious powers convulsed whole audiences with laughter;

and whose companionable qualities "were wont to set the table in a roar;" but *Shuter*, by his own confession, *was a miserable being*, which the following well attested anecdote will verify; a case among *players* in *real life*, as well as on the *Stage*, by no means singular.

*Mort.* He was before our time; but every one has heard of *Shuter*, so celebrated for drollery. Pray go on.

*Clem.* *Shuter* had heard Mr. Whitfield, and trembled with apprehension of a judgment to come: he had also frequently heard Mr. Kinsman, and sometimes called on him in London: one day, accidentally meeting him in Plymouth, after some years of separation, overjoyed at seeing him, he inquired if that was the place of his residence? Mr. Kinsman replied, "Yes; but I am just returned from London, where I have preached so often, and to such large auditories, and have been so indisposed that the physician advised my immediate return to the country, for change of air."—"And I," said *Shuter*, 'have been acting John Falstaff so often, that I thought I should have died; and the physicians advised me to come into the country for the benefit of the air:—had you died, it would have been in the service of the best of masters; but had I, it would have been in the service of the devil. The carresses of the great are exceedingly ensnaring. My Lord E—— sent for me to-day, and I was glad I could not go. Poor things! they are unhappy; and they want *Shuter* to make them laugh. But, O, Sir! such a life as your's! I acknowledge,' said he, alluding to his being about to play *King Richard*, 'this is what they call a good Play—as good as some sermons; there are some striking, and moral things in it; but after it I shall come in again with my farce of "A Dish of All sorts," and knock all on the head:—fine reformers, wel' This Mortimer, is a witness from the Green Room itself, in commendation of

Farce; will this help your cause any more than the awful state of mind in which it also exhibits this son of Comus, of his day, to have been in; while it exemplifies, that in the midst of laughter, the heart is in bitterness.

*Mort.* These are striking facts and illustrations, Clement; and I desire to weigh them in my mind, with impartial candor.

(To be continued.)

#### ROBBERY OF JUGGERNAUTH.

Pooree, Oct. 18, 1832.

JUGGERNAUTH has been in great commotion, and I suspect some of the followers of Juggernaut will be staggered in their faith: for this morning, when the Pundwabs or priests went in to visit the idol, they found all the silver ornaments gone, to the amount of 5,000 rupees. They say none of the doors had been forced. All the inside doors are locked, and the keys lodged with the head pundwah, and several chokeydars in the compound; & the outside doors are likewise locked, and the keys lodged with the pundwah; and a seapoy sentry at each outside, as they are not allowed to go in dressed in their uniforms, or have any charge of what is inside. The Rajah and Collector's men have had a meeting, and confined upwards of twenty attendants of the idols. On asking the seapoys what they thought of it, they laughingly replied, "Thakoor must have robbed himself; that is allowed some one, as he would have struck a person blind who offered to take away ornaments of his, or his sister, or Bulbudder." It is a most curious circumstance altogether, for no one goes in but accompanied with pundwabs; and all the seapoys seem to say that some of them must be rogues. The Jacks do not seem to have much veneration for Juggernaut, as they seem to joke at the idea of his being robbed; and all do not like this part of the country, as they think more of their food than the

climate; and ota is too dear for them till they get it ready cooked from the pundwabs. All Hindoos eat together, as Thakoor allows no difference of caste in his presence.—*Calcut. Jour.*

#### INDIAN IMPROVEMENT.

A writer in the N. Y. Statesman, in an account of a party given by Mr. and Mrs. Calhoun, says—Among the throng of the Secretary's visitants, none attracted a larger share of attention, than three Chiefs of the Cherokee tribe of Indians, who are at Washington, on business with government. They are all remarkably good looking men, being fine models both in size, form and feature. One of them was pronounced to be the handsomest man at the party. They were well dressed in the ordinary costume of citizens, and appeared polite and gentlemanly in their deportment. The Ridge, one of the delegation had with him his little daughter, about 10 or 12 years old, who is perfectly the child of nature, and whose artless manners excited great interest and attention. She was dressed in a neat plaid, with her hair ornamented with a wreath of flowers, beads and plumes. A large dark eye, possessing uncommon brilliance, animation and mildness, gave to this little brunette of the wilderness an irresistible charm. Her affection and respect for her father, were very striking, her hand being commonly clasped in his. Her ear was charmed with the music of the Piano, and some of the ladies could not resist her artless persuasion to gratify her with a number of tunes.

*Question.*—Will any one repent on his dying bed for having contributed to send the gospel among the heathen?

"Give a man secure possession of a bleak rock," says a celebrated agriculturalist, "and he will convert it into a garden, give him a few year's lease of a garden, & he will turn it into a desert."

**HAPPY DEATH OF ESTHER MARIA CHANDLER, AGED 7 YEARS.**

Esther Maria Chandler, died Aug. 23, 1823, aged 7 years. She was sick twelve days. But I will only ask you to print a few things which she said the last day of her life. In the morning she looked to her mother with very great seriousness and said—I must die. She was too feeble to say much, but added, Jesus—Jesus—and prayed very earnestly, O Lord Jesus, take me as I am with all my sins. She afterwards repeated the hymn, “Hark from the tombs,” and the Lord’s prayer, and many passages of the Bible which she was often repeating by herself before her sickness. She was exceeding joyful in the faith, which these precious truths inspired. After her strength was spent in these exercises, she took her parents and little schoolmates by the hand, giving them an apparent farewell. She then appeared composed in silent prayer till her exhausted strength revived, and enabled her again to say, come Lord Jesus, come Lord Jesus. As soon as her strength permitted, she began to express a great concern to her weeping parents, that they might see something of their situation, and consider how blessed and glorious her prospects were; and they would not weep for her, but for themselves. She was engaged much through the day in praying for her poor parents; poor distressed parents, that had neglected praying for themselves and for their children, brought now, to attend to the prayers and to the instructions of their dear, darling daughter upon her dying pillow. She comforted her parents with telling them how much she should know and how happy she should be, in going to see her Jesus face to face; and engage with her little brother and other mates, who had died the season before, in his eternal praises. When they seemed inconsolable with witnessing her dying

pains, she besought them not to grieve, as she was no more theirs, but the Lord’s, about to leave them in a few moments, and be forever with the Lord. “God is my father, and Christ is my friend,” seemed to afford her joy unspeakable and full of glory thro’ all the terrors and agonies of death. Her continued language was unceasing prayer, and when life ebbed for the last time, she continued to breathe “Come Lord Jesus—come Lord Jesus, for I am ready.”

Now dying fellow sinners, will you pause & think what eternity would be to you, should you find this little child “in the kingdom of heaven” and you yourselves thrust out.” AMICUS.

*(Woodstock Monitor.*

From the N. Y. Rel. Chronicle.

We lately suggested to the conductors of the two great Missionary Associations of our country, the “Am. Board of Com. for For. Missions,” and the “United Foreign Mission Society,” the propriety of uniting the two institutions; and offered our reasons for believing that such an union would be of extensive benefit to the cause in which both are engaged.

By the following communication it will be seen that a measure of this kind has been, for some time, contemplated. We are sorry to learn, however, that a considerable delay must probably take place before it will be effected.

To the Editor of the Rel. Chronicle.

SIR,—In a late number of your paper I observe some hints with respect to an union of the Society under the direction of the “American B. of C. for Foreign Missions” and the “United Foreign Missionary Society.” It may be a satisfaction to your readers to know that measures for this purpose had been taken some time previous to the appearance of the article alluded to; and although the officers of the Societies may not meet before the

middle of the next summer, yet there is a hope that the plan will eventually be carried into effect.

From the Portland Mirror.

#### THE DYING CONVERT.

It was during a revival of religion in N——, that a young minister, in pursuance of a system of family visitation, started one bright morning to visit a man of great repute in the town, and as much reputed for infidelity as any thing else. Avoiding the circuitous rout of the road, he applied his agility in leaping over the fences that enclosed the green meadow and growing corn, and having gained about half his distance, espied a young man, who was soberly engaged in his daily labor. The thought flashed across his mind "*shall I not speak to him about his soul?*" His heart kindled in love for the honest young man, who, though very industrious, seemed not to think the time was coming when he must die! His countenance did not wear that anxiety—that deathlike solemnity—that melting tenderness, which are so frequently discernible in a season of the general effusion of the Spirit, and which bespeak the inward agitations of the convicted soul. He looked dull; not only intellectually but (a far gloomier sight) spiritually dull. He looked as if he thought, if indeed he thought at all on the subject, the end of his life was the end of his existence.

The messenger of mercy stopped, as he came up to him; then walked around him, as if surveying his work, and having lifted a prayer for God's blessing on his attempt, asked him, "Have you too, felt any concern for your soul?" He looked at the speaker with a sort of vacant surprise, and after considerable apparent hesitation whether to speak or not, finally replied, "No Sir." "But do you know how happy your brother is in Christ? He has found something, which I fear you know nothing about," "Has he,"

he asked, with an appearance of a little more interest in the subject. His appearance however, was very stupid. Yet the preacher gave him a solemn warning, and enforced it, tho' upon what seemed to him a hopeless object, with this motive; "You may be in eternity in a short time," and with this remark turned and left him.

Having accomplished his business with the infidel gentleman, returned across the field, in which the young man was still at his labor; and while passing at a distance from him, observed him approaching with a changed and downcast aspect. He seemed to force something through his lips, "I—I have been thinking of what you mentioned to me, Sir, said he, and I feel strangely." "Do you feel as if you was a sinner," was immediately put to him, "Yes I do," he faltered out. "Then you must fly to the Lord Jesus Christ." The evangelist without another word pursued his way, fearing to touch the work of God, which he hoped was begun in his soul, and giving him the only direction, which *is always safe*.

An arrow from above had been shot into the heart of the poor laborer, and he was afterwards seen bowed down with the weight of his sins. No heavenly consolation was felt in his heart. He sought relief from Christians, but they too were powerless worms of the dust! He groaned under the load of his convictions; but man could not remove it.

He enjoyed no peace, until, cut off from every mortal help, he too found sweet refuge in the Saviour of sinners. Then he was happy—then the cheerful smile, which so peculiarly lights up the countenance of the lately redeemed convert, shone forth in his with an expression altogether new. He had hardly had time to speak of his glorious Redeemer to the circle of his acquaintance, before he was attacked with a disease of great virulence, which quickly reduced his ath-

letic form to a mere skeleton. It was in this situation that he began to feel, in a more eminent degree, the value of a personal interest in the great Redeemer. And here I will drop for a moment the thread of my narrative, that I may give my reader and myself an opportunity to reflect, not merely how beautiful religion is at the death bed, but how *necessary* it will be for both of us in that trembling hour? Health, it may be, has painted her rose on our cheek—fancy is creating her visions—pleasure holds up her sweet allurements—gold exhibits its glittering charms, but all these, what will all these be to us, when the king of terrors shall assert *his* claim? The rose of health! He turns it into the cold and colourless lily. Visions of Fancy! His touch extinguishes them in endless darkness. Pleasure! It dies in his embrace, and is exchanged for undying pain.

Gold! millions have had it and millions of it have been possessed, but did the terrific king ever permit a cent to be carried into eternity? What need, then, will my readers or myself have of any of these things, when the chills of death begin to creep through our veins? None. Yet there is something, which no more feels the influence of death than an angel in heaven.

It is, ah yes, my thoughtless reader, it is "the pearl of great price." Let a man but have this, health is nothing. Death may take it away when he pleases. Bright fancies are nothing. Pleasure is a fool. Gold is of less value than dirt, for a *little* of that he will need to hide his remains from the view of others, and to protect the deathworm in his silent riotings. Let a man have this, and he may smile in the face of death.

So did this young man. For six weeks his bed of agony presented a scene of sweet and holy triumph. He sent messengers to all his friends, and with great leisure, though in much bodily weakness, told them of the

strong supports which he felt under the "inward man," while the outward man was wasting away. They could not avoid being affected. They wept, He would smile; and wonder how they should weep for a soul just on the confines of glory. "Weep for your sins, my friends, and seek their pardon of Jesus Christ," was his importunate request.

He asked them to sing a hymn, which was much sung by the converts. During the singing, his countenance seemed to assume a sort of celestial brightness, his dying eye kindled for a moment into a high and holy expression of mingled love and praise, and when they came to the following verse,

"Then let me mount and soar away  
To the bright worlds of endless day,  
And sing with rapture and surprise  
His loving kindness in the skies."

He by an unwonted effort joined his voice to theirs, uttering with distinctness and emphasis the soul-enrapturing words, and shortly after expired!

Oh death! Thou conqueror of conquerors!  
Thyself the victory yielded here!  
Thy sting was powerless, welcome thine embrace.

How panted the bosom of that dying youth  
For the pure air where angels breathe.  
Where lies the Saviour cloth'd in light  
And where through all eternity no tear  
Is wiped from one bright eye. *Bunyan.*

#### BRIEF HINTS TO PARENTS.

*Pride and vanity.*—There are few defects which appear earlier in children than pride and vanity. They delight in being noticed, praised and admired. It is therefore of no small consequence, amidst all our affectionate attention to them, that we guard against nurturing their self-love, self-importance, and fondness for admiration. We may show them every kindness, we may amuse and make them happy, without flattering their vanity. But here many people are apt to mistake; instead of encouragement judiciously administered, as a just reward of merit, and stimulus to

what is good, remarks are too often made on their persons, their carriage and their dress. And their pleasing sayings, are not only eagerly listened to, but repeated to others in their presence. The ill effects of which are unavoidable.

And is it not more than probable, that parents frequently cultivate the seeds of pride and vanity in their children, by the finery of the dress which they put on them. Hence they become captives to the frivolousness of fashion—and then, present dress, however good, must, if not modish, be thrown off, and one having the charm of novelty take its place.—Christian simplicity certainly demands a reform in this particular.

*Register.*

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### CARLISLE, MARCH 12.

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#### PHILADELPHIA.

We are enabled from an address delivered by the Rev. James Patterson in Nov. last, on the behalf of the Philadelphia Missionary Society to state some facts which will no doubt prove interesting to our readers. From what appears below, it will be seen that even in our cities there are many destitute. There are in the incorporated parts of the city of Philadelphia 38 churches, including one Unitarian and one Swedenborgian church. In Northern Liberties 8; Southwark, 6; Kensington, 2; Spring Garden, 2. These Churches accommodate in all, 52,800 persons. The number of white inhabitants within the same bounds, is estimated at 97,859, which will leave as destitute of the public ordinances of the Gospel, 55,059 souls. In the city and county together, the number destitute, are estimated at 71,223! This is a vast

multitude to be left without any means, whereby to be pointed to “the lamb of God who taketh away the sins of the world.” But subtracting from the estimate of destitute persons 26,000 capable of receiving religious instruction who are either children or invalids, and could not if provided for, frequent any place of worship, and there remains 45,000 who could not, if they were desirous to procure accommodations.

These facts are set forth by Mr. Patterson, as a plea to encourage and patronize the Domestic Missionary Society; and they are certainly plausible arguments.

Mr. P. in shewing the bad consequences of Tipling Shops, &c. says,

“Permit me now to mention some of the dark places about our city, which are full of horrid cruelty.

“And first I would mention what is no misnomer to call *begger-making shops*, I mean tipling-houses. These flourish to an alarming extent, and are rapidly increasing. They are the nurseries of idleness, drunkenness, poverty, fighting and sometimes murder.

“Second. Dance houses: by these I do not mean what are sometimes called Assemblies: but places to which the lower classes resort for purposes of revelry and riot.—Here multitudes of youth of both sexes, from the age of fourteen and upwards, are initiated in vice, and trained up to become the reproach of their friends and pests of society. Of the vices which most commonly characterize these nocturnal orgies, perhaps the least are gambling, drunkenness and fighting.

“That wretched man, who was executed here last winter for the murder of his guilty paramour, told me a few days before his execution, that it was

in one of these places he first became acquainted with her; in one of these he got angry with her; and he closed an evening spent in these haunts of vice by perpetrating that horrid act which brought him to the scaffold.'

That many will remain ignorant, let the privileges enjoyed by them be ever so great, is a fact which has been proved in more instances than one. But it certainly is distressing to know that there are persons in a populous city that never heard of the name of the Saviour. Some instances of such gross ignorance is given by Mr. P.; and we have little doubt but that these are a small portion, in comparison with those which remain. On this subject we subjoin some extracts.

An aged minister now living who was for many years a pastor in this city, told me, that his milk-woman called one morning for payment, when they were about to engage in family worship. She was invited in, and after worship, told the domestics, *that* was the first prayer she had ever heard. She was of middle age and had been brought up in the neighborhood of Philadelphia.

Another minister who has been laboring many years in this city told me he was called upon to baptise an old man sick and dying, whom he found so ignorant, that he not only knew nothing savingly about Christ, but did not even know that there ever had been such a person on earth. A lady whom we know, took a girl into her house as a domestic, and on Sabbath sent her to church. When she came home, among many strange remarks she made, she said, "she had never been in a place of worship before." She was then fifteen years of age, & had been brought up in this city.

This same lady about eight weeks ago employed another girl, who was

so ignorant that she did not know that, she had a soul, or that there would be a resurrection of the body or a general judgment. She said, 'why, I thought when they were put into the grave there was an end of them. I did not know that any ever live again. Where do they live after they come out of the grave.' She could not read. When the question was put to her in various ways, whether she had ever heard of Christ? she still answered no. At last she seemed to recollect herself and said, "O, a Methodist woman once told me something about that man, and that was all I ever heard about him." She was 18 years of age, and had served her time in a family in this city.

I could relate several other facts that have come within my own knowledge. Not long since, I met with a woman who was married and had a family of children, who had never heard of the sufferings & death of Christ, till the day I saw her. And when the sufferings of the Saviour first broke upon her mind (it was in a place of worship and the preacher was on that subject) it filled her with consternation. She went home, and to use her own words "Sarah went and got the book and read in it the whole evening, where it tells all about how he suffered for us." Now how could this woman bring up her children in the Christian religion, having never heard of the death of Christ?

Philadelphia paid last year, a poor tax of \$100,000 and the assessment for the present one is said to amount to \$130,000. There is no doubt but that if the moral condition of the inhabitants was bettered the tax would not be half so burthensome.

Many parts of Pennsylvania, we are inclined to think are worse provided with the ordinances of religion than even Philadelphia.

## SUMMARY OF REVIVALS OF RELIGION.

A letter dated Moreau, N. York, Jan 26, published in the Boston Recorder, states that there is a revival of religion in the society of Mr. Bacon, in that place.—“It begins to spread into three adjacent villages; in one of which it is believed that eighteen persons give evidence of a change of heart within a few days.”

This revival has extended to Sandy Hill, where “eighteen persons were brought from darkness to light. The work is in answer to prayer, and we have found much good resulting from Union Prayer meetings of the neighboring churches.”

In Waterford, Conn. a revival of religion commenced about the beginning of the year. It was first felt in the Baptist church in Lyme, & on the 30th of Jan. 25, were the fruits of it in that church, who it was expected would join it on the succeeding Sabbath.

In East Haddam the Lord is at work by the power of his Spirit.

About fifty have obtained a hope in Christ, in Carver, Mass. Among the converts was a man 80 years of age, and a youth, his grandson, aged 13! The reviving shower, is said to have begun in Plymouth and Halifax.

An extensive revival has been experienced in the county of Boon's Lick, Missouri. Upwards of 500 have joined the Baptist church, a considerable number the Cumberland Presbyterians and other societies. In several settlements in Illinois, the spirit of inquiry prevails.

The editor of the Pittsburg Recorder states, that there has been some special attention to religion in the congregations of Rev. Wm. Speer and Rev. Samuel Parter, in Westmoreland county, Pa. for some time past, and that considerable additions have been made to their churches.”

We learn also, from the same source, that a work of grace is felt in Beaver county in this state, and in Columbiana county, Ohio. In the former place 90 persons have been added to the church. Upwards of 100 appear to be under conviction.

A general seriousness appeared some time since among the convicts in the Connecticut State Prison; and a number through the powerful influence of the Holy Spirit, (says the

Christian Secretary.) appear penitent for sin, while others cry, ‘what shall we do to be saved.’”

Zion's Herald states that sixty souls have been converted in the Methodist society, in Eastberry; and the revival is still progressing. And that a work of Grace has commenced at Hope Factory, R. I.

A revival is now progressing in Columbia county, Pa. A letter published in the Christian Gazette, says, that anxious and other meetings, are often crowded; and that more than thirty are rejoicing in Hope.

In Hyannis, Mass. a revival commenced last April. Since that time “about one hundred have professed a gracious change within the limits of our society, and the work has extended into five towns, among various societies. In some of them the work has been great and powerful, especially in Harwick and Chatham.”

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## NEW PUBLICATIONS.

*Theodore, or the Gamester Reclaimed*, a new and interesting tale, in blank verse, is offered to the public patronage, by Mr. James Sterrett, author of the *Critical Pronouncing, Spelling Book; Matrimonial Felicity, &c.*

Proposals for publishing the ‘Western Luminary,’ a religious paper, in Lexington, Ky. has been issued. It is to be conducted on the plan generally adopted by the editors of such journals; to be edited by a person appointed for the purpose, assisted by a committee of gentlemen. Such a paper as it will probably be made, is certainly needed in the western part of our country. A wide field is open for such an undertaking. Subscribers received at this office.

Messrs. Moser & Peters of Carlisle, have completed their Stereotype edition of the German Testa-



ment, for which they issued proposals some time since. It is now ready for delivery to subscribers. We would just observe that these gentlemen have an establishment in this place for casting stereotype; and are ready to supply newspaper and other printers with fancy ornaments, &c. The execution of the Testament is very good; it is embellished with 12 wood engravings executed by the Publishers.

Anthony Finley, Philadelphia is now publishing a general Atlas, containing distinct maps of the several Kingdoms, States and Empires in the known world. It will be ready for delivery to subscribers in April or May next. Price, ten dollars to subscribers.

*The Berean.*—A paper bearing this title lately made its appearance in Wilmington, Del. it is conducted by unknown editors, and published semi-monthly. In order to give the reader an idea of its character we extract a paragraph from the Christian Repository of that place.

'It is a child of the Reformer, a sister of Plain Truth, and an active member of the Anti-Mission family. Though the name of the Editor, or the club of Editors is not given, the doctrines of the work are likely to be Unitarianism modified by the peculiarities of Quakerism.'

#### BIBLE SOCIETIES.

*From the sixth Report of the Auxiliary Bible Society of Montgomery co. N. Y. 1823.*

In our fifth report, we stated the sum total, expended for Bibles and Testaments, since the formation of the society, to have been \$1655 95. During the past year, we have expended for the same purpose \$201 50; a-

mounting in the whole to \$1857 46. We also presented a donation of \$100 to the American Bible Society.—Total \$1957 46.

The Bibles received before that report were 1647; Testaments, 580.—Total, 2227. We have since received 200 Bibles. Total, 2427. We distributed the last year 302 Bibles, and 124 Testaments.—Total, 426. Distributed since the formation of the society 2133 Bibles and Testaments. Now on hand, 234 Bibles and 60 Testaments.—Total, 294.

The Madison Co. Bible Society, Alabama, have disposed of since its organization, 188 Bibles and 252 Testaments.

Pawtucket Auxiliary Bible Society, R. Island, July, 1823. A Society of the above name was formed in the village of Pawtucket, about one year since and they ascertained that the population of the village and vicinity amounted to about 2400. The number of families 377. Among this population there were found 605 Bibles and 375 Testaments.

There were 1773 capable of reading the Scriptures. And as many as were found destitute of a Bible have been supplied with one or the other.

By the eighth report of the Netherlands Bible Society, read in Amsterdam, July, 1822, it appears that in the course of last year, 5896 Bibles, 4389 New Testaments, and 50 Old Testaments, in different languages, have been issued from its depository.

The Netherlands Bible Society includes 51 auxiliary and branch societies, in the northern province, all of which, with very few exceptions, have continued in a state of activity.

The general direction is happy to report, that the Malay New Testament, in the Roman character, is so widely circulated in the Island of Amboyna, that although 10,000 copies had been forwarded thither by the British and

Foreign Bible Society, and afterward a considerable number of copies of the whole Bible had been transmitted from the same source, yet the want is so great, and the applications so urgent, that a new edition is now preparing at Haerlem, of which the Netherlands Bible Society has pledged itself for 5000 copies, and the British and Foreign Bible Society for 1000 copies of the New Testament, and 500 of the whole Bible when printed.

Paris Bible Society.

The following number of copies have been issued by the Paris Society during the year:—

	Bibles	Testa.
Gratuitously	686	689
At reduced prices	397	133
At the stated prices	3,544	4,374
	4,627	5,196

CASE OF CONVICTION.

At a time of a Revival at one of our seminaries many were expressing their conviction of being great sinners. Mr. S.—, one of the students remarked freely that such expressions were nonsense. It so happened at a religious conference, Professor S. said that the most moral person, if unconverted, never did any thing that was good in the sight of God. With this saying Mr. S. was much dissatisfied, and went home to his room determined to see if he had not done more good deeds than bad ones. He took a slate and made marks on one side of the slate for his bad deeds, intending to do the same on the other side for his good ones. He began with his sins, and set them down as fast as they occurred to his mind; they so pressed upon his recollection that he could not think of one good deed that was acceptable to God; and he continued the account of his sins till one side of the slate was filled, without finding any good in him to offset. His conviction of sin was so powerful he had no peace, till he found an interest in Christ, and

is now a missionary of the Cross, in a foreign land. (N. H. Repository.)

INCREASE OF NOMINAL CHRISTIANS.

The following computation of the number of Christians of each century, since the Christian era, we translate from the Notes annexed to an eulogy of the late Rev. John Owen, Secretary of the British Bible Society, published in the Report of the Paris Bible Society; it is from the pen of M. Laffon de Ladebat.

1st Century,	- - -	500,000
2d	- - -	2,000,000
3d	- - -	5,000,000
4th	- - -	10,000,000
5th	- - -	15,000,000
6th	- - -	30,000,000
7th	- - -	25,000,000
8th	- - -	30,000,000
9th	- - -	40,000,000
10th	- - -	50,000,000
11th	- - -	60,000,000
12th	- - -	70,000,000
13th	- - -	75,000,000
14th	- - -	80,000,000
15th	- - -	100,000,000
16th	- - -	125,000,000
17th	- - -	155,000,000
18th	- - -	200,000,000

M. Laffon estimates the population of the Globe as follows:

2,500,000	Jews; number stationary.
200,000,000	Christians; number increasing rapidly.
140,000,000	Mahometans; No. probably decreasing.
657,500,000	Heathen, various religions, decreasing.

1,000,000,000 Total population of the earth.

The subdivision of the number of Christians may be estimated as follows:

90,000,000	Roman Catholics.
35,000,000	Greek Church.
75,000,000	Dissenters from both Romans and Greeks.

200,000,000

Since the year 1800, up to which time the above computation is made, the number of Christians has increased very rapidly, in all parts of the Globe. Nearly one thousand Bible Societies, parent or auxiliary, are spreading the sacred book within the circle of their influence. The Evangelical Missions who in 1800, had but 157 stations, placed in almost all parts of the globe had in 1821, two hundred and fifty-two; and the number is still greater at the present time. Their revenues exceeded, in 1816, one hundred and eight thousand pounds sterling. To these means must be added the efforts of the Roman Catholic Church, by her missionaries; the editions of the Bible printed; and their use since the commencement of the present century.—*Religious Chronicle.*

#### — AFFAIRS OF GREECE. —

A letter from Corfu, of Nov. 25, states that the Turks had been encamped near Nissolonghi more than 50 days, and had made no attack. The Greeks made frequent sorties. This letter confirms the account that 15 Greek vessels were coming for the relief of the place from Hydra, with troops under Maurocordato. The national congress, after adjourning its meeting at Salamis, had assembled at Argos. Lord Byron had sent 100,000 paistres, about \$10,000, to assist in fitting out the expedition above named from Hydra. It was stated that a Greek loan was to be opened in London for £800,000.

*From Greece.*—Accounts received at Boston, state that a corps of 1500 or 2000 Greeks recently landed at Armiro, on the gulf of Volo, and had advanced some distance into the interior of Thessaly. It was uncertain whether they would be able to maintain themselves in that quarter, and they therefore, kept their vessels in the gulf, to embark if it should prove necessary. The Turkish government

are said to have rejected the proposition of stifling the insurrection by conciliary measures, although it became more and more certain that they would never be able to succeed by force.

The Turkish government have laid such restrictions upon foreign vessels going from the Mediterranean to the Black sea, that all commerce is suspended.

Since the return of the Turkish fleet to the Dardanelles, the Greeks have blockaded the ports occupied by the Turks on the coast of Asia Minor, and have already taken a great number of Turkish merchant vessels, and among them are some with very rich cargoes.

The British government are collecting a large fleet in the Mediterranean, for the purpose, it is said, of compelling the Dey of Tunis to restore the Greek prisoners who have been taken and reduced to slavery. The greater part of the vessels of war belonging to the Ionian islands have been ordered to Malta to join the expedition.

#### — ANECDOTE. —

A young man having entertained a tender passion for a young woman, felt such insurmountable diffidence as to prevent his ever disclosing the same to the fair empress of his heart; resolved on an expedient which would bring the business to an issue. He went to the clergyman and requested the banns of marriage might be published, according to law. When the publication was brought to her ears, she was filled with astonishment, and went to him to vent her resentment; he bore the sally with fortitude, observing that if she did not think proper to have him, he could go to the clergyman and forbid the banns. After a moment's pause she took wit in her anger and said, as it has been done, it is a pity that the *shilling should be thrown away.*

## MARRIED,

On the 4th instant, by the Rev. Geo. Duffield, Mr. *Samuel Hays*, to Miss *Isabella*, only daughter of Mr. George Phillips, all of this borough.

On the 4th instant, by the Rev. Joshua Williams, Mr. *Fisher Nesbet*, to Miss *Enege Adams*, both of Perry county.

On Monday the 1st inst. by the Rev. B. Keller, Mr. *Azel Skinner* of Franklin co. to Miss *Margaretta Pearson*, daughter of Mr. Joseph Pearson of this borough.

By the Rev. S. Linn, Mr. *John Williams* of Spring township, Centre county, to Miss *Mary Ann*, eldest daughter of Mr. James Williams of Bellefonte, Pa.

In Franklin county, on Wednesday the 18th ultimo, by the Rev. David Elliott, *William H. Harrison*, jun. Esq. of Cincinnati, Ohio, to Miss *Jane F.* daughter of Mr. Archibald Irwin.

In Chillicothe O. on the 24th ult. by the Rev. E. B. Kellogg, Dr. *John W. Vethake*, to Miss *Sarah Brush*, late of Dutchess co. New York.

On the 4th inst. by the Rev. Mr. Schmucker, Mr. *Daniel P. Weiser*, to Miss *Catherine Jameson*, daughter of Dr. Thomas Jameson, all of York. Pa.

**Died**—On Saturday evening last of a lingering illness, Miss *JANE HUTTON*, of this borough. She was a pious and devoted member of the Methodist Episcopal Church; and will long be remembered by her relatives and friends.

## OBITUARY.

Departed this life, on the 12th instant, Miss *Jane McGinley*, daughter of Mr. Joseph M<sup>r</sup>. Ginley, of Hamiltonban township, Adams co. aged 22 years. ●

The deceased, though young, left behind her many traits of character, highly worthy of imitation. Possessed of those generous, liberal, and refined feelings and sentiments that distinguish the virtuous of her sex, she had conciliated the esteem of all her acquaintances.—But what we must most admire in her character, is that magnanimity of mind which she displayed when confined to a bed of disease. During nearly 6 months that she was confined, before her death, she was seldom heard to murmur, but with composure and cheerfulness bore her afflictions; and when all hopes of recovery were lost, she threw herself entirely upon the mercy of her Creator;

trusting in the merits of a crucified Saviour. She not only resigned herself to GOD, but entreated her weeping relatives to dry their tears and leave her to His disposal: relying upon His mercy, she nobly died without regret, lamented by those who knew her worth.

Gettysburg Compiler.

## For the Religious Miscellany.

Go Christian, go to Bethlehem,  
And there thy Saviour view;  
Behold him in a manger lie,  
And lying there for you.

Go Christian, go to Pilate's bar,  
And there thy Saviour view;  
Behold him mocked and spit upon,  
And spit upon for you.

Go Christian, go to Gethsemane,  
And there thy Saviour view;  
Behold him in the Garden weep,  
And weeping there for you.

Go Christian, go to Calvary,  
And there thy Saviour view;  
Behold him bleeding on the cross,  
And bleeding there for you.

## Selected for the Miscellany.

## THE DYING CHRISTIAN.

The hour of my departure's come:  
I hear the voice that calls me home;  
At last O Lord let trouble cease,  
And let thy servant die in peace.

The race appointed I have run;  
The combat's o'er, the prize is won;  
And now my witness is on high,  
And now my record's in the sky.

Not in mine innocence I trust;  
I bow before Thee in the dust  
And through my Saviour's blood alone  
I look for mercy at thy throne.

I leave the world without a tear;  
Save for the friends I held so dear;  
To heal their sorrows Lord descend,  
And to the friendless prove a friend.

I come, I come at thy command:  
I give my spirit to thy hand;  
Stretch forth thine everlasting arms,  
And shield me in the last alarms.

The hour of my departure's come:  
I hear the voice that calls me home;  
Now O my God let trouble cease,  
Now let thy servant die in peace.

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Every Friday, at two dollars per annum.

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 9.

CARLISLE, MARCH 19, 1824.

Vol. III.

## THE STAGE.—DIALOGUE 2.

*Continued from p. 118.*

*Clem.* 'Poor Shuter!' observes a celebrated author, on reading the above quoted passage, 'once more thou wilt be an object of sport to the frivolous and gay; who will now laugh at thee, not for thy drollery, but thy seriousness; and this story, probably, will be urged against thee, as the weakness of a noble mind; weakness let it be called; but, in spite of himself, man must be serious at last: and, when a Player awakes to sober reflection, what agony must seize upon his soul! Let those auditories which the comic performer has convulsed with laughter, witness a scene in which the actor retires, and the man appears; let them behold him in the agonies of death, looking back with horror on a life of guilt, while despair is mingled with forebodings for the future. Players have no leisure to learn to die; and if a serious thought wander into the mind, the painful sigh which it excites is suppressed; and, with an awful desperation, the wretched creature rushes into company, *to be delivered from himself*; for if an impression of future responsibility be once felt, he can be a *Player* no longer.'

*Mort.* And yet how does this soliloquy comport with the well known fact that the late Miss Pope, of fictitious memory, was in the habit of attending Covent Garden Church in the morning and filling up her part at the Theatre in the evening?

*Clem.* I remember this feature in her character, by report; but am at a loss to know how she could cherish two such opposite principles in her mind; one would have thought, if her religious feeling had been vital, that her praying would have either made

her lay aside playing, or her playing soon made her cease praying.

*Mort.* Are you not uncharitable in this surmise? Charity hopeth all things.

*Clem.* I am, in this instance, not a little influenced in my judgment, by calling to mind the remarkable conversion of a woman, whom I remember to have seen on the Stage for several years, who manifested a more firm and decided line of conduct than the instance to which you have alluded.

*Mort.* I am all attention, Clement.

*Clem.* Not long after my views of these things became changed, I, one day, by appointment, went to dine with a dear friend in Berner's Street; on my entering the drawing room, I was introduced to a lady of the name of Booth, who struck me with such a strong resemblance to my dear mother whom I had very lately lost, that I felt interested in her appearance. I soon entered into conversation with her, when she gave me a sketch of her history, in nearly the following words: 'For many years, sir, I was a performer at one of the Theatres: one night, having retired to rest, the house in which I lodged took fire, and I narrowly escaped with my life. On the following morning, while reflecting on the event of the past night the thought suddenly rushed into mind—if I had been burned in my bed, last night, where had my soul been now? Conscience as suddenly made the reply—In the flames that are never quenched.'—Here she was obliged to stop, and give vent to her tears.

*Mort.* Why, Clement, the recollection of it seems to overpower your feelings, even now.

*Clem.* It is still fresh in my memory; she resumed her brief narrative:—'The distress of my mind increased; I was led to look on my past life with horror.

I immediately left the Stage, although I had no prospect of supporting myself from any other employment: an affectionate daughter was my only stay: in my deep distress of mind, I attended regularly the means of grace; and felt my mind soothed and calmed, in a great degree; but still my distress would, at times, return upon me, on account of the enormity of my sins. Thro' the kindness of a friend, I was invited to reside in the neighborhood of Gatton, where I resided for some time. In the village there was a place of worship, at which I used to attend. It was here that divine truth began to beam upon my soul, in the fullness, freeness, and sufficiency of a Saviour's love to the very chief of sinners; and, from that time, I have been enabled to keep the eye of faith steadily fixed on Him, who had his eye and heart fixed on me, before the world began: and here, Sir, you behold a monument, a trophy, indeed, of illustrious grace! We could not help mingling our tears of joy and gratitude together, for this signal instance of sovereign love.

*Mort.* It is indeed a notable instance and certainly of a more decided cast than the other.

*Clem.* I passed a profitable evening at my friend's house, in company with this interesting person. She did not survive more than a year or two, but continued steady to the last. While meditating on this instance of the love of Christ, I could not help calling to mind that passage in Zechariah *ix.* 2. 'Is not this a brand plucked out of the fire?'

*Mort.* But let me ask you, Clement, surely you do not mean to assert, that there have been no Players who have maintained an honorable and a moral character?

*Clem.* I would, by no means, by such a sweeping clause, exclude players, *in toto*, from having maintained a fair and respectable character in life; but, for the most part, it is otherwise:

all I would say on this point, is, that in the cases I have noticed of those who have maintained a decent deportment, they have *all*, sooner or later, *quitted the Stage*, which very much strengthens my arguments. But has Mortimer sufficiently considered the effect of the Stage, on the *female character*?

*Mort.* I have never particularly considered the effect on the character of women: you have, however, Clement, led me to view the subject in such a new light, that I should be obliged to you to favor me with your sentiments on this point also.

*Clem.* Before the reign of Charles the Second, it is asserted, that no woman appeared as an Actress on the English Stage. But, alas! women are not only now seen on the Stage, but occasionally lay aside the dress which distinguishes their sex, to assume that of men, in direct violation of a divine precept. That any woman, who retains a regard for honor and virtue, should ever attend there, or suffer her daughters to witness such scenes, is, and shall be for a lamentation. 'It is at the Theatre,' says the Abbe Clement, 'that our daughters are taught the art of skilfully conducting an intrigue, of concealing from their parents the secrets of their hearts, of cherishing a passion, condemned by propriety and morality.' 'There is,' to quote the words of Mrs. Hannah More, 'there is, in *good plays*, one danger which I will venture to assert, is almost more formidable than that which is attached to pieces more obviously censurable:—the more refined and delicate the passion of love is made to appear the more insinuating, and of course the more dangerous, will the representation of that passion be found: now, love being the grand business of Plays, those young ladies who frequently attend them, will nourish the feeling, that love is the grand business of life also; the great-

er the purity with which the passion is exhibited, it will be more likely to excite a corresponding feeling in the heart of the young spectatress.' Much more is added to the same effect; but enough has been said to give you a just view of her meaning.

*Mort.* And yet, Clement, it would be dealing out hard measure of candor, to suppose that every virtuous female attending a Theatre, is thus affected, or her innocence impaired.

*Clem.* The world may call a women virtuous, who, with a countenance of brass, can sit unmoved, when Heaven is insulted by profaneness, and the audience by oaths; when modesty is trampled upon, and licentiousness indulged; and this may be the current virtue of a depraved age: but give me innocence which shrinks at the touch of vice. When the outworks of modesty are demolished, the conquest of the citadel is comparatively easy. The Stage has contributed greatly to the immodesty of dress and manners, which characterizes the fashionable females of the day. It is there that rustic simplicity has learnt to cast off its decent robe; and rural innocence has changed its modest blush, its retiring mein, for the theatrical stare, and the imposing, dauntless front of the Actress: sure I am, Mortimer, you would not wish your wife, if you had one, to be a frequenter of the Theatre or fond of its amusements.

*Mort.* Although Clement has drawn in my opinion, rather too strong a picture of the influence of the Stage on the female character, I am free enough to confess that the mother of my children would be more in the path of duty by attending to her domestic concerns than by frequenting the Theatre; do you think, Clement, this influence on women, in the higher walks of life, to be less prejudicial than on those whom you have been discribing?

*Clem.* By no means: in general, I am persuaded, that the Theatre is one

great source whence have flowed those contaminating streams which have had so fatal an influence in depraving the female character, in the higher classes of society: it is to this, I fear, among other causes, that we may trace the adulteries and the crimes of fashionable life; it is this too which has rendered the helpless female, the easy prey of a false seducer. When once, Mortimer, a woman is brought to consider the delirium of a heart abandoned to the disorder of the senses, to be *virtue*, and the indulgence of vitiated feelings to be *happiness*, persuasion may complete her ruin, and passion may be the harbinger of infamy. It is on the Stage, 'that passion is identified with virtue:' teach a female this, and where is the safe-guard of honor? Where the security of happiness? It is gone; it is fled for ever!

*Mort.* Why, Clement, you are making out the Theatre to be a very pandæmonium, as to its influence on females.

*Clem.* Indeed, Mortimer, I not only consider the Stage, in its tendency, as highly contaminating to the female heart, but the atmosphere of a Theatre and its neighborhood, the very region of moral contagion.

*Mort.* Explain yourself, Clement; for you seem to be indulging in lofty flights of denunciation.

*Clem.* No more lofty than true. Mortimer; for even in the wretched days of my thoughtlessness, I can assure you, that my feelings have been wounded, when a modest female, who has attended me to the play, has been conducted from the Theatre through the groupes of loose women, who infest the avenues to the boxes, annoying all who pass. Let me ask you, Mortimer, to look at the neighborhood of a Theatre, and of what it is composed; is it not the emporium of brothels and the place where Satan's seat is?

*Mort.* It is too often the case, especially of the metropolitan Theatres.

*Clem.* If, then, these be the satellites, let me ask you, what must be the chief orb round which they move; and what their grand attractive, that such a halo should encircle it? Surely it bespeaks its infernal origin. Tell me who are your attendants, and I will tell you who you are. In short, I consider the influence of the Drama as a sort of moral pestilence, which breathes contagion wherever it is encouraged; and that not only both sexes are the victims of its contagion, but even *children* do not escape its malignant fumes.

*Mort.* Why surely Clement, you would not debar the poor children of their innocent holiday's amusement of the pantomime?

*Clem.* Then Mortimer abandons all idea of the pantomime being the vehicle of instruction, by the term he has put upon it himself, of an *innocent amusement* only.

*Mort.* Because, Clement, such a representation is not in its nature, intended for instruction; but merely an innocent amusement for children at their Christmas holidays.

*Clem.* An *innocent amusement*! I am truly astonished at this instance among many, of giving a soft name to a bad thing; yea, a thing full of every abomination.

*Mort.* What harm, in the name of common sense, can ensue to the minds of children, from this kind of entertainment?

*Clem.* I can assure you, from *facts* which have come to my own knowledge, that even among the children of the poor in Sunday Schools, attending the Playhouse has been one of the first means of injuring their morals. When the passions are strong, and the imagination lively, I am persuaded that it is *impossible* for them *innocently* to visit these places of amusement. On the other hand, I have rejoiced to hear of some instances in which these well instructed youths have been so fully aware of the evils of attending

the Theatre, that when offered a ticket for admission, by some of their inconsiderate friends, they have been enabled to resist the temptation: when therefore you ask me what harm can ensue to the minds of children, from an amusement like this, I answer, If to impress the youthful mind with an exhibition of soter, witchcraft, enchantment, and an admiration of the feats performed by the magician's wand—if to render old age ridiculous and contemptible, and to inculcate the triumphs of low intrigue and artifice, in a run-away young couple over the vigilance of their parents—if to live in fairy land, and to converse with fiction—if to give a taste for buffoonery, for the marvellous, and all the tinsel and false glare which characterizes the pantomime, be not, in its effects, most baneful to the youthful mind, as well as to that of others—"then let thistles grow instead of wheat; and cockle instead of barley."

*To be Continued.*

#### CIVILIZATION OF THE INDIANS.

"We return our best thanks to our father and to Congress, for his and their exertions to bring us, their affectionate children, to civilization, and to the knowledge of Jesus, the Redeemer of the red skins, as well as of the whites."

*Address of Ottawas Chief to the President.*

"From the report of the Agent, the Six Nations of Indians appear to be making considerable advances towards civilization. They have made extensive improvements by clearing their lands, building comfortable houses good fences, &c. At a number of the villiages, they raise considerable English grain. There appears to be a spirit of industry among them; and a desire to excel each other in bulding houses, &c. The happy change which has been made in the habits of the Six Nations, is said by the Agent to have been brought about, in a great degree, by the smallness of their hunting



grounds, and the scarcity of game, which have compelled them to labor for the support of themselves and families.

"A great change has taken place in the moral conduct of the Oneida, Stockbridge, and Tuscarora Indians. The Oneidas have built themselves a handsome chapel, in which Divine service is performed, with as much decorum and solemnity as at any other church.

"The Indians on the Alleghany, Cataaugus and Tonewanda have made considerable advances, in improvement, by the aid of the Society of Friends.

"The Senecas appear to be seriously engaged in the education of their children, and have built a large school house for this purpose.

"The Genessee Indians have not had the same advantages, but have profited by the example of the white population surrounding their reservation.

"The Creek Indians have recently consented to the establishment of schools among them, and the Agent entertains great expectation of success.

"The attention of the Society of Friends has been turned to the Shawanese, Senecas and Wyandotts, at Lewistown and Upper Sandusky, in Ohio. These Indians reside on their reservations, and have made considerable progress in improving their lands. They have a prosperous stock of cattle and hogs, and improve fast in the cultivation of wheat, corn vegetables. They are desirous to have their children educated, and some steps have been taken for the purpose.

"The Miamies have lately manifested a disposition to adopt civilized habits. They have taken measures to fence in fields for cultivation. Some of their children are educated, at the school established at Fort Wayne, by the Baptist Board.

"The Northern Missionary Society are making efforts to establish a school among the Indians, in the vicinity of Saganaw Bay; and notwithstanding some opposition, they will doubtless be ultimately successful.

"The Ottawas, Chippewas, and Potawatamies, also, have manifested a desire for improvement, by the provision which they have made, in the treaty lately concluded at Chicago, for the support of teachers, blacksmiths and a person to instruct them in agriculture."

A school has been established under the auspices of Episcopalians, among the Menominee tribe at Green Bay, Michigan Territory. It contains about 60 scholars. (*Star.*)

#### CHICKASAW INDIANS.

The country of the Chickasaw Indians lies almost wholly within the chartered limits of Mississippi, but embraces also a small portion of Alabama. Formerly their possessions extended north to the Ohio river; but in 1818 they ceded to the U. States all their lands lying north of the southern boundary of Tennessee. Their territory is now bounded north by the state of Tennessee, E. by the counties of Franklin and Marion, in the state of Alabama, S. by the Choctaw country, and W. by the Mississippi. It embraces a tract of land about 120 miles long, and nearly the same in breadth. The population, according to the return of the U. S. agent, a few years since, was 6,456. From some cause, however, perhaps from emigration this number appears to have been very much diminished, as we find that the agent of the Missionary Society of the Synod of South Carolina and Georgia, who recently visited them, estimates the whole population of the Chickasaw country at only 4,000, and of this number he supposes that 300 are resident whites and negroes. From the report of the agent, and of the

superintendent of the mission, we collect the following additional information:

"The nation is divided into four districts, over which are four hereditary princes, viz. Samuel Leely, Wm M'Gilvary, Tishomingo, and Arpan-stubby. The whole of these are under the direction of an hereditary prince or king, Istaholopa. The succession of these princes is in the female line of the family. Besides these officers, there are a Chief Counsellor and Speaker; and for every district a chief warrior, with some other subordinate chiefs. These are all elective."

"The Chickasaws are governed by laws of their own, but almost all their regulations are exceedingly defective. They have however, passed an act against the introduction of ardent spirits into the nation, which has produced a salutary restraint, and rendered the vice of intoxication less frequent than formerly."

"The spirit of civilization," say the superintendents of the mission, "is evidently advancing among the Chickasaws. They are more and more convinced of the importance of education; a conviction produced not only by their intercourse with the whites, but by the rapid improvement of their children in the elements of a useful education. They begin to see the necessity of a different mode of life from that which they have hitherto pursued. Their previous dependence for a subsistence has every year, become more precarious, and the only alternative left, is to abandon the pursuit of game, and to turn their attention to the culture of the soil. Such a state of things we consider peculiarly favorable to their civilization. It facilitates our communion with them, and gives us a more full opportunity of instructing them in the agricultural and mechanical arts."

*N. Y. Observer.*

*At the Mission Station at Dwight,* the Indians clothe their own children in English style, and are desirous to send more of them to the school than can be accommodated. A full-blooded Cherokee, who understood not a word of English when he entered the School at Dwight, has in three months learnt to read intelligibly in the New Testament. *Ch. Watchman.*

FURTHER FROM MR. JUDSON, AT BURMAH.

At the monthly concert of prayer on Monday evening last, at the first Baptist Meeting House, a letter from Mr. Judson was read, dated Rangoon, August 6, 1823, in which it was stated that he had completed his translation of the New Testament; and that Mr. Hough, who was with him, would commence the printing of the same as soon as he should receive the types for that purpose from Calcutta, of which he was in constant expectation. To this translation Mr. Judson has perfixed an introduction, containing extracts from some of the most interesting portions of the Old Testament. This introduction, which is published, is perused by many of the natives at Rangoon with great eagerness; and a spirit of investigation seems to have been awakened. Prince M. continues his inquiries respecting the authenticity and divine authority of the Christian revelation.

The Emperor of Burmah still remains of a liberal and friendly disposition towards the Missionaries. Dr. Price is engaged in superintending the erection of a brick dwelling house at Ava, for the Mission, the principal materials for which are generously presented by the Burman monarch. It is the intention of Mr. Judson to reside at Ava, soon after the arrival of Mrs. Judson at Rangoon.—*ib.*

SANDWICH ISLAND MISSION.  
The American Board of Commis-

and consequently separated from her sioners for foreign Missions has lately received a letter from Rev. Mr. Levi Chamberlain, dated Sept. 1. This last gentleman is one of those who sailed from New-Haven in Nov. 1822. The ship *Thames*, in which he and his associates embarked, was reported as at *Woahoo*, one of the *Sandwich Islands*, 21st of April last. The letters recently received state, that the general concerns of the Mission are in a prosperous state. *ib.*

#### EDUCATION OF FEMALES IN INDIA.

A new Society for this object has been recently formed at *Serampore*. The meeting at which it was organized was held at the house of Dr. *Marchman*. The schools are to be on the model of that under the direction of Miss *Cooke*. *ib.*

#### A SCENE IN TURKEY.

Two English travellers, who have recently returned from travels in *Syria*, give the following account of a melancholy scene which they witnessed at *Hannah*, on their way to *Palmyra*.

There arrived one evening four shabby looking, ill-dressed Turks, attired somewhat like soldiers, and an elderly knave better clad, though no better looking than the others. These people brought with them eleven Georgian girls, the remnant of between forty and fifty, as we were informed, whom they had stolen or kidnapped from their parents on the confines of Georgia; they were brought to be sold as slaves or mistresses to such wealthy Turks as could afford to bid high sums for such unfortunate victims. These poor girls were lodged in the cells contiguous to ours; they were mostly between fifteen and twenty years of age; two were younger, being about twelve. They were all exceedingly pretty, with black sparkling eyes, rosy cheeks, long black hair, and very fair complexions, giving a very strong contradiction to the account which *Volney* writes of the Georgian and Cir-

cassian women, where he says, "that their fame for beauty arises more from the fancy of travellers, heightened by the difficulty they have always found to get a sight of them, than from any real merit they possess in this respect." The prices which were demanded and offered for these girls is the best proof of the estimation in which they are held by the Turks, especially when it is known that these people are allowed a plurality of wives. We were present at the bidding for one girl by a rich Turk, when fourteen purses, each purse containing 500 piastres (18*l.*) were demanded, and although he offered ten, they would not debate one para; the poor girl, who was about fifteen, standing up all the while, and hearing the disputes about her purchase. They were all taken out four different times, and conducted through the town to the rich Turkish houses to be viewed and bid for, the same as any other merchandise; and on two occasions considerable parties of the principal inhabitants came to our khan, and examined and bid for the unhappy creatures at the door of their cells; they being obliged to stand up in a row while their several merits were discussed by the rival bidders. We saw several candidates for purchasing, of upwards of fifty years of age, while the friendless object of his choice was only fifteen. The diet of these poor unfortunates, considering their sex, was of a character with the rest of their treatment, consisting only of a loaf of bread and a small piece of cheese twice a day; and although we were buying oranges at only two paras (a half a penny) each, we never saw one amongst them all. Whenever the owners went abroad, they locked their charge up in the cells, and carried away the key. Being returned from one of their tours thro' the town, we heard some bitter lamenting in the cell next to ours, and found that it proceeded from one of the young girls being about to be sold,

make a Christian meeting in that region. At the close of it, a second was proposed, and met with a hearty approval. The man continued his meetings and had hearers from ten and twelve miles. This brought him in contact with two or three other pious men, who like himself had been mourning in secret places, without knowing of each other's existence. They united their hearts and their prayers, and were soon strongly cemented in the work of doing good. Their meetings continued to increase in frequency, and in the number of attendants for a considerable time. Things were in this state, when a missionary from the Connecticut Missionary Society arrived. He was received with tears of joy. He preached and visited as long as he could tarry:—during which time he gathered a church, which though small, was firm and strong in the faith. I have only to add; that this people have now a large church, a good meeting house, and a faithful minister."

#### ANOTHER SOLITARY CHRISTIAN.

"A righteous man availeth much. Years since," says a writer in the Christian Spectator, "a poor man, removed his family from Connecticut, into the northern part of the State of New-York. Here he built him a little log cabin in the wilderness, shut out as he supposed from all Christian society, and all prospects of usefulness, save in his own domestic circle, where he had erected the family altar on his first arrival. Neighbors gradually began to come around him, though not of a kindred spirit. For a very considerable time, the solitary Christian saw the Sabbath dishonored and profaned, and wickedness rapidly increasing, without any hope of his being able to check the current. His neighbors would spend the Sabbath in drinking whiskey in each other's houses, or in tapping their trees and boiling the sap into sugar; or collected in parties, they would go out and hunt. He was alone, and knew no other Christian in that region. At length he came to the bold resolution of establishing a meeting at his own house. To accomplish this, after having fasted, and prayed for divine assistance, he informed his neighbors that if they would assemble at his house on the ensuing Sabbath, he "would read a sermon, and make a prayer." He next split a tree and hewed it into rough benches. The novelty of the proposal filled the little cottage with attentive hearers. This was the first

#### ANOTHER SOLITARY CHRISTIAN.

"At the commencement of the settlement of a flourishing village, (I believe it was Batavia,) in the state of New-York," says a writer in the Christian Spectator, "there removed from Connecticut a pious lady. She had enjoyed all the privileges of the Gospel till she came into the 'new country,' and now mournfully looked back upon the time when she 'sat under the droppings of the sanctuary' of God. She knew no one to whom she could unbosom herself, or with whom she could take sweet counsel. She felt herself to be a stranger and a pilgrim in quest of a better country, but she had no fellow traveller to help and cheer her on the way. While making a visit one afternoon, she met with a lady whom she had not before seen. She providentially mentioned the subject of religion, and feelingly compared her present

with her former privileges. The manner of her speaking was such as to fill the eyes of her new acquaintance with tears: and they immediately knew that they had then found, what they had both so much desired—a christian companion. The first social prayer ever offered in that village was from the united hearts of these two females, as they that evening knelt together in a little thicket. From that time they met as often as once every week for prayer; and they never prayed without praying for the ordinances of the Gospel. After some time they found a third of kindred feeling. The story that there was a praying circle there, was spread, and many who were not professors of religion, earnestly requested to be admitted into the circle, and were received. It was thus that the foundation for a church was laid. A missionary from the Connecticut Society arrived, and a church was immediately gathered. There are now two meeting houses, two ministers, two considerable churches, and upwards of three thousand inhabitants in that village, where but a few years since, a solitary female was weeping & praying for the ordinances of the Gospel.

#### THE WORLD.

*From the French of Bishop Massillon.*

“What is the world even to those who love it, who are intoxicated with its pleasures, and who cannot live without it? The world! it is a perpetual servitude, where if we strive to be happy, we must kiss its fetters and love its bondage. The world! it is a daily revolution of events, which create in succession the most violent passions, bitter hatreds, odious perplexities, devouring jealousies and grievous chagrins. The world! it is a place of malediction, where pleasures themselves carry with them their troubles and afflictions. In the world there is nothing lasting; neither for-

tunes the most affluent—nor friendships the most sincere—nor characters the most exalted—nor favors the most enviable. Men pass their lives in agitations, projects, and schemes; always ready to deceive, or trying to avoid deception; always eager and active to profit by the retirement, disgrace, or death of their competitors; always occupied with their fears or their hopes; always discontented with the present, and anxious about the future; never tranquil, doing every thing for repose, removing still farther from it. Vanity, ambition, vengeance, luxury, avarice—these are the virtues which the world knows and esteems. In the world, integrity passes for simplicity; duplicity and dissimulation are meritorious. Interest the most vile, arms brother against brother, friend against friend, and breaks all the ties of blood and friendship; and it is this base motive which produces our hatreds and attachments! The wants and misfortunes of a neighbor find only difference and insensibility, when we can neglect him without loss, or cannot be recompensed for our assistance.

“If we could look into two different parts of the world—if we could enter into the secret detail of anxieties and inquietudes—if we could pierce the outward appearances, which offer to our eyes only joy, pleasure, pomp and magnificence; how different should we find it from what it appears! We should see it destitute of happiness; the father at variance with his child, the husband with his wife; and the antipathies, the jealousies, the murmurs, and the external dissonance of families. We should see friendship broken by suspicions, by interests, by caprices; unions the most endearing dissolved by inconsistency; relations the most tender destroyed by hatred and perfidy; fortunes the most affluent producing more vexation than happiness; places the most honorable

not giving satisfaction, but creating desires for higher advancement; each one complaining of his lot, and the most elevated the most unhappy."

### CARLISLE, MARCH 19.

This week we publish the 3rd and last communication of "MINUTIUS," on Family Religion. These Essays are written by an able pen, on a subject of the greatest importance, and claim an attentive perusal from every head of a family at least. They show in glowing colors what harmony, love, and peace, pervades the family who are daily devoted to God at the domestic altar.

We are happy in stating that we have received a number of interesting communications, in poetry and prose, which will be inserted.

An able correspondent has favored us with some remarks on the QUERY, which we copied from the Christian Gazette, under the head of bad music, it will be inserted next week.

### NATIONAL SUNDAY SCHOOL UNION.

It is in contemplation to form in this country a national institution entitled the American Sunday School Union. Measures have been adopted for this purpose by the Union of Philadelphia in connexion with Sunday schools in different states. An act of incorporation for the contemplated Union, will be applied for at the next session of the Pennsylvania Legislature. The measure is highly spoken of in the religious publications of our country, as one calculated to secure important benefits to these institutions. The means of procuring & affording books

at a very cheap rate to individual Sunday schools will be secured by the establishment of this Union. The best plans for managing and educating youth will be sought after with better success, and when found be propagated to a much greater extent. It will also give energy to the whole system, —union is strength.

Dr. Atlee of Philadelphia, has published additional cases of very deleterious effects from the inhalation of ether.

### SCARCITY OF BIBLES

Three hundred families are said to be destitute of the word of life, in the 10th ward of the city of New York. This fact, the Rel. Chronicle says, has been ascertained by actual inquiry. The population of the ward amounts to about 1200. The New York and Young Men's Bible Societies will probably make some vigorous efforts to supply the wants of the destitute in the city.

### LUTHERANS.

The following estimation of the number belonging to this denomination of christians is collected from a late census taken in Germany, and from other sources. It is believed to be tolerably correct.

In Germany, - - - -	12,000,000
Prussian dominions, -	5,600,000
Russia, - - - - -	2,500,000
France, - - - - -	1,100,000
Hungary, - - - - -	800,000
Danish Dominions, -	1,800,000
Swedish do. - - -	3,000,000
Netherlands, Switzerland,	
England, E. Indies, &c.	500,000
Total, - - - -	27,300,000

There are, according to a statement made by the General Synod of this church, at their last session, in the Synods of Pennsylvania, New-York, Maryland and Virginia, N. Carolina and adjoining states, 38,200 communicants, and in those of Ohio and Tennessee there are probably about 3500; making in the United States, 41,700, and in the world 27,341,700 followers of Luther!

It is stated (from Warsaw, Dec. 26,) that the Jewish Rabbis and Elders have met in a general assembly at Platskow, and have decided that the celebration of the Sabbath shall be changed to Sunday.—*N. Y. Comm. Adv.*

#### A SPECIAL MEETING

Of the Board of managers of the Young Men's Missionary society, will be held on the first Saturday of April next at 3 o'clock, P. M. at the school room of Mr. Gad Day.

#### OBITUARY.

*Communicated.*

DIED on Saturday the 12th inst. in North Middleton township, Mrs. Martha Giffen, in the 48th year of her age. For 12 months past she was afflicted with a pulmonary complaint, which gradually wasted her strength, and ultimately secured her dissolution. Long before the approach of her insidious disease, she had embraced the consolations of the Gospel, and she proved that they did not forsake her in the hour of her distress. She received her afflictions as the chastisement of her heavenly Father, and submitted with cheerfulness to him as an important part of that discipline by which she was to be prepared for the pleasures at His righthand. As she drew nearer to the period of their termination her views became more and more enjoying, and her hope of eternal glory more sure and stable. She committed all her earthly concerns and among the chief of them her numerous offspring to the kind care of her covenant God, and awaited with patience the blessed hour when she should receive the summons to his presence. When her master came He found her watching and as she received the summons, she left her dying testimony to his worth—her last and to all her friends the sweet consoling evidences that she has entered into rest. She has left an affectionate husband & a large family of interesting children behind her, to

mourn her loss,—but a loss sweetened by the thought that it her gain.

The coffin, the shroud, and the grave.  
To her were no objects of dread;  
On him who is mighty to save  
Her soul was with confidence stayed.  
The victory now is obtain'd;  
She's gone her dear Saviour to see;  
Her wishes she fully has gained—  
She's now where she longed to be.

#### *For the Miscellany.*

I sent you the substance of a short conversation on the subject of family prayer. I attempted to commit it to writing after I returned home, for your paper. But I have not been able to catch the spirit of the familiar conversation to which I listened. And feel that I have not done justice to the earnestness and truth which made such an impression on my mind at the time. I cannot however forbear making a few additional observations which have suggested themselves to me on subsequent recollection and consideration of the subject; more particularly on the duty of reading the Scriptures in families. A duty which I know to be oftentimes seriously neglected.

And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thy house and on thy gates. (Deut. vi. 6—9.) And when thy son asketh thee in time to come saying, what mean the testimonies and the statutes and the judgments which the Lord our God hath commanded you. Then thou shalt say unto thy son, &c. (20. 21.) Read also Deutero. xi. 18. 21. where the same injunction is enforced in a similar

manner. Here we have the broad command of God to all parents with whom his word is entrusted to labor diligently to instruct their children in its meaning. Was the Jew deeply responsible for the faithfulness with which he discharged the duty, and art thou, Christian Head of a family, released in any degree from the literal particularity of the precept, because thou enjoyest greater light, or hast words of sublimer import to explain? God forbid! For this very reason, saith the apostle, 'we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip. For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation.' And again, 'See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from Heaven.' Whence it is evident that every moral precept obligatory upon the people of God under the Mosaic economy has become exceedingly more obligatory under the Christian dispensation. That is enforced by an exceedingly severer penalty. For to whom much is given of such will much will be required.

Now, Christian parent! hast thou been thus diligent and persevering to instruct thy children in the knowledge of the word of God? I take it for granted thou hast taught them to read, thou hast placed the Bible in their hands and told them, or at least their catechisms have told them, that it was the book of God—the best book in the world. And to the interrogatory should you not then be careful to read and understand it, they have been taught to respond, 'Yes and by God's assistance so I will.' But hast thou remembered that God's assistance is promised in the exercise of his own appointed means, and hast thou been careful

to employ those means? Hast thou read the Bible every day in the hearing of thy children and tried to enforce it on their attention? Hast thou every evening gathered them together and read at least a chapter and endeavored to suit its meaning to their childish capacities, and to draw out their minds to talk and inquire on the topics of the Scripture? In the mornings hast thou devoted a small portion of thy time to the same employment? Or hast thou gone thyself with the earliest light of the day and called all thy domestics with thee, to the business of the season, and neither read thyself nor suffered them to read any portion of the word of Truth, by reason of occupation throughout the whole morning? If thou hast not been in the habit of reading the Scriptures daily in thy house, I tell thee with confidence that thou hast not observed as thou oughtest to have done the solemn precept which I have noticed above. Thou hast not bound the words of God for a sign upon the palm of thy hands; thou hast not kept them as frontlets between thine eyes; thou hast not written them upon the posts of thy house and on thy gates in the sense which the Gospel requires.

Christian parent! hast thou talked to thy child of the words of God when thou sittest in thy house? Not merely on the day of sacred rest but every day, so that these subjects are familiar to thy fire side and to thy table, not to be sure the exclusive topics of your conversation but not too frequent, not so strange that they come before you with awkwardness and constraint? Hast thou, Christian parent! talked to thy child of the words of God when thou wast walking with it by the way or through the field? Hast thou accustomed it to familiar, free communication on the things of religion? Hast thou endeavored to excite in its mind curiosity on the great truths of the Bible, so that it is disposed of itself to propose inquiries and hang with list-



ening attention as thou unfoldest partially to its comprehension the sublime realities of Revelation? Hast thou taken every occasion from every circumstance around you to point its attention to the great Author of its being? To lead it to contemplate the perfections of God in the gay flowret of the field; in the vigorous strength of the spreading oak; in the grovelling insect; in the gaudy butterfly; in the broad scenery of nature, the plains, the hills, the distant mountains; in the glories of the arching heavens, the clouds, the dark rolling storm, the vivid glance of the lightnings, the tremendous peal of the thunders, or the majestic serenity of the morning sun, or the milder grandeur of the evening sky; in the soft slumber of the summer eve hast thou called its regard to the glittering radiance of the cloudless sky and whilst thou gazed together on the full orb'd brightness of the moon, on the starry host, and the path of milky whiteness through the middle heavens, hast thou dwelt on the wonders of creation and told of Him who stretcheth out the north over the empty place and hangeth the earth upon nothing; who by his Spirit garnisheth the heavens, whose hand hath formed the crooked serpent who bringeth forth the Mazzaroth in his season and guideth Arcturus with his sons!

I know thou hast not been thus diligent in instruction unless thou hast been careful to talk of the words of God and to read them "*when thou liest down and when thou risest up;*" every evening and every morning too.—For if thou hast neglected this natural part of the precept, I am convinced that thou has neglected it in a great measure altogether.

Professor of the religion of Jesus, let us reason together a very short time. Thou art the Head of a family. And thou believest that the Bible is the word of God and true. Thou believest then that thou art rolling rapid-

ly as the pinions of time can carry thee, to the tribunal of heaven. Thou believest that there is an eternity beyond the grave fraught with everlasting happiness to some—a few, and with everlasting wretchedness and despair to others—a very great multitude. Thou believest that a man's destiny shall be determined irrevocably in time, and they only are wise who make provision for the future. Thou believest that all the honors, the riches and the pleasures of this earth are not to be put in competition one single moment with the interests of the immortal soul. And thou lovest thy child. Thy desire is for its prosperity and its happiness. Thou art perhaps careful to educate it in the wisdom of the world, to prepare it for usefulness in the world and for holding an honorable station among the fleeting shadows of its generation; and it is all proper in itself. But my dear friend the beginning and the end of wisdom is the fear of the Lord, and the Bible calls all others Fools. And hast thou been not only *as* careful but as much more careful to instruct it in the knowledge of the Bible as the Bible far—far transcends every other branch of instruction? Thou art laboring to procure a comfortable subsistence for thy family and to provide for their wants when thou shalt recline on the cold pillow of the valley—and the thing is well in itself; for he is worse than an infidel saith the scripture who will not do so. But my dear friend, what would it profit thy offspring if thou couldst leave them all the world and they should lose their own souls. And if the scripture styles them worse than infidels who neglect to provide for the temporal interests of their children, how dost thou think must it regard them, who neglect to bestow a carefulness on the prospects of their everlasting peace not only as diligent as in the other case, but corresponding with the object in view, as much!

diligent as eternity is more important, awfully more important than time. Christian parent! art thou a father and hast thou done so? Christian parent! art thou a mother? and hast thou done so. Ask thyself with seriousness; hast thou done so?

Remember, oh, remember thy responsibility. Shall the Christian minister be required to give an account of his faithfulness to the souls of his people, independent as they must always be, in a great measure of his influence and control, and if the blood of the souls of thine own children shall be found in any degree upon the skirts of thy garment at the day of righteous retribution, thinkest thou, Christian-professing-parent! thinkest thou that the Judge will not require it of thy hands? Consider, thy children are committed to thy trust by God himself. Consider too the great influence which thy instruction and thy example is calculated to exert above all other. It is with thyself more than with any other to form the habits of the mind, and by a diligent attention to the proper means to give its character to the future soul. The infantile mind is more docile and more susceptible of good impressions than it ever is afterwards. For if they are not repressed and eradicated in the earliest stages of their germination, the native corruptions of the heart will spring forth and spread and strengthen into consistency, while the labors of the moral culturist become continually more inefficient and the waste of the soul more waste and wild of culture still. Now throughout the important progression of infancy and childhood and boyhood how much depends upon the exertion of the parent! Who else ever may penetrate so completely into the heart and watch and detect the movings of its corruptions ere yet it has woven around its undisguised simplicity its hollow web of deceitfulness? Who else ever may enforce his precepts and his admonitions

with like assurance of deference to their declaration, with like prospect of success in their applications? Christian parent! if thou didst but realize as thou oughtest to do the extent of that obligation which rests upon thee in regard to this subject, thou wouldst not toil to convince thy mind that such and such duties however good in themselves and incumbent on others, were not incumbent on thy peculiar circumstance; but thou wouldst anxiously inquire after every way that might in any degree serve to accomplish the great end of bringing up thy children in the nurture and admonition of the Lord. And thou wouldst be diligent to put in practice every method that seemed to thee adapted to the object in view as soon as thou wast informed of it.

Christian parents! your children will generally do as you do. Almost invariably so if you do wrong. If you do not seem to be in earnest on the subjects of religion rest assured they will not. If you are occupied with the world and the things and the fashions of the world, they will be more so. If you exhibit more interest in the concerns of time, and more carefulness to imbue their minds with the wisdom of time, than you do in relation to the things of eternity, your children will be apt to learn in the one case and slow of understanding in the other. If you say the Bible is the best book in the world and hide it in your book-case from one Sunday to another, they will say so too, and feel as little disposed to look into it too. If you do not show yourselves interested in the words of God by frequently reading and talking of them in their presence, they will imbibe no interest for them either. They will be ashamed to talk of God, and as they grow up to read their Bibles on a week day because the example of their parents has taught them that it is not seemly so to do!

I have confined myself to the duty

of daily reading of the scriptures in families, because the objections which are sometimes urged to excuse the neglect of family prayer can have no place here; so that thou art inexcusable, O professing parent! whosoever thou art that neglectest this great duty! Wilt thou say thou hast no disposition to do it? Wilt thou say thy worldly occupations will not permit thee to do it? Tremble professing servant of the Lord Jesus Christ! Tremble and ask thyself how thou wilt answer at the bar of his righteous judgment.

I cannot conclude without proposing the following queries for the serious consideration of all such as neglect the worship of God in their families. I have extracted them from a very good book and believe them well worth the attention of those to whom they are addressed.

"First. To those who treat the point with disdain and boldly plead it is not their duty to read the scriptures and pray morning and evening with their family.

"Do you not greatly if not entirely neglect closet prayer, self-examination & heavenly contemplation? Then it is no wonder you neglect others.

"Do you bring up your children in the nurture and admonition of the Lord? Let conscience answer in the presence of the Lord.

"If you do; pray what method do you take with them? consider well.

"Do you take care to bring them acquainted with the word of God, with their misery by nature, and the absolute necessity of an interest in Christ?

"Do they know very well that you pray often and highly value the scripture or have they room to conclude you seldom if ever pray?

"Do you oppose the practice because you believe in your conscience that it is a sin before God to read the word and pray in your family? Or do you oppose it because you are too indolent to engage in it and too busy a-

bout other concerns that better suit your taste?

"Do you think it to be the work of Satan to promote family worship but the work of the Holy Spirit to demolish it or is it the contrary?

"Can you in the presence of God say to those under your care *I am clear of your blood?* if not what will be the issue?

"Second. To those who believe it their duty but often, if not always neglect it.

"Be you so negligent about the affairs of this world as you be about the very important concerns of the next? Think of it seriously.

"Do you think reading a chapter and prayer would much injure or hinder your secular business? Did you ever find it so? Is time so precious that you cannot afford half an hour morning and evening for religious exercises?

"Do not strangers that come accidentally into your house wonder they find no more under your roof? is this adorning the Gospel?

"Are you more skillful to excuse your negligence than to reform it? How will this turn out at last?

"Third. To those who are willing to set up and carry on this family religion but are too bashful and afraid they have not sufficient qualifications for it.

"Do you earnestly pray in your closet that you may be enabled to discharge the duties incumbent upon you as the governor and leader of a family?

"Did you attempt your duty? Do it again and wait for a blessing; think more about it; read more and converse more about religion with your family. Consult also with solid, pious and judicious friends that are capable of advising you. If it is a duty do it as well as you can. You will improve."

Certainly the subject is worthy of the very serious consideration of all who bear the name of Christian. Ther I leave it and have done. MINUTIE

For the Miscellany.  
MAN'S SALVATION:

The son of God in his blest felicity  
Need ne'er have stooped to earth  
To save poor rebel man. Perfect  
In himself, this could not make him more;  
From everlasting God,—unchangeable,  
In all his ways,—unrivalled in domain.  
The nations in his sight were as the drop  
Of a bucket, or like the little dust  
On the scale, which scarcely moves the balance.  
Man strove to shine like the Godhead\* and  
sinned

"Against the high supremacy of heaven."†  
Oh! what mysterious love! The Saviour  
Perfect in himself, yet hear his accents:  
"Father, deliver from the pit, for I  
Have found a ransom!" A glorious ransom,  
As sure and permanent as heaven's throne;  
T' its efficacy all his saints can test.

When he who is the father's Glory  
Sojourn'd below, was he accepted well?  
Did they who had the promise in their hand,  
Salute him with a welcome from the heart;  
Spread him soft mats to rest his heaven-born  
frame;

And treat him as the owner of the world,—  
Chief heir of heaven's Throne!—Not so, alas!  
No salutations met his holy ear;  
No welcome cheered his entrance on this  
sphere;

No downy couch offered him sweet repose;—  
"He had not where to lay his weary head!"‡  
Persecuted here, he sought another place  
To propagate the Gospel which he preached,  
Which was glad tidings to the poor in heart—  
The blind were made to see; the lame to walk;  
And to the deaf he whispered peace, & made  
Them praise their God in strains almost divine.

Yet he was hated by gainsaying Jews;  
They would not own the Lord their king:  
"Crucify him," they cry in loud acclaim,  
"He's nothing but a hypocrite,—intruder!  
He our king! Away with him! away  
With such a fellow!"§ They little knew  
That this was truly God's eternal son!  
"Think ye not," the Saviour said, "that I could  
call

Twelve hosts of angels to my aid to night?  
Could not my word derange your tongues, or  
change

Your light to everlasting darkness.¶  
But then, my mission which is peace, would  
not

\*Genesis iii. 5. †Milton. ‡Mat. viii. 20.  
§Luke 23. ¶II Kings ii. 15.

Be finished! Hereafter you shall see  
The son of man exalted on the throne  
Of heaven, in all the glories of his first estate."  
Unthinking multitude! Had you but known  
That this was he, who spake as man ne'er

spoke,  
You would have died or fell in awe before him.  
Infatuated malice led the way;  
And following his dictates you were con-  
strained

To cry, "Let him be crucified!"  
This dread determination was fulfilled;  
In agonies of pain the Saviour hangs  
High lifted on the cross; around him stands  
A mocking multitude, deriding him  
"If he's the son of God let him come from the  
cross;"

"Make stones your bread," said satan, how  
alike

They are! The Saviour disobeys them both!  
How could he leave poor man in loathsome sin  
To rove in darkness when so well nigh  
free?

The last, the bitter chalice being drank  
And all the law of God at length fulfilled,—  
It is finished the Saviour loudly cried,  
And bowed his head in peace!  
Poor wretched ingrate man, the Saviour died  
That you might never die. He bore these

pains  
That you no smart might feel. He quit the  
grave  
Triumphing o'er your foe, and on love's  
wings

He pierced the sky, to repossess his throne.  
Behold him now dispensing gifts to men!

*A right view of Death.*—The late Dr. Gros-  
venor being at the funeral of Dr. Watts, a  
friend said to him, "Well Dr. Grosvenor, you  
have seen the end of Dr. Watts, and you will  
soon follow; what think you of death?" "Think  
of it," replied the Doctor, "Why, when Death  
comes, I shall smile upon Death, if God smiles  
upon me."

*Wisdom.*—The increase of Gold lowers the  
value of it, but the increase of Grace advan-  
ceth its price; how much better, therefore, is  
it to get Wisdom than Gold.—*Matthew Henry.*

*Death.*—The deaths of others are the sub-  
jects of common talk, but little the subject of  
serious thought. *ib.*

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 10.

CARLISLE, MARCH 26, 1824.

Vol. III.

THE STAGE.—DIALOGUE 3.

*Continued from p. 132.*

**Mortimer.** Good morning, Clement; I am come to take breakfast with you.

**Clement.** You are heartily welcome, Mortimer; and just in time.

**Mort.** Your table is well stored with periodical magazines and reviews; which of these has engaged your attention, this morning?

**Clem.** I was cursorily looking over the magazine; and among the sudden deaths, which have been so frequent of late; there is one which, with your leave, I will read to you.

**Mort.** I shall be obliged to you.

**Clem.** "On Monday night, about ten o'clock, a melancholy circumstance occurred at — Theatre. Just as Mr. K —, the actor, was representing the dying scene, in the Tragedy of Richard the III. a Mr. C —, an officer, fell down in a fit of apoplexy, and immediately expired."

"Sudden death," (the Editor remarks,) "under any circumstances, is awful; but in such a place it appears to be doubly so: few, we presume, even of the lovers of the play-house, would wish, if called away suddenly, that the summons should be received at the Theatre."

**Mort.** Death is an awful visitation in any place; but let us not presume that, because a man is overtaken with sudden death, at a place of amusement, he is not, therefore, a Christian.

**Clem.** The Editor's remark is a general one; and therefore does not, as certainly he cannot, decide on the case of that individual; but, it appears to me, that a Play-house is rather an unfit place for the resort of a Christian.

**Mort.** And yet many Christians are in the habit of attending the Theatre.

**Clem.** Christians in name only, may be the frequenters of these amusements; but I should conceive a Christian indeed could not be found delighting in the Drama.

**Mort.** What do you mean by a christian indeed, as opposed to a christian in name only?

**Clem.** I will endeavor to illustrate my meaning—the Jews were the chosen people of God; but does Mortimer suppose that every Jew was of the Israel of God, because he was one of the children of Israel?—It is written, 'He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God; for they are not all Israel who are of Israel.' Hence how many are called Christians who are ignorant of Christ and his great salvation; having a name to live and yet are dead—dead in trespasses and sins! For, alas! how large a portion of Christendom (so called) may you delineate on the map, as without the knowledge of Christ Jesus and him crucified! It is very important rightly to distinguish, as to what a man really is, and what he is called.

**Mort.** Among the various professors in the world, Clement, how is it possible to make this distinction.

**Clem.** Nothing so easy, Mortimer. The word of God, which is the only standard, will furnish the distinction between the wheat and the chaff—the true gold, and reprobate silver. Permit me, Mortimer, to ask you if the atmosphere of a Theatre is a fit region for a Christian to breathe in? Does it

comport with the dignity of his character; and can it be congenial with the taste, and with what ought to be the temper and disposition, of him of whom it is said, 'He is not of the world, even as Jesus is not of the world?' For, 'if any man have not the spirit of Christ he is none of his.'

*Mort.* Bad as are the precincts of a Theatre, and its neighborhood contaminating, yet, may it not be presumed, that there are those who may be present at a play, without imbibing the evils of which Clement complains? It is not sufficient, Clement, to say, It is an unfit place of resort for a Christian; but you must endeavor to prove from Scripture, that *the place is positively bad in itself* and forbidden. Its frequenters, I contend, may, notwithstanding all you have said, escape the surrounding atmosphere, which I think you have unfairly pressed into the argument; so that I cannot see the sinfulness of merely going to a play.

*Clem.* You may as well say, There is no sin in *swearing* and *lying*; for the Drama is not only a sin against *this* or *that* particular text of Scripture, but it is a sin against the *WHOLE NATURE AND SPIRIT OF RELIGION*. It is a contradiction, Mortimer, to all Christian holiness, and to all methods of arriving at it; for can any one think that he has a true Christian spirit, that his heart is changed, that he is born again of God, whilst he is diverting himself with the levity, impudence, profaneness, and impure discourses of the Stage? Can he think that he is endeavoring to be holy as Christ is holy, to live by his wisdom, and to be filled with the Spirit, so long as he allows himself in such an entertainment? There is nothing in the nature of Christian holiness which is not contrary to the whole spirit and temper of this entertainment. That disposition of heart which takes delight in the various representations of the *Stage* is as directly contrary to that disposition

of heart which Christianity requires, as revenge is contrary to meekness, or malice to good-will. Now that which is thus contrary to the *whole nature and spirit* of religion, is certainly much more to be condemned than that which may only be contrary to some particular precept. An entertainment, therefore, which applies to the corruption of our own nature, which awakens our disordered passions, and teaches us to relish impurity, immoral rant, and profaneness, is exceedingly sinful, not only as it is a breach of some particular duty, but as it contradicts the *whole* nature, and opposes *every part* of religion.

*Mort.* Sure I am, Clement, if I could view the Stage to be that Pandora's-box, that Augean stable, which you have so strongly portrayed it to be, I should never again venture within the walls of a Playhouse; but why is it that you thus entertain such an antipathy to this, more than to any other diversion?

*Clem.* Because the diversion which consists of such discourses as these, injures us in a very different manner from other sins; for, as discourses are an application to the *heart*, it has a more fatal tendency to undo what religious instruction may have effected, than in any other sins; and, as the effect of religion consists in a right turn of mind, so whatever supports a quite contrary turn of mind, has all the contrariety to religion that it can possibly have.

*Mort.* I wish, Clement, you would adduce some proof from Scripture, in order to shew that this strictness of mind is thereby inculcated.

*Clem.* Most readily, Mortimer; St. John says, *Hereby we know that he abideth in us, by the spirit which he hath given us*. There is no sign more certain of our belonging to Christ, than that which this text presents to us; every other sign may deceive us that is, all the external parts of reli-

gion may be vain and delusive: it is only the state of the mind and spirit, that is a certain proof that we are Christians in sincerity and truth; and the reason is plain, because the salvation of Christ not only effects the pardon of sin, but renews us in the spirit of our mind, and gives us new dispositions of heart, suitable to its purity and holiness; *that*, therefore, which supports a wrong turn of mind, and betrays the heart into impure delights is destructive of all religion; because it destroys that turn of mind, and spirit, which is one end and design of all our religion—Let me ask you, Clement, do you think it unlawful to swear?

*Mort.* Surely, Clement; you cannot suppose I am so ignorant, as not to know that swearing is contrary to the third commandment.

*Clem.* But, if I should ask you, Mortimer, why it is unlawful to use the entertainment of the Stage; you can carry your answer further; because it is an entertainment that is contrary to all the parts, the whole nature of religion, and contradicts every holy temper which the spirit of Christianity requires; so that I do not hesitate to say, that if you live in the use of this diversion, you have no grounds to hope that you have the spirit and heart of a Christian; and, allow me to add, Mortimer, that this argument against the Stage has all the weight in it, that the whole weight of religion can give to any argument. The form of religion will allow you to take the diversion of the Stage, along with it; but, if you possess the *spirit* of religion; and are truly religious in *heart* and *mind*, it will be as much your desire to renounce and abhor the Stage, as to seek God and pray for the guidance of his Holy Spirit.

*Mort.* But is not the text you have advanced, and on which you have advertised, an argument rather of inference? I want to hear some positive

command, from Scripture, against these kind of diversions.

*Clem.* Mark then, attentively, Mortimer, the manifest contrariety of the Stage, to this important text of Scripture:—‘Let no corrupt communication proceed out of your mouth, but that which is good for the use of edifying, that it may minister grace to the hearers, and grieve not the Holy Spirit of God whereby ye are sealed to the day of redemption.’ Hence all corrupt and unedifying communication is absolutely sinful, and forbidden in scripture; it grieves the Holy Spirit, and separates Him from us:—but if it be thus unlawful to have any corrupt communication ourselves, or of our own providing, can we think it lawful to go to places set apart for that purpose, and to give *out money and hire persons*, to corrupt our hearts, and the minds of others, with ill discourses, and thus to inflame all the disorderly passions of our nature? As you have entered your protest against swearing, Mortimer, would you think it right to *hire* other people to swear?

*Mort.* Certainly not, Clement; *that* would be, if possible, more criminal than committing the sin myself.

*Clem.* After admitting all this, suppose you were to go to a house and give your *money* to persons who were there met to *curse* and *swear* in fine language, and invent *musical oaths* and *imprecations*, would it not be deemed madness in the highest degree?

*Mort.* It would be the grossest inconsistency; and, as you say, madness itself.

*Clem.* Now consider whether there be a less degree of madness in going to a Playhouse: you must own, as a Christian, that you are called to great purity of conversation; that you are forbidden all *foolish talking*, and *filthy jesting*, as expressly as you are forbidden *swearing*; and you are told to let no corrupt communication proceed out of your mouth, but such as is good

or the use of edifying; and yet you go to a house set apart for corrupt communications; you hire persons to entertain you with all manner of *ribaldry, profaneness, rant, and impurity* of discourse, who are to present you with *vile* thoughts, *wanton* imaginations, in *fine* language; and to make wicked, vain, and impure discourse more lively and affecting than you could possibly have it in any ill company: now is not this sinning with as high a hand, and as grossly offending against the plain doctrines of scripture, Mortimer, as if you were to give your money to be entertained with musical oaths and curses?

*Mort.* Why, I must own, Clement, you have most dexterously endeavored to draw your net round me; you think you have left me no way for escape; there is, though, I candidly own, strong reasoning in your last argument.

*Clem.* Look at it in another view, Mortimer; you would reasonably think that woman very ridiculous in her *picky*, who would not dare to swear herself, but should, nevertheless, frequent places to hear oaths.

*Mort.* Doubtless I should.

*Clem.* But you must as justly think her very ridiculous in her *modesty*, who, though she dares not say, or look or do an immodest thing herself, should yet give her money to see women forget the *modesty* of their sex, and talk *impudently* in a public play house.

*Mort.* Every one must think so, that thinks at all.

*Clem.* Would you like to be a performer yourself, Mortimer?

*Mort.* I certainly should not.

*Clem.* And yet you are as really acting those *indecencies* and *impieties*, as if you were the player himself; for a person may very justly be said to do that *himself*, which he *pays* another for doing, and which is done for his pleasure; you must, therefore, if you would be consistent with yourself, as

much abhor the thought of being at a *Play*, as of being a *Player* yourself; for to think that you must abhor the one, and not the other, is as absurd as to suppose that you must be temperate yourself, but that you may assist, encourage and reward, other people, for their intemperance.

*Mort.* I should belie my own feelings, Clement, were I not to admit the justice of these remarks, and their force on my own mind; but do you think them applicable to one, like myself, whose visit at the Theatre does not exceed more than once or twice, in the season, at most?

*Clem.* All people, Mortimer, who enter a Playhouse, or contribute the smallest mite towards it, must look upon themselves as having been so far friends to the most powerful instruments of levity; and to be guilty of contributing to a bold, open, and public exercise of impudence, impurity, and profaneness.

*Mort.* Are you not too severe? Are you not, now, carrying the matter too far?

*Clem.* Not an iota, Mortimer, beyond the fair line of sound argument. Let me entreat your attention further: When we encourage any good design, either with our money or our influence, we are, perhaps, apt to take some share of merit to ourselves; we presently conclude we are partakers of all that is good and praise-worthy in it, because we are contributors to it, especially if it be a religious object which the charity has in view. Now, we must not consider how much less we contribute than several thousands of other people, but we must look at the *whole thing* in itself, and whatever there is of evil in it, or arises from it, we must charge ourselves with a share of the *whole guilt* of so great an evil.

*To be concluded in our next.*

*Sabbath.*—The streams of Religion run either deep or shallow, according as the banks of the Sabbath are kept up or neglected.



From the *Missionary Herald*.

PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING,  
AT JERUSALEM.

Mr. King's first visit to the Garden of Gethsemane is thus described.

After waiting a little time for two men to accompany me, I went out of the city, passed over the brook Cedron, and entered the Garden of Sorrow. It lies at the foot of the Mount of Olives, and within a stone's cast of the brook Cedron. In it are eight large olive trees, whose trunks show that they are very ancient. They stand at a little distance from each other, and their verdant branches afford a refreshing shade. The land on which they stand, and around them, is sandy and stony, and it appears like a forsaken place. Around it is the appearance of a little wall, composed of small stones, and broken down. On entering this Garden, I requested the two men with me to sit down under one of the olives, which they did, and I went a little distance from them, to another olive, and read the 53d chapter of Isaiah, and also, in the four Gospels, the scenes of that sorrowful night, when the Son of Man was betrayed into the hands of sinners. During this, some dark, fierce looking Bedouins, armed with long spears and swords, advanced on horseback, and I was not without some fear that they would think me alone, and attack me. After looking at me very attentively, and at the two men under the olives, at a little distance from me, they passed by. The momentary fear which this excited, brought to my mind, more impressively, the scene, when Jesus was betrayed, and taken by a multitude, who "came out against him with swords and staves."

We then followed the bed of Cedron at the foot of Mount Moriah. The hill is high and steep, and the wall of the city stands on its brink. On our left was of Mount Olivet, still covered with olive trees. Near the bed of the

brook is a small monument, called Absalom's Pillar, and believed by the Jews, to be the one referred to, 2 Sam. xviii. 18. It is near the west end of the valley of Jehoshaphat, or the King's dale. Near this is another monument called the Sepulchre of Pharaoh, but why so called, no body has been able to inform us. The valley of Jehoshaphat was deep, with steep sides. This valley, we are told, runs to the Dead Sea, but how far it bears the same name, we do not know.

*Pool of Siloah.*

On the east side of the valley is a small village called Siloah, and back of the village is a hill, distinct from Mount Olivet, which is called the Hill of Offence, because supposed to be the hill, on which Solomon built the High places, mentioned 1 Kings xi. 7. Near the south-east corner of the city, at the foot of Zion and Moriah, is the pool of Siloah, (See Neh. iii. 15.) whose waters flow with gentle murmur from under the Holy mountain of Zion, or rather from under Ophel, having Zion on the west, and Moriah on the north. The very fountain issues from a rock, twenty or thirty feet below the surface of the ground, to which we descended by two flights of steps. Here it flows out with out asingle murmur, and appears clear as crystal. From this place it winds its way several rods, under the mountain, then makes its appearance with gentle gurgling, and forming a beautiful rill, takes its way down into the valley, towards the south-east. We drank of the water, both at the fountain, and from the stream, and found it soft, of a sweetish taste, and pleasant. The fountain is called in Scripture the "Pool of Siloam." It was to this, that the blind man went, and washed, and came seeing. John ix. 7-11.

As I came up from this pool, (Mr. King writes,) a Mussulman Arab, that stood near, looked at me with

all the wildness of a man possessed of the devil, and endeavored, by the distortion of his countenance, and the rolling of his eyes, to express towards me the highest contempt and spite possible. I never saw a more frightful figure, except at the Insane Hospital in Paris.

Leaving this place, we pursued our way amidst the roaring of wild Arabs, infatuated Turks, who seemed to be prowling about, in vast numbers, in the valleys and over hills, which made us feel that it was quite unsafe to be without a Turkish guard. We had with us two men in the Arab dress, but they were Christians, and unarmed. At this time there are multitudes of Turks here, with their women, from Damascus, and other places, come, as they say, to visit the tomb of Moses, which they suppose to be two or three hours distant from Jerusalem, towards the Dead Sea. They lie round about Gethsemane and the valley of Jehoshaphat, and it is dangerous for us to go much among them.

#### *The Potter's Field.*

South of this valley, rises a mountain of huge ragged cliffs of rocks, between which are little spots of cultivated ground. One of the most rude and rugged spots, and which is close to the valley of Tophet, is pointed out as the field purchased with the money, for which Judas betrayed his Master, and which is called the Potter's field, or the field of blood. Here Judas is said to have been buried, and perhaps it was here he hanged himself. Acts i. 18. There are trees standing near the brink of huge cliffs and precipices, and if he hung himself on one of these trees and fell, it is very easy to see why he should have burst asunder, and all his bowels have gushed out. There are many tombs in it hewn out of the solid rock, and it looks desolate and is uninhabited.

From the valley of Jehoshaphat we turned west into the valley of Hinnom, or "the valley of Slaughter," called also Tophet, where the children of Israel caused their children to pass through the fire to Molock. See Jer. vii. 31, 32. In this valley we pursued our way toward the west at the foot of Mount Zion, and returned through Jaffa gate, to our lodgings.

On the 20th they sold all their remaining copies of their Turkish Testament in the Armenian character, and many more were wanted. One man followed them half way to their lodgings, and begged them, for the love of God to let him have one. He would not believe them, when they repeatedly assured him, that they had parted with the last copy.

#### *Visit to Bethlehem.*

The next day they visited Bethlehem. The journal continues:—

In an hour and a quarter, we came to the Greek convent of the prophet Elias. Thence the road to Bethlehem is a little nearer south. In half an hour from the convent, we came to Rachel's tomb; or, at least, to the place which Jews, Mussulmans and Christians, all visit as such. Instead of a simple pillar, which Jacob erected, (See Gen. lv. 20.) there is now a stone building, evidently of Turkish construction, which terminates at the top, in a dome. Within this edifice is the tomb. It is a pile of stones covered with white plaster, about 10 feet long, and nearly as high. The inner wall of the building, and the sides of the tomb, are covered with Hebrew names, inscribed by Jews.

West of this place, at a little distance, is a village, now called Ephratah, which has been called by some, Rama. If this were one of the ancient Ramas, it would be easy to see the force of that glowing description of the scene which transpired at Bethlehem, when Herod sent, and destroyed the young children. The lamentations and wailings of bereaved mothers were so great, that they were heard even in Rama, and Rachel

sympathized with them, and wept in her grave.

In half an hour from this tomb, we came to the city, where was born, 1800 years ago, "a Saviour who is Christ the Lord," where "the day spring from on high" first visited our world, where the Saviour incarnate was first adorned by man. As we entered the city, a multitude of little children, dirty and ragged, came out to meet us, and, holding up their little hands to receive alms, they began to sing, "Pilgrims go in peace," "Pilgrims go in peace." The Greek, Catholic and Armenian convents are together, a little east of the village, and encloses the supposed place of our Saviour's Nativity.

Here they were introduced by a letter from the Greek convent at Jerusalem. Having passed through the church, they were conducted to the spot, sacred as the birth-place of our Lord, and to the manger, in which he is said to have been laid. A great number of lamps were burning over these venerated places, and the whole wore an appearance of splendour, widely different from that of a stable.

#### *The field of the Shepherds.*

From this place a Greek priest accompanied us to the Shepherd's field. It is twenty minutes ride from Bethlehem, a little south of east. The way is rough and stony. Bethlehem itself is on a hill, which seems like a pile of rocks, with here and there a patch of verdure. Between the rocks, however, where it is cultivated, vines, figs and olives appear to grow in luxuriance. On our right as we descended the hill, was a little mean looking village, in which it is believed that the Shepherds lived.

We rode along among the rocks and cliffs, reflecting how David here once tended his flocks, and learned to sing the praises of Jehovah; and how the Prophet Samuel came to anoint him king, and how the Son of David here made his appearance in our world;—when all at once, a delightful valley, covered with green

fields, opened to our view. Its beauty was heightened by the barren rocky hills all around it.

Conclusion next week.

*From the Christian Instructor.*

#### MAXIMS OF THE WORLD.

*Maxim I.* It is of no consequence what a man's opinions may be, provided his conduct is correct.

It is a curious fact, that this maxim, though seemingly unlimited in point of extent, is never applied except in the cause of religion. In political concerns, it is generally considered as a matter of the very first importance, to ascertain what are the sentiments which men have adopted respecting the nature and design of civil government, the extent of the royal prerogative, and the rights of the people. We might urge, with some plausibility that a man might be a good subject, a loyal citizen, and a friend to the true interests of the state, whose views of speculative politics may not accord with those which have been adopted by a particular class or description of men. We might argue, with some degree of justice, that opposition to the reigning administration of the country does not originate so much in certain abstract notions which may have been imbibed, or even in any peculiar systems of political belief, as in passions of discontent, of envy, and ambition, which no system of political faith will ever be able to eradicate. Will this kind of reasoning give any satisfaction! Will it tend in any degree to allay the ferment of political zeal? On the contrary, will it not increase suspicion, and add fuel to the flame of civil discords and animosities? Is religion then, we would ask, only human concern, in which opinions or principals may be dispensed with? Is the science of politics of so much importance, that unless a man has adopted every dogma of a particular creed, he ought not to be trusted? And is religion of so little importance,

that in it all are allowed to think as they choose? Religion, it will immediately be recollected by the thinking mind, is no ordinary or trifling concern. It carries along with it considerations of the very highest importance. It connects itself with every thing that can be interesting, in regard to the present welfare or final destiny of man. While every thing else has to do with man viewed as a citizen of this world alone, the child of a day, and the victim of corruption; *this* carries forward our views beyond the trifling concerns of a present state, and leads us to consider ourselves as the sons and daughters of immortality.

Nothing can be more false than the idea, that religious opinions are all entirely *speculative*. That there are speculations connected with religion as with every thing else, cannot be denied; but that all those doctrines which pass under the general name of religion are of this description, is a notion altogether preposterous. What shall we think of those truths which have for their subject the being, perfections, and government of God? The person and work of him who came in the name of the Lord to save us? The present state and exigencies of man? The method whereby a sinner may be received into the divine favor? The means whereby our natures may be sanctified? And the final issue of sublunary things? Is it of no practical consequence to know, whether God be just and merciful or not? Whether our Saviour be a divine person, or merely a man like ourselves? Whether we be naturally in a holy or in a unholy state? Whether salvation is to be obtained by personal merit, or by the merciful interposition of another? Whether divine grace is necessary for sanctifying our souls? Whether or not death puts a final period to all human hopes, by introducing us into a state of endless joy or misery? A man, we shall, for the sake of argument, allow, may

by morally decent whatever are his religious principles. But is *moral decency* all that Christianity requires? Does it not demand something more decidedly religious, something more appropriate to our character as God's subjects, as Christ's disciples, and as the expectants of Heaven? Will moral decency fit a man for beholding and enjoying God in glory? for joining the company of angels? for chanting the praise of the Redeemer? Out of the soil of truly christian principles, there grows something peculiarly elevated and ennobling; something of which the despisers of religious principles can have no conception; something which requires for its existence, "an unction from the Holy One."

The maxim before us, is not only altogether preposterous in itself; it is calculated to produce the most baneful consequences. It aims a blow not at the appendages of christianity; not at the mere disputable parts of religion; not at the superstitious notions certain misnamed believers: It strikes at the very vitals of religion in all its shapes; for if the principle be assented to, by what shall its application be limited? After setting aside, by one and the same stroke, the essentials and non-essentials of revelation; will it retain any very high respect for the standard truths even of what is termed *natural* religion? Can it be denied, that the maxim wears in every light, a most unfriendly aspect towards the interests of vital godliness? Its evident design and tendency are to introduce an universal skepticism: to unhinge the most generally prevailing, and best founded sentiments of men; to set forth the young adventurer on the stormy ocean of life, without a compass to direct him on his way. When this maxim shall have gained the ascendancy, we may expect a general dearth of every thing great and excellent and the growth of a dwarfish species of mor-

ality, which having no rain to refresh, nor sun to communicate vigor, will soon wither and die.

### CARLISLE, MARCH 25.

THE PRESBYTERY OF CARLISLE,

We are informed, will meet in this borough on the second Tuesday of April next.

TO OUR PATRONS.

We find it necessary to inform our subscribers, &c. that to enable us to carry on business with promptitude, and keep out of debt we must receive from them prompt payment. The amount which we have promised to pay weekly for paper &c. cannot be accomplished otherwise. The opportunities afforded of sending in arrears, by persons who will have to attend court, and by clergymen who belong to the Presbytery that convenes in this church, will, we fondly hope not be let pass unimproved. *The Editors.*

### REVIVALS OF RELIGION.

Rev. E. Hyde, presiding elder of the Boston district, writes to the editor of Zion's Herald, that there are awakenings in Provicetown, Truro and Wellfleet. He also states, that the work of Divine Grace is still progressing in Eastham and Yarmouth. As many as twenty-four professed to have found the Saviour, in the space of two weeks. At Nantucket the work is still progressing. It is stated, that "for depth and extent it excelled all that had ever been in that place."

The Boston Telegraph says—"at Burlington, Conn., the church a short time since, seemed to be almost extinct. There was only one young man among its members, and the older members are fast passing away. At this time a revival commenced, and a considerable number have become, as is believed, the subjects of

renewing grace. At one time, there were 120 anxious inquirers—the revival still continues."

### SANCA MISSION.

The following important information with regard to the above mission, is communicated for the Western Recorder, and is, the editor assures us, from a very respectable source. We apprehend, the loss which the pagan party lately sustained of a very influential chief, has added no little to aggravating their malice and revenge. The Seneca station is within the limits of New-York, which state, no doubt for good purposes, passed a law to prevent the settlement of whites on Indian lands. Under this law the complaint was preferred. The present circumstance shews that the law has produced effects which must be regretted by every lover of civilization.

"The mission establishment at Seneca is broken up. Complaint was made by the Pagan Indians, and the Judge was compelled by the law to order them (the mission family) off. They have ten days to remove;—some of the Indian children will go to Mr. Thayer's school at Cataraugus: some of the *white pagans* here united their efforts with Jacket's party, to effect this. Among others, — and — had a hand in the business. They would drive every thing but universalism and crime from the society if they could."

### INSURRECTION IN DEMERARA.

We stated a few weeks since that so far from the Methodist Missionaries being engaged in inciting the slaves to rebellion that, out of 1216

persons, chiefly all slaves, who are members of the Methodist Society, but 2 were suspected of being the least concerned with the Rioters. A letter from Mr. Mortimer, dated Georgetown, Demerara, published in the London Methodist Magazine, states that the persons suspected, have been liberated upon the conviction of their entire innocence. Instead of endeavoring to aid the insurrection they endeavored to quell it, and used every exertion to rescue their masters from the hands of the rebels, on all the plantations to which the missionaries had labored. Who can now say that it is dangerous to instruct slaves in the principles of Christianity?

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A RIVER ON FIRE.

Sometime in last January at the Salt wells on Calf Killer river, a very curious affair occurred; no less than that of the above river being on fire! In boring for salt water they struck on a vein of sulphureous gas, which in ascending found another vent than that of the tube, through a rock in the bed of the river and forced its passage through the water. It presented a scene above description, sublime and beautiful.

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*For the Religious Miscellany.*

Messrs. Editors.

In the address of the General Synod of the Lutheran Church, published in two late numbers of your Miscellany, particular notice is taken of the zealous exertions of Bible Societies belonging to their communion in different parts of Europe. The interest which they take in this cause, in conjunction with other religious bodies, is highly honorable to them. What

more important object of christian charity or benevolence can be proposed than contributing to the universal diffusion of the oracles of God? One would think nothing is needful to engage persons, according to their means, to join with others in promoting the Bible cause, than a due value for the word of God, and a real love to the souls of men.—As the members of the German churches, Lutheran and Calvinist, form no small proportion of the population of this country may it not be hoped that the knowledge of what is done by their brethren in other parts of the world, may act as a stimulus with a number that have not yet joined, to take part with the County Bible Society, or, if they should prefer it, form associations auxiliary to it. It is to be regretted that only a few members of these churches appear at present in the list of subscribers; and scarce any belonging to the Methodist connection, notwithstanding they are so numerous. Let us indulge the hope that the defect will soon be remedied.

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*For the Miscellany.*

Messrs. Editors,

In one of your late numbers I perceived a query, extracted from the Christian Gazette, and submitted to your readers, to this effect—whether it is the duty of those persons who may be ignorant of the first principles of the science of music, or who may be otherwise disqualified, to take part in the public praise of a worshipping assembly. The query, if my recollection serves me, was prefaced by a remark of that truly devoted servant of the Lord, John Ryland of Northampton. The remark was so much like the man, that, although I had never seen it quoted before, I felt persuaded it was indeed his. From it I readily inferred his opinion upon the subject, and also, that he deemed it a matter so plain, that it did not deserve seri-

ous attention. But wit is a dangerous weapon, and oft times, rather injures than benefits the cause to whose aid it is summoned. It is not improbable, but that among some of your readers who are unacquainted with the character of this excellent man, the remark may have excited passions and prejudices unfavorable to him, and yourselves and that side of the question which he had espoused. There is no reason why the prejudice against *good singing* should be encouraged; and lest the ill-timed witticism of that aged saint might have this tendency, I have ventured to present you with a few hasty thoughts upon the subject, hoping, at the same time, that something more satisfactory may be furnished to your readers from an abler pen.

The query involves some points that are not so easily determined, as, at first sight, the passing reader might suppose. The two of chief importance are, *whether it is a duty incumbent on a worshipping assembly to praise God in the VOCAL SONG, and whether EVERY individual member of that assembly, partakes in the general obligation, and thus becomes personally bound to lift HIS VOICE in praise.* As to the first point, it is probable, there is but little occasion for dispute, it being generally admitted, that *the church*, that is, the body of believers, is bound by the authority of the great King and Head thus to celebrate his praise. It is however worthy of our attention—that men are prone to admit the obligation of habits and usages to which they have been accustomed—in which they have been educated, without ever inquiring, whether indeed they are obligatory and whence these obligations arise. Many strenuous advocates for the duty of public praise in the assembly of the saints, might, perhaps, feel themselves somewhat embarrassed, if they were required to *prove* it to be obligatory. It is certain that some respectable societies do not account it

a duty to praise God in a vocal song, when met together in solemn assembly. They can discover no *positive mandate* requiring it from Evangelical churches. And it is certainly much safer for the advocates of the practice, to admit that, if it be a duty, its obligation is to be *inferred*, from a variety of different considerations, rather than *proved* by any express and peremptory declaration of the will of God. It is much easier to *prove* the general moral obligation of the duty of praise (the most *natural* mode of expressing which is in the vocal song) and to *infer* the legality, and propriety of it in the smaller or larger *assembly* from its *individual* or *personal incumbency*, than to show, that there is any *statute* of God, imposing it upon his church in her social assemblies. Whoever will be at the pains of examining the different *scriptural precepts* upon this subject, will find, that there is strong ground for doubting, whether they have any reference to the church in her *congregate* capacity. It is evident that the injunction in Col. 3. 16, does not refer to the church in her *public congregate character*, so much as to believers in their private social intercourse; for there are peculiar duties connected with the use of Psalms and hymns and spiritual songs, as enjoined by the apostle, which cannot be discharged in *public*. And indeed the limitation *singing with grace in your hearts to the Lord* may afford at least plausible ground for doubting whether he speaks of *vocal singing* at all. Similar things may be said of the injunction in Ephesians 5, 19. It is yet more evident from James 5, 13, that the duty of *singing psalms* is regarded rather as obligatory upon *private christians* than upon the *public assembly*. Whoever insists upon a positive command as the warrant for public singing must travel back very far in the annals of the church before he shall find the statute. He may discover something to his purpose in the reign

David. This royal saint appointed poets and musicians, in his court, to whose especial care was attributed the management of the public praises of the congregation. They were to compose hymns or psalms, to set them to music and to officiate by their voices & instruments of music in conducting this part of divine worship. I. Chron. 16. 4: 25. 1—7. He himself set them an example in the composition of psalms for public praise, I. Chronicles 16, 7. Afterwards he distributed the whole number of singers into twenty-four classes, each class constituting a *choir*, and being required to officiate in their turn in conducting the public worship of the temple. I. Chron. 23, 5, 6: 25. 8—31. On a very particular and solemn occasion, when he was desirous that the praises of God should be sung in public, he addressed himself to the choir—the professional singers in the body of the congregation, and said, “Bless ye God in the congregations.” Ps. 68, 25, 26. It was not the congregations that he addressed but the singers &c. who were to bless God in the congregations. If scriptural *authority* therefore is demanded, scriptural *precedent* must not be rejected, and consequently reasoning on this ground, we should be led simply to the conclusion that in the public praises of the church the choir or professional singers are those only whose *voices* should be heard.

Some very grave and plausible things might be urged in favor of this conclusion; but we are by no means anxious to support it, or desirous that the impression should be made upon the minds of any, that none but a professional band of musicians should praise God in *vocal* strains. Nevertheless, we cannot deny that, we have occasionally heard the music of a choir of such an exquisitely tender and touching description,—so well suited to the hymn,—so well timed,—so well conducted in all its parts,—so sweetly

harmonious, that we have found it much more congenial with our devotional feelings to observe the strictest silence, and *make melody in our hearts to the Lord*. But we are aware that others may feel very differently, and therefore conceding, without further doubting or disputation, that it is proper and right for the church to praise God by the vocal song in her public assembly; and also that the vocal part of this praise should not be confided by a congregation, exclusively to their representatives in this matter, or choir, we shall merely submit a few thoughts, with a view, if possible, to determine who ought or ought not to engage in this part of worship.

The duty of *praise* is one of *universal* obligation, that is, every individual christian yea and sinner too ought to praise God. Now praise has different modes of expressing itself. The feeling of thankfulness, the ascription in the mind’s retirement of glory to God, the joy of heart, and the elevation of spirit which a sense or recollection of favors received is calculated to produce, are all different modes of praise, and these are suggested and varied according to peculiar traits in the disposition or character of individuals. The *cheerful song* too is another and natural vent, through which the elevated feelings of the heart seek their escape. This however is by no means universal. The former all may be, but the latter certainly is not. For there are many, who, for want of taste, or an ear for music, and of a voice, are just as incapable of giving vent to their grateful feelings by the sacred song, as the deaf-mute is of giving vent to his ideas by speech. Why it is so God only knows, but the fact, that it is so, cannot be denied. It would therefore be just as improper & absurd, to say, that the former are bound to praise God in the vocal song, as it would be to say, that the latter are bound to glorify God by their con-



versation or speech. God requires no man to serve him in the exercise of talents and faculties which he has not bestowed upon him. He that supposes he does, may possibly conceive that he is bound to glorify him with angelic powers, and the best method of convincing him of his mistake is to get him to make the experiment. It is obvious, therefore, that all those, who are incapacitated by the want of a voice for music, and of an ear by which to judge of the varieties of tones and airs, are exempted from the obligation of praising God in the *vocal* song. God does not require of them bricks without straw, nor a song without a voice. Their praise must flow through other channels. God himself hath prevented its escape by the song. Such persons, it is true, may make a noise but noise is not music—sounds are not songs. It is of the latter only that we speak.

There is however another and perhaps more numerous class of persons than these, who it may be thought are bound to unite in the public praise;—and they are those who have naturally an ear and a voice for music but who have failed to cultivate and improve these gifts, so that whenever they attempt to sing in the public assembly, contribute by their discordant notes to produce a jar and destroy the effect intended to be secured by this part of divine worship. We have heard sounds, occasionally, in different religious assemblies, more like the brayings of an ass than any thing else, and not unfrequently have been forced to shut our hymn book, and endeavor to abstract our thoughts from all around us, in order to escape from the grating and distracting influence which the harsh and vociferous strains of some one or more, whose voices were elevated above those of the chorister, choir and congregation, had upon our ears and spirit. Nor have we been alone, but have had the melancholy satisfaction of seeing others prevent-

ed with ourselves alike from deriving all spiritual benefit from and uniting in this part of divine worship. In addition to this, we have had the pain and mortification of seeing the praises of the church thus made an occasion for the mirth & merriment of those poor thoughtless creatures, whom custom & a general conviction of duty drag to church, but who go not to seek and meet the Lord. At other times, if there were no jarrings and interruptions in the music, we have felt oppressed and discomposed by the entire unsuitableness between the sentiments of the hymn, and the air,—a deep penitential hymn being set to a rapid and exhilarating tune, as completely ill-timed, and unsuitable, as would be our national air of Yankee Doodle, were it substituted for the dead march or Roslen Castle; or on the contrary, an exulting Psalm being set and sung to a most solemn and melancholy ditty. And even where such gross outrages upon sensibility and good taste have not been committed, we have suffered from the coarse croaking monotony of a number of harsh voices, moving along between one and two octaves perhaps below the proper pitch making sounds no more like music than the croakings of frogs. All these or at least the chief of these irregularities arise in consequence of those persons undertaking to sing who by reason of their inattention and negligence had disqualified themselves for suitably partaking with the church in her public and vocal praise. They would not take part in the public singing without wounding the sensibilities, and destroying the feelings of devotion possessed by others around them. "And will you stop their mouths, and rob many a sincere and honest christian of the benefit and pleasure which he experiences from uniting, although greatly disqualified for it, in the public singing? Is it not the duty of such to praise the Lord?" Thus are men ever

ready to object before they thoroughly understand the subject, and particularly, when they perceive, that there is danger of their being convicted of sin. That it is their duty to unite in the public praise, we readily admit; but then we ask is it their duty to *disturb* a worshipping assembly, to *excite mirth*, to *provoke ridicule*, to *mar the devotions of others*, and to wound the sensibilities of those who are better gifted; or have been at greater pains than they, to qualify themselves for this part of divine worship? Their bad singing does effectually shut the mouths of such of their fellow christians as have cultivated their musical talents. For it is ever found that while bad singers are not incommoded by mere good singing, good singers are hampered and embarrassed and often silenced by bad singing. Who then are to carry the day? Here are two conflicting interests in a religious society—good singers or bad singers. One or the other must be often silent. Who shall give way? Shall the good singers degenerate and sink to the level of the hoarse croaking tones of those, who perhaps sound the same notes whatever may be the tune? That they cannot do. But they can remain silent. Yet this is the grand objection against good singing—that it *stops the mouths of many sincere and honest christians*. There is one means by which a religious society may escape from this dilemma, and that is, let those who have paid so little attention to the science of music and the cultivation of their voices, as that they can only hum or groan a few doleful ditties, learn to sing better. It is their sin that they have not cultivated their musical talents with more care and assiduity. If, in this respect their talents were five & might have been made ten, they must answer for the ten, and abide by all the consequences of their own indolence and neglect in the mean time. In crying out against good music they only endeavor to escape

from the just accusations that may be made against them for their neglecting to stir up the gifts that God has bestowed upon them, or to apologize for their own sinful inattention and ignorance. And because *they* choose to be inattentive to this thing, and are *indisposed* to be at any pains to learn to sing, must there be no improvement by others? Must the church keep pace with them and move only when *they* please? Because their mouths will be shut, if any but the tunes they learnt, perhaps fifty years ago, are sung, must there be no respect paid to the feeling of the youth, to the progress of musical science, and to the different circumstances in which the church may now be situated? If *tunes* are of divine composition and not of human, then are they right to stick to the very same from age to age, but if not then must they proceed in this matter, as well as in every other, upon this general principle, that it is their duty to go on improving and improving, ever availing themselves of such aid as the change of time and circumstances may afford. The answer then with regard to this second class, is very short and simple. They are bound to sing, because (admitting the general duty) God originally gave them talents or capacities to fit or qualify them for the discharge of this duty. But when they sing, it is at the peril of incurring sin in bringing a reproach upon a divine ordinance and shutting the mouths of christians. Their indolence and neglect is the cause of all difficulty here, and certainly no encouragement should be administered to them, while they do not *cultivate* the talents God hath given them. Let them sing by all means. But let them see well to it that they know *how* to sing. If they are incapacitated for the duty, God has released them from all obligations. If they have incapacitated themselves they had better confess their sin to God, amend their ways if possible.

and beware how the force others into the same wretched habits with themselves. Silence when the church sings and silence afterwards is most fitting them, until they have learnt to sing without disturbing her music. If they desire to praise God, they can better make melody in their hearts when melody fills their ears. If not there is no help for them.

These observations are suggested upon the mere abstract point of duty, without taking into view any of the different modes in which different churches conduct their praise. It is freely admitted, that many irregularities may and do arise, and that *connoisseurs* in music may carry the thing so far, in some instances, as that there may be danger of converting this interesting part of divine worship into a means of refined sensual enjoyment. But of this the churches do not seem to be in very great danger, at least in this region. It is said by some of the fathers, that the music of the primitive churches, was a means of drawing the Gentiles frequently into their assemblies, where they were convinced by the preaching of the word, and converted to Christianity: but the generality of what is termed *parochial music* at the present day, is rather calculated to drive people out of the church, than to draw sinners into it. Still however there should be some check to prevent danger. But where is that check to be lodged? not with a few private individuals, for all may plead an equal right with them, and there be then no possibility of preventing the array of conflicting opinions and taste in a religious society. The Head of the church has appointed officers for the management of her interests—*deacons*, to manage the secular concerns, *elders*, to rule or exercise discipline, and the minister to conduct the church in her use of divine ordinances. With the pastor therefore is found the right to regulate this part of divine worship,—the public

praise of the church. He selects the hymns, and he should regulate the singing of them,—recommending the tunes, and appointing those who should lead in the praises of the congregation. The science of music should be among his studies preparatory to entering on the duties of his office, & thus the church will have an authority competent to the regulation of her public praise. And what authority is more fitting, with which to entrust this matter? The people ought to have a general confidence in their pastor; and being an individual he stands fairly as the representative of the whole body deputed by them for the management of their worship. If he mismanages, and acts improperly, redress can be had from the courts to which he is amenable. But if he does not, the ignorant and unskilful will find it for their interest not to trouble themselves about it, any further than to know how to do their duty;—the malapert and contentious, the proud and pharisaical may object and oppose, but these things will always be, for they are the checks which God in his providence suffers to be imposed upon the pastor, to prevent him from running into excesses. X. Y. Z.

March 9.

[An Extract.]

We judge one another uncharitably; often unmercifully. Looking to the right hand, and to the left, of the Church of God, we observe how foolish is this, and how wrong is that; not considering, that what others do, they may do to the Lord, as well as we who leave it undone; and, that what they leave undone, they do it to the Lord, as well as we do it. We are not speaking of the sin of judging; but rather of the deceitfulness of the heart in not letting us see the sinfulness of a sensorious temper. We acknowledge that we must not judge, lest we be judged; yet we are always doing it—why? because we are so abominably proud;—



# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 11.

CARLISLE, APRIL 2, 1824.

Vol. III.

## THE STAGE.—DIALOGUE 3.

*Concluded from p. 148.*

**Mortimer.** I would be willing, Clement, to fall under your chastening argument myself; but when I consider that my sister Julia goes but seldom to a play, and then either with her mother or her aunt; she always knows the play before hand, and never goes on the sacrament week, what great harm, Clement, can there be in this? It breaks in upon no rules of her life—she neglects no part of her duty—she attends her place of worship, and performs the same devotions at home, as on other days.

**Clement.** This excuse, Mortimer, can only be allowed where the diversion itself is innocent. Is the entertainment suitable to the *spirit* and *temper* of religion? For if it be right and proper in itself, it needs no excuse; but if it be *wrong* and *contrary* to religion, we are not to use it *cautiously*, but to avoid it *constantly*; your sister, Julia, must be told, that it is no proof of the innocence of a thing, that it does not interfere with *her hours of duty*, nor break the regularity of her life; very improper ways of spending of time may yet be consistent with a regular distribution of our hours; the consideration should be, whether the thing indulged in hinders, or in any way affects, the *spirit* and *temper* which all her devotions aspire after. Is it conformable to that heavenly affection, that love of God, that purity of heart, that wisdom of mind, that contempt of the world, that watchfulness and self-denial, that humility and fear of sin, which religion requires? If that which she hears and sees has no contrariety to any *grace* or *virtue* that she prays for; if all that there passes, be fit for the purity and piety of one that is led by the Spirit of

Christ, and is working out her salvation with *fear and trembling*; if the Stage be an entertainment, that may be thought to be according to the will of God; then she disposes of an hour very innocently, though her *mother* or her *aunt* were not with her. But, if the contrary of all this be true; if most of what she *hears* or *sees* be as contrary to the piety and purity of Christianity, as *feasting* is contrary to *fasting*; if the house which she supports with her *money*, and encourages by her *presence*, be a notorious means of corruption, visibly carrying on the cause of vice and impurity, she must not think herself excused for being with her *mother*.

**Mort.** Indeed, Clement, you are too severe; my sister Julia, whom you have seen, does not deserve reflections so harsh; she is esteemed, most deservedly esteemed, by all with whom she is acquainted; and a more diffident and modest female there cannot any where be found; and for her to be condemned thus, for going to a play, only *now* and *then*, is a hard measure of reproach, indeed.

**Clem.** Truly, Mortimer, you quite mistake the matter; and very unjustly accuse *me* of severity against your sister; it is the touch-stone of truth to which I bring her case, which condemns her conduct in this particular. Suppose, Mortimer, your sister Julia were to hear a person excuse her use of *paint*, in this manner; that truly she painted but *very seldom*; that she always said her prayers *first*; that she never used it on *Sundays*, or the week before the communion; sure I am, Julia would pity such a *mixture* of religion and weakness; your sister would desire her to use her reason, and either to allow *painting* to be innocent, suitable to

the sobriety and humility of a Christian, or else to think it as unlawful at one time as at another: and would not Julia think it stranger still, that she condemns *painting*, and yet thinks that the *regularity* of her life, and the exactness of her devotions, might make it lawful for her to paint *now and then*?—If your sister would as impartially consider her pretences for going to the Playhouse, under the same rules, both you and she would certainly find them more weak and unreasonable; for which of the two argues a greater *vanity* of mind, a more *perverted* judgment, and a deeper corruption of heart, seeking the diversion of the *Stage*, or taking pleasure in a *borrowed color*.

*Mort.* But have you not, Clement, painted in rather too strong a *color*, the amusement of the Stage, when you characterise it with the epithets which you have heaped upon it? Is it not too much to say, that the seeds of *vice* and *impurity* are contained in these representations?

*Clem.* I will endeavor to be more particular, by further considering the *Stage* itself.—You are to keep close to scripture. Suppose, for a moment, that you yet know nothing of plays—you ask what a Playhouse is? And you are told, it is a place where all sorts of people meet to be entertained with *discourses, actions and representations*, which are recommended to the heart, by beautiful scenes, the splendor of lights, and the harmony of music. You are told, that these discourses are the invention of men of wit and imagination, which describe imaginary *intrigues and scenes of love*, and introduce *men and women* discoursing and raving in all the wild transports of *passion*. You are told, that the diversion partly consists of impure and profane songs, sung to fine music; and partly of extravagant dialogues, between *immodest persons*, talking in a style of *love and madness*, and enter-

taining the *christian audience* with all the corruption of heart, wontonness of mind, and immodesty of thought, that the wit of the poet is able to invent. You are told that these persons are trained up to represent all this in the *livehest manner*; and that they get their livelihood by *swearing and ranting*, for four or five hours together, to an assembly of Christians. Now, though you find no particular text of scripture condemning the Stage, or Tragedy, or Comedy, in express words; yet, what is much more, you find such entertainments are a contradiction to the whole tenor of scripture; are a contradiction to *every doctrine* that our Saviour and his Apostles have taught us. So that to *abhor painting the face*, at all times, because it supposes an immodest turn of mind, and yet think there is a lawful time to go to the Playhouse, is as contrary to common sense, as if a man should hold that it was lawful sometimes to offend against *all the doctrines* of religion, and yet *always* unlawful to offend against *any one* doctrine of religion: it reminds me, Mortimer, of those lines of Pope, in ridicule of a certain lady's pretensions to piety; speaking of her closet,

"Together lie her prayer book and her paint,  
At once t' improve the sinner and the saint."

*Mort.* I am ready to admit, Clement, that all these arguments against the Stage are rather strong; but still I have an answer for them *all*, without answering any *one* in particular—*my own experience* will tell me that these diversions never did *me* any hurt.

*Clem.* This very answer shews, Mortimer, that you are very much hurt by them; and that there must be something very wrong, that will compel you to oppose by your own experience that which is forbidden by the whole current of Scripture: it is infallibly certain, that our pleasures shew the *state and condition* of our minds. A man's pleasures manifests a great deal of his na-

ture; all forms of life, all outward actions, may deceive us; we cannot absolutely say, that people have such tempers, because they do such actions; but wherever people place any *delight* it is an infallible token of what tempers they have within them. All people, therefore, who use the *Stage*, have as much assurance that their heart is not in a right state, as they possibly can have of any thing that relates to themselves. We read in scripture, "Blessed are the pure in heart, for they shall see God:" now take the *Stage* in its best state, when some admired Tragedy is upon it; are the extravagant passions of distracted lovers, the impure revenge of inflamed heroes, the joys and torments of love, which make so great a part of the most sober and modest Tragedies, consistent with the Christian precept of purity of heart? Just as much, Mortimer, as murder and rapine are consistent with charity and meekness. Indeed, I do not hesitate to say, that this diversion has in it the nature of a *deliberate sin*; and you cannot excuse yourself with either *infirmity*, *surprise* or *violence* of temptation. Let any one but collect, not all the wickedness that has appeared on the stage since he first used it, but only so much as passes there in *any one* season, and then he will see what a dreadful load of guilt he has brought upon himself; for, surely, no one can be so weak as to imagine that he can use, and encourage, a wicked entertainment, without making himself a FULL SHARER of all his wickedness.

*Mort.* My friend, Levis, frequently says, he wishes he may have no greater sin to answer for, than seeing a play; he considers it a *small sin*; and, considering the wickedness of the age, *that* person, he thinks, is in a very good state, that is only guilty of going to plays; and he moreover, thinks a clergyman would do better to insist only on the material parts of religion, and not lay so much stress upon things

that are only diversions, lest by making religion to contradict people in every thing, religion itself should be brought into dislike.

*Clem.* For Levis to talk of a *small sin*, is like talking of a *small law* of God; and there is no law of God but is a *great* one, because it comes from God; so every sin, as it is a transgression of some LAW of GOD, must needs be a *great* one; nay, a breach of the whole law. (James ii. 10.) When we contemplate that awful attribute, the JUSTICE of God; and behold the immense sacrifice, in the person of IMMANUEL, the only one that could expiate sin, even the least sin, let not Levis talk of a small sin: indeed, it becomes a very great one to Levis, because he carelessly and wilfully resolves to continue in it, merely for the sake of a little diversion. And as to his opinion, that a clergyman should only insist on the most material parts of religion, I have only to make him this answer:—if sots and gluttons were to desire a clergyman to confine himself to the most material parts of doctrine, and not lay so much stress upon gluttony and intemperance, which are things that only relate to eating and drinking, they would shew that they understood religion just as well as your friend Levis.

*Mort.* I dare say, Clement has perceived, especially in the latter part of this combat, his adversary's arguments to have been but very feebly handled; whatever has been my friend's conviction, my own is, that they have been weak in the extreme. To be candid with you, Clement, you have long ago convinced me of my sin and folly, in defending such a mass of iniquity; but I have *appeared to stand my ground*, in order to draw from you all that you had to urge against the Drama. I therefore, throw down my weapons, and yield to my antagonist the palm of victory.

*Clem.* I am happy you have been led to see the subject aright; the

palm of victory I utterly disclaim. The effects on the community at large, and on individual character, have been abundantly proved by facts; the Drama, it will be found, is in direct opposition to every temper and disposition inculcated by the Scriptures.

*Mort.* I sincerely thank you for your patience with me; I not only see it to be an evil, but exceedingly sinful; and deeply lament not only the time I have mispent, but much more regret the countenance which I have given to it, by my sanction and my money: I perceive, that to be a *Christian* indeed, is far different than merely to have the name.

*Clem.* Yes, Mortimer, the great Redeemer came not only to take away sin, but to redeem this people from this evil world; and was manifested to destroy the works of the devil.

*Mort.* I feel astonished at my former blindness and sinfulness; and, God giving me strength, I henceforth abandon the Theatre for ever.

From the Missionary Herald.

PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING,  
AT JERUSALEM.

(Continued from p 151.)

### *Monthly Concert on Mount Olivet.*

The afternoon was a highly interesting season to us. We made our first visit to Mount Olivet, and there bowed before him, who from thence ascended to glory, and "sat down on the right hand of the majesty on high." There we held our first Monthly Concert for prayer in the promised land;—there, where our Lord first commissioned his disciples to go and preach the gospel to every creature, promising to be with them even unto the end of the world. There we have been permitted to look up towards heaven and plead with him to hasten his second coming.

### *Description of the Cave of Jeremiah.*

The same day they visited the cave of Jeremiah, near to the gate of Damascus;—said to be the place where the prophet wrote his Lamentations. Here they found twenty-five or thirty Jews, one of them an old man, who passes much of his time in the cave, and hopes to die there. They thus describe the cave.

It is one of the rudest and grandest caves we ever saw. It is about forty paces long, thirty wide, thirty or forty feet high,—the roof supported by two huge pillars. It is evidently a natural cave, though it has been altered by art. The interior is damp, and through some parts of the vaulted roof, water is continually oozing. The interior forms a kind of semicircle. The entrance is nearly as wide as the cave itself, and over it the rock rises forty or fifty feet perpendicularly. Just as you enter the cave, there is a cleft in the rock, on the left hand, called the bed of Jeremiah, where it is supposed he used to sleep. Whether it be fact or fiction, the thought of Jeremiah writing his Lamentations in this place is certainly sublime. There we read from Lamentations, and then the first eight verses of Jeremiah 9th;—a most exact description of the character and conduct of the present inhabitants of Jerusalem!

Proceeding on their way to Mount Olivet they came to a vault filled with muddy water, which passes for the dungeon in which Jeremiah was kept by Zedekiah, till enlarged by the kindness of Ebed-melech. Jer. 38. Thence they passed over the brook Cedron, by the garden of Gethsemane, and ascended the mountain where David went up weeping, 300 years ago, and where David's Lord and ours wept, as he beheld the devoted city, in which he was about to suffer.

From Mount Olivet you have a view of the Dead Sea, where Sodom and Gomorah stood, and of the mountains beyond Jordan, from one of which Moses viewed the promised land.

### *Bethany.*

Turning back towards Jerusalem we came to Bethany, the town of Mary and Martha and Lazarus. It



is at present a small Mussulman village on the declivity of a hill, and all around is uneven and rocky.

*Valley of Jehoshaphat.*

With some olive branches from Olivet, and some flowers from the mansion house of Lazarus in our hands, we returned by a winding way around the south of Mount Olivet, till we came to the brook Cedron, where it enters the valley of Jehoshaphat. This valley seems like a frightful chasm in the earth, and when you stand in it, and see Mount Zion and Moriah, towering above it with steep hills and precipices, on your right hand and left, you can easily feel the force of those sublime passages in the prophet Joel, in which the heathen are represented, as being gathered together there to be judged. The prophet seems to represent the Almighty as sitting in his holy temple, or on the summit of Zion, to judge the multitudes in the valley beneath him; and then executing his judgments, while the sun and the moon are darkened, and the stars withdraw their shining, and Jehovah roars out of Zion, and utters his voice from Jerusalem, and the heavens and the earth shake; and it is thus made manifest, to the confusion of idolaters, and to the joy of the true Israel, that God dwells in Zion, his holy mountain, and is the hope of his people, and the strength of the children of Israel.

*Turkish Exactions.*

May 23. The Greek priests of the principal convent told me that since the present war commenced, that is, within two years, the Turks have exacted from that convent more than 3,000 purses. A purse, in the language of Turkey, is 500 piasters, a little more than \$50, making a sum total of more than \$150,000. As no Greek pilgrims now visit Jerusalem, the income of the convent is cut off, and they are now obliged to borrow money at 12 or 15 per cent interest.

Should the present state of things continue long, they will necessarily find themselves extremely embarrassed.

*Monastery of the Cross.*

May 24. In the morning we walked out to the Greek monastery of the cross, west of Jerusalem. A little way from Jaffa gate we passed a collection of Turkish graves, and a large reservoir for rain water, at present dry. It is said to have been originally the work of David, and has been called by some travellers Gihon. See 2 Chron. xxxii. 30. In 15 or 20 minutes from Jaffa gate we came to the top of the hill which overlooks Jerusalem. It is not, however high enough to give a fair view of the city. You only see the castle, minarets and domes rising above the wall. Thence we descended to the convent, which stands in a valley about half an hour from the city. It is called the monastery of the cross, "because here is the earth, that nourished the root, that bore the tree, that yielded the timber, that made the cross. Under the high altar you are shown a hole in the ground, where the stump of the tree stood, and it meets with not a few visitants, so much verier stocks than itself as to fall down and worship it." There is an old library in the convent. The books are heaped together in the utmost disorder. Among them there are some in Greek, Ethiopia, Syria, and a large number in Georgian. The Superior told us that this monastery was built by the Georgian Christians many centuries ago. There are no persons in it except the Superior and a few domestics. When we came away, they invited us to visit them again, saying, "The convent is yours;" the oriental way of saying, "make yourselves at home."

In the afternoon of the same day they visited several synagogues belonging to the Spanish Jews, and one belonging to the Polish Jews; about 30 persons were present at one of them, and 40 at the other. The roll of the law was read by one of the rabbies, and each individual

al of the assembly, repeated his prayers in a whisper, after bowing. They visited also the synagogue of the Caraites. There are but three families of this sect in the city. Here they were shown a manuscript copy of the Old Testament, said to be 400 years old, and two copies of the law in rolls, one of them is said to be of the same age. All these manuscripts are without the points.

### *Tombs of the Prophets.*

May 26. They went to visit what Jews, Turks and Christians call the tomb of Samuel and his mother Hannah at Rama, now called Nabu Samuel, (the prophet Samuel,) two hours from Jerusalem. There is a mosque over it, and around it are a few stone huts inhabited by Arabs. They also visited, on their return, what the Jews call "the tombs of the last Sanhedrim," and also the spot venerated as the tomb of the prophetess Huldah, (2 Kings xxii. 14,) and the tombs of the prophets, Haggai, Zechariah and Malachi. Uncertainty hangs over all these traditions.

In a conversation with his Arabic master, Papas Isa Petros, Mr. Fisk stated to him the ecclesiastical usages and religious opinions of Christians in America. To many of the particulars his answer was,—“like the first Christians;” and he afterwards added, that he thought the American churches must be more like the first Christians than any other churches at the present day.

During our residence at Jerusalem, brother Wolff occupied a room on the side of mount Zion, near the residence of the Jews, with whom he labored almost incessantly. Brother King and I had separate rooms in a Greek convent, where we “received all that came in unto us, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ.” The preceding pages will give some idea of the manner in which we labored. We have lately been encouraged by meeting with the Rev. Lewis Way, whose name is well known to you, and the Rev. Mr. Lewis from the university of Dublin, now a missionary from the London Jews’ Society. Mr. Way has hired, for a year, a building which was erected for a Jesuit’s; I am now residing with him; he has repaired and finished the house, and hopes it will be permanently a residence for missionaries, converted Jews, and Bible Society agents. He hopes to visit Je-

rusalem, before leaving the country, in order to commence some establishment there. His wealth and his readiness to use it in the service of Christ enable him to do much. When shall we see other rich men ready to leave their palaces, travel abroad, and expend their treasures, not in pursuit of pleasure, but in seeking the restoration of the lost sheep of the house of Israel?

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*From the Christian Instructor.*

### MAXIMS OF THE WORLD.

*Continued from p. 153.*

*Maxim II.* It is wrong to neglect the concerns of active life under the pretext of religious or devotional duty.

This is a maxim, the propriety of which, when considered in itself, we by no means dispute. Every man has certain active duties to perform in the station which God has assigned him. On the performance of these duties depends the support of himself and his family, in the rank which he is entitled to hold. If a man neglects these duties, whatever be his plea, he disobeys a positive divine command, and discovers his radical ignorance of the very first principles of religion. If then we thus declare our assent to the maxim which has been mentioned, why do we bring it forward expressly for the purpose of condemnation? We assent to the maxim in the abstract; but we condemn its *practical application*. It is employed particularly for the promotion of two ends, both of which are wholly irreligious and unchristian. It is employed as a plea for *worldly mindedness*. Under the pretence of care and laudable industry in their lawful concerns, a very numerous class of men are found to sanction a system of the most selfish and groveling nature. Active industry, though praise-worthy in itself, is often found to degenerate into worldly dispositions and desires. This is particularly the case, when money is sought for its own sake;

when the views are confined to mere prosperity in the world; when eternal concerns are absorbed by temporal interests; and when men discover more ambition after riches and honors, than after the favor and enjoyment of God. As it is difficult to fix on the precise point where laudable industry ends, and worldly mindedness begins, men are very apt to go beyond the right limit. Regard to personal interest prevents the judgment and blinds the conscience. Men deceive themselves with the false idea, that God will not disapprove of their zealous exertions to promote their own welfare, and to provide for their children. Hence, in such zealous exertions as these, the whole of their time is occupied. They allow for the duties that are peculiarly religious, perhaps, the moments of relaxation from business or pleasure; and if blamed for thus serving God with the dregs of their time, their worldly avocations are made to serve as an excuse. The same end they serve also, in regard to the duties of beneficence and liberality. "We have ourselves and our families to provide for, and charity begins at home." The whole is a system of iniquity. It is built on that love of the world which an apostle directly condemns. It is supported by the false and unchristian principles of avarice, ambition and selfishness. Among these active and industrious men, as they like to be esteemed, we look in vain for that spirituality of soul which is expressly enjoined in the sacred page; for, that fellowship with God, of which St. John speaks; for that devotedness to God which leads a man to do all for the promotion of his glory. Their views are confined to a present state; and, if we may judge from appearances, death terminates alike their wishes and their hopes.

2. The maxim under consideration is employed as a plea for the neglect of those duties which are more pecu-

liarily religious. We refer not here to the external profession of religion; for this, the advocates of the maxim do not commonly neglect. We speak of the more private and retired parts of christian duty; such as, the study of God's word; meditation on divine things; the exercise of devout affections; celebrating the praises of God; private and domestic devotion. It cannot be denied, that piety and true morality are inseparable. Piety without morality is a mere pretence, a hypocritical profession employed as a cloak for licentiousness. Morality without piety is nugatory; it is established on no solid principles; it is animated by no proper motives; it is exercised for no proper end. Certain it is, however, that men are in general very fond of separating the one from the other. Morality is generally preferred to piety; and the one is studiously practised, while the other is neglected. The reason of this it is not very difficult to trace. Morality consists, or is supposed to consist, in external acts; piety is more closely connected with the heart. Morality will secure the esteem even of the most abandoned; piety is not unfrequently treated with contempt. Morality is productive of present temporal advantage; piety stands connected with what is future and spiritual. Morality may consist with the most complete absorption, by the cares and bustle of the world; piety requires an abstraction from these, a superiority to them, a spirituality of soul to which merely moral men are utter strangers. These are some of the reasons why piety is neglected, and why the duties of active life are held in excuse for this. Has man, then, we would ask, no duties which he owes more immediately to God? Has he no blessings for which to express his gratitude? Has he no wants more particularly of a spiritual kind, which need to be supplied? The truth

is, men are not disposed to be religious. With that defective species of morality which consists in the performance of just and honorable deeds, they are pretty well satisfied; but religion comes too close to them. It gives some disturbance to them in the indulgence of secret sins. It touches the conscience; it alarms by the dread thought of eternity.

While then, we recive the maxim in the abstract, we resist its pernicious application. Let morality and active industry have their due place, but let them not exclude the interesting duties of religion and piety. Let God be uppermost in our thoughts. Let a regard to his glory be the grand principle of action with us. Let us prove to ourselves and others, that we "love him with all our heart," while we fail not at the same time "to love our neighbor as ourselves."

*From the New Hampshire Gazette.*

#### THE MAL'ARIA AT ROME.

The last North American Review contains an interesting account of the Mal'aria, or annual pestilence, which has so long been desolating Rome and the country around it. The infected district, is 200 miles in length, and 30 in breadth, extending from the sea to the appenines.—A fatal fever is produced every year, in August and September, and a great number of people perish. The Mal'aria was first noticed about the year 1377, and from that time to the present, this pestilence has been gradually extending its ravages. More than a thousand square miles of fruitful territory are now depopulated, and three fourths of the space within the walls of the city have been given up to desolation. In the Champagna, where there was a crowd of population, and no small portion of the splendor of the Roman empire, the eye now wanders over a boundless waste, and frequently there is not a house, nor

a tree, nor a sign of human life to be seen for many miles. The whole of those portions of the city, where ancient Rome chiefly stood, have been given up to the Mal'aria, and in other parts, the unseen pestilence goes forth unmolested. No one has been able to determine the cause of the Mal'aria, but it is reserved among the darkest of nature's secrets. Some suppose it to be produced by the famous Pontine marshes, which are situated 40 miles distant from the city; others ascribe it to the nature of the soil, which is of volcanic formation; and others to exhalations from water hidden under the surface. Whatever may be the cause of this pestilence, the final result may be doubtful. Rome, once the proud capital of the world, will be desolate and forsaken. "Rome," says the Review, "is already within the influence of that mysterious agent which has spread every where around the remains of its temples and tombs as an invisible enemy, whose approach no intimation announces, and no power can resist. That this enemy will at last triumph, its past progress does not permit us to doubt. Rome herself already stands in widowed greatness amidst the desolation of the Campagna; and its soil which for so many centuries teemed with splendor and power, seems now to be emancipating itself by its own secret energies, and demanding to lie fallow of glory as many ages as it bore its burden."

#### ANECDOTE.

James I, of England, went out of his way to hear a noted preacher. The clergyman seeing the king enter, left his text to declaim against swearing, for which the king was notorious. When done, James thanked him for his sermon; but asked him what connexion swearing had with his text. He answered, "since your majesty came out of your way through curiosity to meet me, I could not, in complaisance, do less than go out of mine to meet you."

*The Christian's Security.*—If the earth be the Lord's then wherever a child of God goes, he does not go off his Father's ground.

JOURNAL OF THE BETHEL FLAG AT  
BALTIMORE.

*Sabbath, Nov. 23*, assembled in Mr. Corner's sail loft—a discourse was delivered from the parable of the prodigal son; after which an account was read of "the Widow's Son," from the Christian Herald and Seamen's Magazine, for October 2, 1821,—several wept freely. We requested those that felt any concern for their souls, to remain a short time after the congregation was dismissed—one requested with tears the loan of the Magazine, and two others requested Bibles.

*Sabbath, Dec. 7*, assembled at the sail loft; a considerable number attended, and listened with apparent interest. Before the exercises commenced, a captain just from sea, handed a note, of which the following is a copy. "A master of a vessel returns thanks to the Almighty God for his kind protection through the changes and dangers of his voyage, and a safe arrival at this port, likewise requests an interest in the prayers of the church, that God would influence his heart for the promotion of his cause, and prepare him for his holy will."

*Tuesday evening, 9th*, assembled for prayer at Mrs. Gaarde's, the evening being stormy, but few attended—some remarks were made on Psalm cvii. 22 to 31. Capt. Stevens (who handed the note last Sabbath) bore his testimony to the truth of what had been said, affectionately addressed his shipmates—concluding with a fervent prayer.

MANSION HOUSE FOR JEWS.

*From Israel's Advocate for March.*

Agreeably to the plan published in the last number of the Advocate, we have the pleasure to announce that a place for THE RECEPTION of Jewish emigrants has been procured. The committee appointed in January to

procure such a place, entered with zeal into the views of the Board, reported at the regular meeting in February that a large mansion, together with three acres of land, at the distance of three miles from the city and in a commanding and healthy situation, could be obtained at the rate of \$300 per annum. The house being admirably adapted for temporary purposes for which it is intended, having fifteen commodious rooms; and the rent being considered low, for the accommodations afforded, the board did not hesitate, but accepted the report of the committee, and hired the house. Information of this fact will be immediately communicated to the Count Von der Recke, by the Rev. Dr. M'Leod, Secretary for the Foreign Correspondence; and we have no doubt the news will be hailed by many inquiring and converted Jewish brethren as promising a way of escape from European intolerance.

We have now a place of reception for such Jews as may from time to time come to this country, where accommodations will be provided for them as ONE FAMILY at the expense of the society; and whence at THEIR OPTION, they may locate on our agricultural establishment or engage elsewhere, in any employment, under the auspices of the Board.

As this plan however is only designed to serve a temporary purpose, the *land committee* are prosecuting their inquiries for a suitable site for the ultimate settlement.

IMPROVEMENT IN PRINTING.

The London Courier announces that the press-work of that paper is now executed by a machine of such extraordinary mechanical power, that it is capable of throwing off considerably above two thousand papers per hour. It indeed, on one occasion, produced at the rate of 2880 impressions within the hour! The presses commonly

used at an average of 250 sheets per hour:

No steam apparatus is employed, but two men alternately turn a fly-wheel, which acts as the impelling power. Similar machines are employed by other London Journals, and now supersede the necessity of setting up part of each impression in duplicate and triplicate few speed.

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### CARLISLE, APRIL 2.

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#### A CALL FROM INDIANA.

A correspondent in the *Christian Gazette* writes, that a large field is open for domestic missionaries in the Western country. He says that 100 would not be too many to labor in that extensive moral waste. 'Indiana, (he continues,) certainly constitutes one of the most interesting and important sections. Amid a population of 150,000, there are say six efficient ministers of the Presbyterian order. At the last meeting of the Synod of Kentucky, the Louisville Presbytery was divided, and a new Presbytery formed in Indiana, called SALEM. This Presbytery embraces almost the whole state, and is composed of five effective ministers, who have under their care about thirty congregations. There are besides, numerous little groupes of Presbyterian families, scattered over the state, who are incessantly calling on us for a dispensation of the word of life. On every side, is heard the Macedonia cry—'come over and help us.' And what can be done? The heart rending spectacle of souls perishing for lack of knowledge must be witnessed, unless aid be sent us from abroad.'

The letter states that the board of missions under the direction of the General Assembly, had sent missionaries among them, but the inadequacy of their exertions proved only an aggravation to the hungry souls, famishing for the bread of life. The writer in conclusion seriously inquires—'Are there none to care for our souls? are there no dear young men in the eastern churches, who, inspired with love for Christ, with zeal for his glory, and with solicitude for the salvation of sinners, are willing so far to deny themselves, and take up their cross, as to leave the enjoyments of the domestic circle and submit to the trials and privations of laborers in the western vineyard?'

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#### PRESBYTERY OF ONEIDA.

This body has recommended to the churches under its care, to observe the last Thursday of April next, as a day of fasting, humiliation and prayer, for the purpose of imploring the great Head of the church, to refresh the churches; to awake and convert sinners; to check the progress of error; and to cause the truth to prevail.

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#### BAPTIST CLERGY.

The number of Baptist ministers in the state of Connecticut is 81. That of vacant churches is 19.

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#### THE KING OF ENGLAND.

The editor of the *Christian Register* (a Unitarian paper of Boston,) states that King George IV. of England, is of that denomination. This is saying but little in its favor, if he is such a man as he is said to be.

WEBSTER'S DICTIONARY.

Noah Webster, L.L. D. of New-Haven, engaged in the compilation of a Dictionary of the English language twenty years ago, with a view to correct many inaccuracies, and supply many defects in all preceding works of the kind. The Editor of the Boston Telegraph informs us that it is now in a state of forwardness; that the author intends visiting Europe the approaching summer, to avail himself of some advantages which this country does not furnish, to give to the work all the completeness of which it is susceptible. This dictionary when completed we have no doubt will be a valuable assistant in obtaining a knowledge of our language.

ALLEGHENY COLLEGE.—*Meadville, Pa.*

This institution is committed to the care of fifty trustees, nine of whom constitute a quorum. The following named persons compose the

FAOUETY.

Rev. Timothy Alden, *President, & Professor of Oriental Languages, Ecclesiastical History and Theology.*

Rev. Peter Rupert, *Professor of the German Language.*

———, *Winthrop, Professor of Natural History.*

———, *Architectonic, Professor of Mathematics.*

David Derickson, esq. *Tutor of the Latin and Greek Languages.*

The College edifice when completed will accommodate 100 students, and afford convenient room, in a chamber, 60 by 44 feet, for the Library. Few students, says the New-York Observer, 'have yet been ad-

mitted, it having been thought advisable not to receive many till Bentley Hall, whose externals are nearly finished, shall be completed. There are, however, of probationers and undergraduates, twenty-two belonging to the institution.

THE GREEK FUND.

At a meeting of the committee of the Greek Fund, on the 18th of last month, the following resolutions were unanimously passed; which they desire should be published in all the papers in the U. S. friendly to the cause.

*Resolved*, That the funds collected to aid the cause of the Greeks be remitted to Messrs. Baring, Brothers & Co. Bankers of the United States in London, to be held by them subject to the order of the Greek Government, and that the said government be apprised of the amount and time of remittance of these funds.

*Resolved*, That all persons now having in their hands contributions intended for this holy cause, and all those who may not have hitherto contributed to it, be requested to transmit to Chas. Wilkes, Esq. Treasurer of the Greek Fund in New-York, such subscriptions, in order that, if possible, the whole may go forward at once without further delay.

*Resolved*, That the Chairman, Treasurer, and Secretary of this Committee be authorized to remit such funds as soon as they shall deem it expedient after the publication hereof.

For the Miscellany.

THE WORLD.

"Be not conformed to this world," was the admonition of the great apostle of the gentiles to the christians of his day. And it was not his only. The duty of separation from the world—its manners—its maxims is distinctly recognized on every page of the Gospel. It never relinquishes the independence

its character a single moment. It never speaks to conciliate the prejudices. It is never silent to avoid the pride of the world. The friendship of the world it thunders forth continually is enmity with God! If any man, saith the Saviour, come to me and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also he cannot be my disciple. We cannot serve God and mammon! It is not enough that we refrain from the follies and extravagancies of the world. We must come out from the men of the world. As far as practicable separate ourselves from their society altogether.

And it is certainly a reasonable duty. The obedience which it requires is natural & acceptable to the rightly exercised christian. For they that are after the flesh do mind the things of the flesh, and they cannot & they do not desire to please God, because the carnal mind is enmity against God. But the christian loves God. He desires to please Him. Can two walk together except they be agreed? How then shall the christian reconciled to God through the death of his Son, select him companions from those who obstinately refuse to submit themselves to His righteous government? He may be compelled to mingle with them in the varied relations of life. But he cannot unite with them in the intimacy of feeling. His feelings are not their feelings. His hopes are not their hopes. His principles—his motives—his habits of thinking are totally distinct from theirs. And when he mingles with the world in any capacity, he will still be careful to let his light so shine before men that they shall be constrained to honor and respect the God whom he adores. He cannot consent to relinquish the ground of his profession ever in compliance with the prepossessions of those with whom he has to do. His religion is independent of the world and of its opinions.

Therefore his example in every circumstance of life will convey a reproof to the neglectors of God. When necessary he shrinks not to rebuke with words. His very silence will admonish.

Alas how scarcely discernable in our lives that line of distinction which the gospel draws so marked and positive between the workers of iniquity and the professors of holiness. There is a broad separation between the pious and the ungodly soul. It does not however consist merely in profession. All are not Israel who are of Israel. He is not a christian which is one outwardly; but he only who is one inwardly; whose baptism is that of the heart in the spirit and not in the letter only. Yet how forgetful too often of their high vocation are many of those even, who do possess the reality of their profession. They are mingled with the world. They appear at least in some degree to participate its feelings. They countenance its follies. They smile complacently over the deadful slumbers of the soul. There are professors of religion who derive all their enjoyments from earthly sources. They are only distinguished on occasions of sacramental solemnity. They talk like the friends of the world. They think like the friends of the world. Alas! they are emphatically the friends of the world!

But who are they whom the Bible comprehends under the denomination of *The World*? The abandoned of our race alone? Him who feareth not God and regardeth not man and trampleth over every consideration of moral rectitude or honor or decorum? The slave of wildest passions madly rushing on their gratification like the untamed beast of the forest? The man who is mighty to drink wine and of strength to mingle strong drink? The profane scoffer venting his blasphemies against the Omnipotence of heaven? The designing villain cruelly intent to build his fortunes and his



pride on the tears—the hopeless wretchedness of his fellows? The robber skulking in the dark retreat of his wickedness? The lawless invader of right—The man of violence—The midnight assassin? Are these the frightful members of that world which the christian is called upon to renounce and avoid? They are; but not alone are these.

The abominable, and murderers and whoremongers & sorcerers and idolaters and all liars shall have their portion in the lake that burneth with fire and brimstone. But not alone are these. The fearful and the unbelieving shall inherit their part there too. Rev. xxi. 8. The fearful and unbelieving of every description! Who are they? They are the men and the women who admit the Bible to be the word of Him who cannot lie, and live and act as if the whole were nothing more than a cunningly devised fable. Who regulate their conduct by the fashions and feelings of the age in which they live, and follow the words of eternal Truth so far only as they consist with these. Who obey not God rather than man. Who shrink from the finger of scorn when it is pointed against a diligent discharge of religious duty; and tremble to incur the charge of pious zeal or sanctified deportment. Whose faith or speculative belief of the things of Revelation is not sufficient to induce them to relinquish all things if required, for the one thing needful. Who live continually under the influence of things that are seen, and declare by their deportment that they reckon the hope of immortality not worthy to be compared with the joys and interests of this present world.

Those sober self complacent moralists who being ignorant of God's righteousness and unwilling to become acquainted with it, go about continually to establish a righteousness of their own. Who are careful only to sus-

tain a decent exterior in the sight of men; and present an imposing aspect of sobriety and dignity to the eye, while the heart is now rushing itself as in a day of slaughter, on vanity and pride. Those slaves to the unrighteousness of mammon, formal in the house of God, and active only in the pursuit of favorite schemes of earthly emolument, who affect, and look no farther than to obtain, the reputation of 'men of business,' 'honorable citizens,' 'men of substance and affluence in their day and place!' Who under the plausible pretence of providing conscientiously for themselves and families, go on to join house to house and field to field, for the aggrandizement of their names. "Their seed is established in their sight with them and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them; they send forth their little ones like a flock and *their children dance*; they take the timbrel and harp and rejoice at the sound of the organ. They spend their days in wealth. Job. xxi. 8. 13. The harp and the viol the tabret and the pipe and wine are in their feasts; but they regard not the work of the Lord neither consider the operation of his hands. Isaiah v. 12. Those who receive honor one of another and are not careful to seek the honor that cometh from God only. Who sedulously court the applause of their fellow mortals and reduce all their actions and all their thoughts to the miserable standard of opinion. Those who toss over the waves of folly, their canvass swelled ever to the changing fashion of the day. Who live as if they were not born to die. Who consult no rule in the gratification of their desires but the propriety of custom. The gay, giddy, thoughtless sons and daughters of vanity, exalting in the pride of life—rejoicing in the emptiness of youth—unmindful of God their creator—delighting in extrava-

gance—the festival—the dance. These—all these mingle to compose what the Bible emphatically denominates “the world.” And saith the apostle, “whosoever will be a friend of the world is the enemy of God.”

MINUTIUS.

The editor of the Christian Gazette says,—“we are personally acquainted with the writer of the following, and have no doubt of its authenticity.”

OPPOSITION TO REVIVALS OF RELIGION.—“Somewhat less than two years since, a revival of religion prevailed at T. in the state of Maine. In the progress of the revival the attention of the wife of a man whom I shall from motives of delicacy denominate Mr. W. was arrested to her eternal concerns. Under the influence of conviction, she like others in similar circumstances was disposed to avail herself of opportunities that presented for receiving instruction, and for obtaining a proper answer to the momentous inquiry “What shall I do to be saved?” She attended a female prayer meeting, among other religious exercises. Strange as would doubtless seem to one ignorant of the human heart, but alas! a fact too common, her husband seemed unwilling that the wife of his bosom should go to Heaven. On an occasion when his business called him to a town at a little distance from T. “he strictly charged” his wife not to attend the female prayer meetings any more. To use his own language, “you may set your heart at rest for you shall go no more.” He had proceeded but a little way from home, when he recollected that Mrs. W. had in her possession a Bible and Psalm Book, from which she might derive comfort, although debarred from the privileges of the prayer meeting. He returned, locked up those books, took the key with him and again departed. Little did he think at that moment that his

day of grace was well nigh terminated. In going to the place alluded to, he was to cross the water. He transacted his business and was returning in a boat with another man who several times had occasion to remind Mr. W. that if he was not more careful he would upset the boat. Mr. W. did appear to be unusually careless in his movements; what was the cause of it I cannot decide, but his companion’s words were soon verified, for the boat was upset and Mr. W. was drowned! His companion succeeded in clinging to the boat till he was taken up and saved.

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#### SUMMARY.

The Legislature of Pennsylvania adjourned on Tuesday last, the 30th ult.

An institution, entitled the Baptist General Tract Society, was formed on the 25th Feb. at Washington city.

The total of the black and mulatto population in all the West India islands is one million six hundred thousand—the total of the whites, in the same, is four hundred and fifty thousand;—1,150,000 more black than white inhabitants.

Mr. Hyacinth, director of the Russian Mission to Peking for thirteen years, has returned to St. Petersburg from China, bringing with him a history of that country, statistical and geographical accounts.

On Sabbath morning the 14th inst. the First African Presbyterian church in the city of New-York, was dedicated to the service of Almighty God.

The Treasurer of the American Bible Society, acknowledges the receipt of \$2,591, 53, during the month of February.

The Treasurer of the U. F. Missionary society, acknowledges the receipt of \$2069, 05, into the treasury, during the same month.

*For the Religious Miscellany.*

## THE GRAVEYARD.

Hail silent city! from thy cells  
 No song of boisterous folly breaks  
 On night's dark realm! No revel swells  
 The laugh of maniac wildness high,  
 Nor joys poor phrenzy ever wakes  
 A loud discordant revelry!  
 Wrapt in oblivion's sable pall  
 Bosom'd within night's darkest shroud,  
 Thy motionless and solemn crowd  
 In Death's sequestered gloom clad hall,  
 Still as the dogstar's burning cloud,  
 An awful silence! slumber all!

Hail slumbering city from thy walls,  
 Pacing his round with measur'd tread,  
 No sentinel of midnight calls  
 The flight of time! nor halts to tell  
 Peace to the slumbers of the dead!  
 Nor sounds his wild alarming knell  
 To wake thy dwellers from their sleep,  
 Time cannot burst that fearful spell—  
 The slumbers of the Grave—are deep!

Hail dark dominion! world of peace!  
 Here life's harrassing cares are past—  
 The wicked and their malice cease,  
 And all the weary rest at last!  
 Here dark oppression knows its term—  
 The lordling worm forgets to heap  
 Keen anguish on his brother worm—  
 The broken heart forbears to weep—  
 The tyrant and his victim sleep.  
 The sorrows of the soul is o'er—  
 The haggard eye is wild no more—  
 Hush'd all, the wretched woman's sigh  
 The glittering pomp of pride is by  
 The grave—the grave is—Harmony!  
 Hail solemn stillness of retreat!  
 From yonder world of strife a part  
 Where wisdom builds her awful seat,  
 And solitude and silence meet  
 To pour devotion on the heart!  
 The slumbers of the Grave are deep  
 And like the sight of ages—still!  
 Yet on the living from that sleep  
 While all the chords of feeling thrill,  
 The voice of silent awe may sweep  
 Right to the soul's dark domicile,  
 And all the dreams of folly hush  
 And Fancy's fairest fabrics crush,  
 And bid her golden pinions rush  
 Down the dark avenue of Time,  
 And scan the mysteries of that clime  
 Where life's sweet sympathies shall end  
 And love and hatred strangely blend  
 To know nor foe nor dearest friend—  
 Where all are like and none are known—  
 Where many meet, and all are lone!  
 And it may whisper to the heart  
 While life's profoundest slumbers start,  
 Of days and years not far remov'd  
 When 'rest of all the world we lov'd,  
 And but remembered on the stone  
 That points our dwelling dark and lone,  
 We too shall claim the narrow cell  
 To slumber where the silent lie—

We too shall own the magic spell  
 That wraps the grave in mystery!  
 And there are hours when Fancy owns  
 A wild delight to hear those tones,  
 When grief and pleasure blend to roll  
 The joy of sadness o'er the soul,  
 And all the heart is sweetly won  
 To deep and awful unison!  
 When gazing backward on the waste  
 Of happier hours and moments past  
 And rolling darkly forward too  
 On dreams of bitterness to come  
 We pierce the vista-dimness through  
 And almost wish the Grave our home.

And hast thou never own'd that power?  
 Perchance by twilight's sacred hour  
 Or upon Autumn's mournful eve  
 Sacred to contemplation all,  
 When pensive Fancy wept to weave,  
 (And smil'd too as she wept)  
 Her cypress color'd coronal  
 O'er friends and joys and hopes that swept  
 Far backward on the march of Time—  
 Shadows of early bliss that swept  
 Once dim o'er life's dull pantomime!

Perchance the waning summer day  
 When circling down the western way  
 The orison'd orb of brightness flung  
 His purest tints of roseate die  
 To gild the flaxen cloud that hung  
 On Evening's spotless canopy!

When flickering floods of shadowy gold  
 And streams of day incarnadin'd  
 Their flowing colors intertwind  
 And upward from the mountain roll'd  
 To mock the dreams of Fancy's clime  
 And wrap the welkin azure high  
 In more than magic pomp sublime  
 Of Fancy's fairest scenery!

When all his morning splendor's gone,  
 And all his noonday vigor, flown,  
 In robes of mildest beauty drest,  
 The star of day one moment stood  
 High on the mountain of the west—  
 Then half conceal'd his disk of blood  
 Behind that mountain's burnish'd wood—  
 Discharg'd one general burst of light—  
 To sweep the summer evening sky—  
 And dropp'd beneath the mountain height,  
 And rush'd to meet the shades of night  
 On wheels of burning majesty!

And thou hast felt Hope's fairy dream  
 Was like that summer evening gleam—  
 And thou hast felt the cloud that lay  
 Horizon'd on the arch of day  
 And gild'd by the evening beam  
 Or shadowy pomp! might well pourtray  
 The fleeting forms of earthly bliss  
 And Life's cloud color'd emptiness! ULLIN.

*David Brown.*—The amount of contributions to the A. B. of C. for F. M. taken up at the address of Mr. David Brown, at different places is stated to be \$1897.

## MARRIED.

On the 25th ult. by the Rev. J. Williams, Mr. David Ferrier of Newville, to Miss Jane Rine, of the same place.

— On Thursday the 25th ult. by the Rev. Dr. Endress, Mr. HENRY R. REED, to Miss CATHERINE HOFF, daughter of the late John Hoff, Esq. of the city of Lancaster.

— On the same day, by the same, Mr. Henry Carson to Miss Maria Hoff, daughter of the same person, of the same city.

## Communicated.

## OBITUARY.

**DIED**—On the 25th inst. of a lingering illness, Mrs. **MARY SPANGLER**, of this borough. On the 26th her remains were deposited in the Lutheran burying-ground, whither they were accompanied by a large train of relatives, friends, and acquaintances.

The deceased was an amiable woman, a beloved wife, a tender and affectionate mother, and a kind and peaceable neighbor—But what we must most admire in her character is that spirit of piety and holy resignation, which she displayed during her illness. Though she was confined to the bed of disease, for better than three months before her death, she was never heard to murmur, but with composure and cheerfulness bore her afflictions, after saying: "Father not ray, but thy will be done." The approach of her dissolution brought no terror with it to her mind; calm, collected and resigned to her fate, she seemed to pass through "the dark and shady vale of death"—leaning on her blessed Redeemer, through the merits of whose blood she hoped to be made a partaker of an inheritance incorruptible and eternal beyond the grave, she was impatiently waiting for the coming of her heavenly Bridegroom, frequently exclaiming: "Come Lord Jesus, come quickly."

"Then why lament departed friends  
Or shrink at death's alarm;  
Death's but the servant Jesus sends  
To call us to his arms."

## NEW PUBLICATION.

"We have been favored" says the Christian Observer for Oct. 'by the author with the loan of a literary curiosity, entitled 'Divinity; or Discourses on the Being of God, the Divinity of Christ, the Personality of the Holy Ghost, and on the Sacred Trinity; being improved extracts from a system of Divinity.' By the Rev. W. Davy, A. B. Curate of Lustleigh Devon. Printed by himself; fourteen copies only, 1823.

Printed and Published by Fleming and Geddes, every Friday, at two dollars per annum.

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**Discoveries in Ethiopia.**—M. Caillaud, a Frenchman, and a man of science, has recently returned to Paris from travels in Ethiopia, with a great body of valuable materials illustrating the geography, antiquities, and natural history of a part of Africa never before explored by an European. M. Caillaud visited the country under remarkably favorable circumstances, being permitted to accompany the expedition which Ismael Pacha, son of the governor of Egypt, made in Nubia in the year 1821. *N. Y. Observer.*

When I see a professor of religion caring little or nothing about religious publications, which convey the interesting news of Immanuel's conquests, of revivals, &c. I fear he takes but little interest in the Redeemer's cause.

**BERNARD'S** three questions are worth asking ourselves in any enterprise:—Is it lawful? May I do it and not sin?—2. Is it becoming me as a Christian? May I do it, and not wrong my profession?—3. Is it expedient? May I do it, and not offend my weak brother.

## THE MANAGERS AND OFFICERS.

Of the Cumberland County Bible Society, are requested to meet at the house of William C. Chambers on Wednesday, the 14th inst. at 2 o'clock, P. M. *By order of the President.*  
March 26, 1824.

## A SPECIAL MEETING

Of the Board of Managers of the Young Men's Missionary Society, will be held to-morrow at 3 o'clock, P. M. at the school room of Mr. Gad Day.

## THE FIRST OF APRIL.

The usual hurry and bustle of the first of April, was observable yesterday;—neighbor driving out neighbor—persons moving from the house they occupied last year to the adjoining one. The inhabitants seemed, (as it were,) to compose a large machinery, which, when one wheel is touched, all is put in motion.

# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 12.

CARLISLE, APRIL 9, 1824.

Vol. III.

*From the Christian Instructor.*

MAXIMS OF THE WORLD.

*Concluded.*

*Maxim III.* The doctrines of grace are favorable to licentiousness.

This is a maxim of which the men of the world are exceedingly fond. To superficial observers, it seems to be founded on a zealous wish to support the cause of practical religion; and it connects itself with this self-evident principle, that those doctrines cannot be from God which are licentious in their tendency. One thing, however, it is extremely obvious to remark, that those who maintain the maxim in question, and who delight to bring it forward on many occasions, are by no means remarkable for strictness of moral deportment; and on the contrary, those against whom the maxim is directed, are generally distinguished by the high tone of their morality, and the superior purity of their lives. These are facts, for which, consistently with the maxim, no sufficient reason can be assigned. It is impossible, that men who are avowedly under the influence of licentious principles should exhibit greater purity in their lives than those who openly reject these doctrines.

But is it equally true, that the doctrines of grace are favorable to licentiousness? This idea must proceed from one or other of the following suppositions: either, that the doctrines of grace teach us to form light views of sin; or, that they inculcate a lax and deficient kind of morality; or, that they lower the obligations of the divine law. What are the views then which the doctrines of grace lead us to form of the nature and demerit of sin? Do they teach us to suppose, that that only is sin which discovers

itself in actual conduct? that that only is sin which does injury to man? or, that offences against one class of precepts will be done away by obedience paid to another? Do they authorize us to suppose, that sin is but a trivial evil? that God does not look on it with any very peculiar displeasure? and, that its consequences will by no means be fatal? They inculcate principles directly the reverse. They represent sin as hateful in the sight of God; as involving in it the utter ruin of the transgressor: as calling for the interposition of God's own Son in order to its destruction. Can we say as much in favor of that scheme, according to which God in his goodness is supposed to overlook smaller offences, and to forgive greater ones upon sincere repentance?

Again, do the doctrines of grace lead us to form lax ideas of christian morality? Do they in any respect exclude from the circle of obedience, a particular class or description of duties? Do they confine morality to the external conduct, without regard to the heart and the affections? Do they set aside one duty, either to God, to man, or to ourselves? Do they represent repentance as unnecessary; faith as a mere speculative assent to certain abstract opinions: or holiness as nothing more than conformity to a few pointed observances? On the contrary, do they not exalt the standard of Christian morality by an appeal to the law as holy, just, and good? by an appeal to the example of him who came to 'fulfil all righteousness?' and by a reference of every duty to certain grand principles with which they require it to have a complete agreement?

Once more, do the doctrines of grace lower the obligations of the divine law? Certain it is, they represent ev

ery kind of human obedience, even in the highest degree, as unable to procure salvation. *This* they hold to be the free gift of God through Jesus. But do they represent moral obedience to be unnecessary? Because holiness of heart and of life cannot merit the favor of God or eternal life, are they of no use whatever? Are they not still required as indispensable, in order to the attainment of certain great and determinate ends? According to the scheme of grace, holiness is one grand design which God had in view in the plan of redemption. Christ came to deliver from sin, and from the tyranny of Satan. "He gave himself for us, that he might redeem us from all iniquity." Heaven is a holy state; and for this state, we must be prepared by a course of holy obedience. The doctrines of grace are all holy in their tendency, and the belief of them operates as the radical spring of holy duty. Can that system then be licentious in its tendency, according to which holiness is represented as the great design which is ever kept in view throughout the whole of God's gracious dispensations? If it be said, that the duties of morality are still left insecure; it is enough to ask in reply, can that system, which requires purity of *heart*, sanction in any degree impurity of *life*?

We would exhort Christians to form to themselves comprehensive views of the Christian scheme; to trace it throughout all its practical consequences; to entertain high sentiments respecting the divine law, and the obedience which it requires. Above all, we would enforce on them, to let their lives evidence, that evangelical religion is holy in its tendency. Let them discountenance all those who profess to be its friends, and who at the same time lead irregular lives. A holy life is the most effectual reply that can be made to every objection and cavil of the adversary. Let us

not fail in due respect for the divine law nor abuse in any degree the grace of the Gospel. Let us be transformed by the renewing of our minds, that we may prove or exhibit to the world, what is that good and acceptable and perfect will of God.

*Maxim IV.* Pretensions to a divine influence, to fellowship with God, and to joy in believing are enthusiastic in their nature and tendency.

That the doctrines of divine agency, and the principles connected with it, may be abused by men who regulate their conduct according to the suggestions of imagination, is by no means impossible. The desire of esteem on a religious account, spiritual pride, or some interested motive may prompt a man to class himself among those who are clearly under the guidance of the Spirit of God. But if we are to reject, as enthusiastic, every doctrine which has been abused to the purposes of enthusiasm, where shall we stop? Has not the general doctrine of Providence been abused in a manner exactly similar, and for purposes precisely the same? Because false teachers and impostors pretended to have received a divine commission, does it therefore follow, that such a commission was not given to the prophets and apostles of the Church? Before we can charge any doctrine with having an enthusiastic tendency, it becomes us to point out something in the doctrine itself which authorizes us to form such a notion. It is not to the abuse of a thing that our attention must be directed; it is to the thing itself, whatever it may be. Let our attention then be shortly directed to the doctrine of a divine influence, in order that we may discover its genuine tendency. Is there any thing irrational in the idea, that the Spirit of God may in a manner unknown to us, operate on the spirits of men? Not for the purpose of communicating any new revelations; not for the purpose of giving a divine

commission; not for the purpose of superceding the natural faculties of the human mind; but in order to give efficacy to motives otherwise inefficient; to communicate strength to those that are unable to overcome temptation; to renew and sanctify the soul. It is not maintained, that divine grace destroys or sets aside the mental powers, or that it annihilates the natural liberty of man as a moral being. If it be asked, what proof can any individual give us that he enjoys this divine influence? We answer, he can give us the most satisfactory of all proofs in a holy and virtuous life. If the necessity of holiness in this point of view be set aside, then indeed the flood-gates of licentiousness, and the worst kinds of enthusiasm, are opened; then, indeed, men may pretend what they choose; and advance many pompous claims to a supernatural guidance. But to every pretender of this kind, Scripture authorizes us to put the question, "What dost thou more than others?"

That divine truth when cordially received, should produce certain effects upon the soul, is not in any respect irrational. Has the contemplation of God in his moral attributes, and in his endeared relations to us, no tendency to elevate and ennoble the mind? Has the thought of him who came to save the lost, of that grace which the Gospel has communicated, of those joys which it sets before us, no tendency to delight the mind, to invigorate its energies, to brighten its hopes? Do not the Scriptures speak of a 'peace which passeth all understanding?' Of a 'joy which is unspeakable and full of glory?' Of a 'hope which entereth into that within the veil?' Where shall we find any thing like enthusiasm in the idea, that divine truth should not only be known and believed, but that it should be also *felt* and *enjoyed*? The fact seems to be; men advance a charge of enthusiasm against every thing

which does not accord with their own experience. What, then, would the philosopher think were he ridiculed as an enthusiast, because he speaks of a sublime pleasure arising from the discovery of truth? Would he not conclude, at once, that those who advance the charge were totally ignorant of that truth, to the discovery of which he has devoted his mind? What then, though the believer be stigmatized as an enthusiast by an ignorant and unbelieving world? Let him resist their favorite maxims with vigor and perseverance. Let him maintain the doctrine of divine agency in all its extent. Let him meditate on divine truth, and expect a holy delight and joy in so doing. Let the love of God rule in our hearts; and let us prove by our lives, that the peculiar doctrines of the Gospel, although they suit not the taste of carnal men, are, nevertheless, doctrines 'according to godliness.'

#### UNITED F. MISSIONARY SOCIETY.

We find a summary of the intelligence containing in the Home department of the March number of the American Missionary Register, in the Boston Recorder of which we avail ourselves.

#### UNION MISSION.

The journal of the Union Mission, for Sept. states, that the family has adopted the regulation of raising at five o'clock in the morning, that they may early commence the day with God. Col. Arbuckle, with a few Cherokee Chiefs, was to visit the Osages in Sept. for the purpose of settling the difficulties between the two nations. Col. Arbuckle and the Indian Chiefs visited the family and the school, on their way from Fort Smith to the Osages. The former is friendly to the Missionaries and points the Indian Chiefs to the advantages of education. The Embassy returned from their visit to the Osages, without effecting a reconciliation; but it is hoped, that the nations will not

engage in war, and that other exertions may be more successful for the permanent establishment of peace. Measures have been adopted, at the request of an Osage Chief and several Frenchmen who have Indian wives, for the settlement of Messrs. Chapman and Requa, among them for the purposes of education and general improvement. The health of the Mission family is not good. Mr. Redfield, Mrs. Fuller, Mrs. Chapman, and Mrs. Requa, are ill. The school was examined Sept. 30th, and three of the children were able to read in the Testament, and the others had made good progress. The annual Report to the Secretary of War states, that the number of the family is fifteen; that the number of native children in the school, is twelve; fourteen having been added and nine taken away, during the last year; that these children are lovely in their disposition and conduct; that the women of the nation are learning to spin and weave; and that a young Chief was the first man in the nation to break away from its usages and commence manual labor. Two Osage infants have been adopted. The study of the language has been pursued under great embarrassments; but those whose duty it was to learn, beginning to speak it. The quantity of land enclosed exceeds 100 acres; the Cotton crop last year was good; the progress in building mills and houses, in burning brick and lime, has been impeded by sickness, and by the intelligence from New-York, of the Society's embarrassments. The expenses of the establishment, last year amounted to \$6,200; of this sum, \$5000 have been received from the Society in New-York. The Report suggests the importance of having an Agent appointed by the government to reside among the Osages.

#### GREAT OSAGE MISSION.

A letter from Dr. Belcher, to the Domestic Secretary, states that there

has been a mortal sickness among the Indians. In one little camp, containing twenty, eleven died. In one instance a living child, two years old was buried with its mother, which he says is the first instance of infanticide, of which they have heard. The Big Soldier not long since died of grief for the loss of his wife; refusing to leave her grave or to take food.

The Journal of the Mission for Sept. & Oct. accuses a white man of stealing a horse from them which he thought belonged to the Indians. The Missionaries state, that the whites habitually steal from the Indians, which provokes the Indians to steal from the whites; and this leads the whites to kill the Indians, and the Indians in retaliation to kill the whites.

The Journal states that in Oct. the family received a visit from a few Kickapoos and Delawares who appear much more decent and respectable than the Osages. The Osages have not only been guilty of infanticide; but have lately suffered an old man to die without food or attendants.

Four infant children have been recently baptized in the Mission family.

#### TUSCARORA MISSION.

Since the resignation of Rev. Mr. Crane, the Society has employed Rev. Mr. Smith of Lewiston to take charge of this station. A letter from him dated the 5th of February states, that there is an increasing attention to the means of grace; particularly to public worship and family instruction.

He also states, that a number of young men and boys are anxious to learn the mechanical arts, and that religious families should be selected for them while employed in learning these trades.

#### CATARAUGUS MISSION.

A letter was received from Mr. Thayer dated Dec. 31, 1823. The Mission house was not yet completed, and the children had been dismissed



for a time from the school; for the mission family and the carpenters were obliged to live in the same apartment of the new house, after the removal of the family from the house which they had hired. The 18th of Dec. was observed as a day of Thanksgiving, and the Christmas Festival was religiously observed. Capt. Strong, the most influential chief in the pagan party at Cataraugus, has renounced paganism and placed his children under the care of the missionaries.

The number of Indian children in the family is 27. Their progress in knowledge is good. The girls are rapidly gaining a knowledge of household business. Donations of money and boxes of clothing, from the State of New-York, are acknowledged with much gratitude.

**MISSION AT MACHINAW.**

This Mission was established last autumn, and the Rev. Mr. Ferry was appointed to take the superintendence of it. On the 18th of Oct. Mr. Ferry and his wife arrived at Mackinaw, where they were received by a crowd of friends, who had been three months waiting impatiently to hear whether the Mission would be established. Mr. Stewart, the agent of the American Fur Company, gave them a home at his house. A school was commenced Nov. 3d, consisting of 12 children; there were many more who would gladly have joined it, but they could not be received. Nov. 28th, the school had been increased to 20, and a house was provided for its accommodation and that of the family, a little distance from the village.—Mr. Ferry expresses the opinion, that there is not a spot in that country so eligible as Mackinaw for missionary operations.

The receipts of the Western Education Society during the month of January were \$135.73.

From the New-York Observer.

**MEMORIAL,**

*Of the American Board of Commissioners for Foreign Missions.*

To the Honorable the Senate and House of Representatives of the United States in Congress assembled.

**GENTLEMEN,**

At the annual meeting of this Board, at Boston, in Sept. last, the subscribers were appointed a committee, "to prepare, and present, a memorial to the government of the United States, on the general subject of the civilization and moral improvement of the Indian tribes, within the limits of our national territory; stating, summarily, what this Board, and other boards for similar purposes, of different denominations, have done, and are doing, for the benefit of the said Indians; the success of their efforts, hitherto, and the encouraging prospects, as to the future, provided means are furnished adequate to the support of their contemplated operations, and soliciting such pecuniary aid from government, as in their wisdom, they shall see fit to grant."

In fulfilment of our commission, we beg leave respectfully, to state to your honorable body, that a prominent object of the board we represent, is to extend the blessings of civilization and Christianity, in all their variety, to the Indian tribes within the limits of the United States. Carrying on this work of benevolence and charity, we are happy to acknowledge, with much gratitude the aid received from the government, in making and supporting the several establishments made for accomplishing their purpose. The object of the government, and of the Board, is one; and, indeed, is common to the whole community. We trust, therefore, that the measure adopted by our board will not be deemed an improper interference with the concerns of the government, a thing at which our

feelings would revolt; but only as a proper act of co-operation of a portion of the citizens, in effecting a great and interesting *national* object.

The history of our intercourse with Indians, from the first settlement of this country, contains many facts honorable to the character of our ancestors, and of our nation—many, also, too many, which are blots on this character; and which, on reflecting on them, cannot fail to fill us with regret, and with concern, lest the Lord of nations, who holds in his hands the scales of equal and everlasting justice, should in his wrath say to us, "As ye have done unto these Indians, so will I requite you." We here allude to the neglect with which these aboriginal tribes have been treated in regard to their civil, moral, and religious improvement—to the manner in which we have, in many, if not most instances, come into possession of their land, and of their peltry; also, to the provocations we have given, in so many instances, to those cruel, desolating, and exterminating wars, which have been successively waged against them; and to the corrupting vices, and fatal diseases, which have been introduced among them, by wicked and unprincipled white people. These acts can be viewed in no other light, than as national sins, aggravated by our knowledge, and their ignorance; our strength and skill in war, and their weakness—by our treacherous abuse of their unsuspecting simplicity, and especially, by the light and privileges of christianity, which we enjoy, and of which they are destitute. In these things we are, as a nation, verily guilty, and exposed to the judgments of that just Being, to whom it belongs to avenge the wrongs of the oppressed; under whose perfect government the guilty, who remain impenitent, can never escape just punishment. The only way, we humbly conceive, to avert these judgments which now hang, with threatening aspect over

our country—secure the forgiveness and favor of Him whom we have offended, and to elevate our national character, and render it exemplary in view to the world—is, happily, that which has been successfully commenced, and which the government of our nation, and Christians of nearly all denominations, are pursuing with one consent, and with their combined influence and energies. The American Board of Commissioners for Foreign Mission view these facts as highly encouraging; and it is their earnest desire that the God of nations would speed the course so auspiciously commenced, and give direction, and his blessing, to our joint efforts; add numbers and strength to those already engaged in this good work; convince and reconcile to the object, those who are now opposed to it, and, ultimately, crown our labors with the desired success.

The work in which we are engaged, we are sensible, is not only noble, and godlike, and worthy to command the best energies of our nature, but it is also a great, arduous, and difficult work, requiring patience, forbearance, perseverance, and unremitted and long continued efforts. Here is scope enough to employ the wisdom, the means, and the power of the nation; and the object is of sufficient magnitude and interest, to command the employment of them all.

We are aware of the great and only objection, deserving notice, that is made to our project, and which has been made by some men of distinction and influence in our country, whose opinion on other subjects is entitled to respect; and this is that "it is *impracticable*; that Indians, like some species of birds and beasts, their fellow-inhabitants of the forest, are *untameable*; and that no means which we can employ, will prepare them to enjoy, with us the blessings of civilization." In answer to this objection, we appeal to facts; facts not distant

from us—not of a doubtful nature; but which exist, and are fast multiplying among us, under our own eyes, and observation—to facts which cannot be doubted, and in such number and variety, as furnish indubitable evidence of the practicability of educating Indians in such manner, as to prepare them to enjoy all the blessings, and to fulfil all the duties of civilized life. A visit to the Cornwall school for educating heathen youth, and to the several establishments among the Cherokees and Choctaws, (to say nothing of many others to which we might refer,) begun by indefatigable and exemplary Moravian missionaries, and pursued by the American Board of Commissioners for Foreign Missions, would be sufficient to satisfy any candid inquirer on this subject, of the truth of what we have asserted. In these establishments, the experiment, as to the practicability of imparting to Indians an education suited to the enjoyments and duties of civilized life, has been fairly made; and made, too, by the acknowledgement of hundreds of our most respectable citizens, and among these we are happy to refer to the present respected President of the U. States, (who has been an eye witness in the case,) with complete success. More evidence, on this subject is deemed by your memorialists unnecessary, as the evidence of *facts* is paramount to all *reasonings* which can be urged against them.

It being admitted, then, that the Indians within our jurisdiction are capable of receiving an education which will prepare them to participate with us in all the blessings which we enjoy, these questions will naturally arise: Is it desirable that they should receive such an education? Are they willing to receive it? Have we the means of imparting it to them? These questions, your memorialists conceive, may with confidence, be answered in the affirmative. It is desirable that

our Indians should receive such an education as has been mentioned, we conceive, because the civilized is preferable to the savage state; because the Bible, and the religion therein revealed to us, with its ordinances, are blessings of infinite and everlasting value, and which the Indians do not now enjoy. It is also desirable as an act of common humanity. The progress of the white population in the territories which were lately the hunting ground of the Indians, is rapid, and probably will continue and increase. Their game, on which they principally depend for subsistence, is diminishing, and is already gone from those tribes who remain among us. In the natural course of things therefore, they will be compelled to obtain their support in the manner we do ours. They are, to a considerable extent, sensible of this already. But they cannot thus live, and obtain their support till they receive the education for which we plead. There is no place on the earth, to which they can migrate, and live in the savage and hunter state. The Indian tribes must, therefore be *progressively civilized* or *successfully* perish.

The only objection to their civilization, which has been seriously made, is, that it would destroy our own profitable fur trade. But will it not be destroyed if the white population is suffered to spread, unchecked over the hunting grounds of the Indians? To destroy their game and to leave them to starve and perish. But these consequences aside, can a *Christian*, who knows the present state of these tribes, their ignorance, and increasing miseries, and who duly estimates his *own* superior blessings, make this objection? Will any man claiming to possess a common share of humanity and benevolence, say, "Though these poor Indians, if we were so disposed, might be made happy, and we have the means of making them so, yet as the doing of this would deprive a small portion

of our citizens of a gainful commerce, it must not be done?" No man, we believe, would utter such language as this, and avow a sentiment so revolting to all the good feelings which belong to our nature.

(To be continued.)

### CARLISLE, APRIL 9.

#### WESTERN MISSIONARY SOCIETY.

The Western Missionary Society, last August, employed the Rev. R. M. Laird as a Missionary, to labor at the Falls of St. Mary. His arrival at that station has been noticed. We have now the pleasure of informing our readers that he is laboring with considerable success among the inhabitants of the village, and the soldiery stationed there. It must certainly be encouraging to this young laborer in Christ's vineyard to see his efforts owned in so short a time. He has distributed a considerable number of Bibles and Testaments among those whom he labors. He preaches on the Sabbath in a school-room, often to a numerous audience; also in the village, and to the soldiers. He pays frequent visits to the garrison and from house to house, has established a prayer meeting among the soldiers, at which as many as fifty attend of their own accord.

By these exertions Mr. Laird has familiarized himself to the people, many of whom are not backward in calling on him, and opening their minds to him. Eleven men and five women are mentioned (in that part of the journal which has been published) as having opened their case to him,

some of whom were at the date of his communication rejoicing in the assurance of a bright immortality.

The officers of the garrison are not disposed to countenance religion themselves by attending the preaching, but they *compel* their men to attend; some of whom do not like the duty very much, and, as Mr. Laird has been informed, "curse both the preacher and the preaching." Notwithstanding this unfavorable circumstance, we have reason to hope that, being forced to hear the truths of the gospel; its winning precepts may at last woo the more tender sensibilities of their souls; the sword of the Spirit, or an arrow from the King's bow, may pierce their hearts; and these, together with the beauties discernable in the walk and conversation of those who have embraced it, may imperceptably cause them to throw down their weapons of rebellion and submit to the ruling influence of the Prince of Peace. From the success which has already attended the mission, this surmise is not improbable.

Mrs. Schoolcraft, a half-breed and wife to the Indian agent, has rendered the Lord's prayer into the Chippawa dialect. Being well acquainted with this language, she will probably be of service to the church in translating parts of the Scripture.

#### FEMALE CONCERT.

The hour set apart by the females belonging to the *Union Mission*, for prayer for the coming of Christ's kingdom, is from two to three o'clock P. M. of Thursdays.

SINGING IN CHURCHES.

We observe that the editor of the Christian Gazette, Philadelphia, has availed himself of the answer given by our correspondent to his query on the subject of Bad Music.

SENECA MISSION.

The fact of the suspension of the Seneca Mission is confirmed by the editor of the American Missionary Register. The Domestic Secretary, Mr. Lewis, is now at Albany endeavoring to procure such an amendment to the law under which the civil authority acted, when the mission family was compelled to remove, as will enable them to return & resume their labors. We have no doubt but that the Legislature will modify the act in such a way as that all interruptions of a similar kind, must hereafter cease.

The Treasurer of the U. F. Missionary Society, acknowledges the receipt of \$1,114, during the last month.

THE TRACT MAGAZINE.

The Religious Tract Society of London commenced the publication of a Magazine under the above title, in last January. "It contains short pieces original and selected, and is devoted in part to intelligence relative to the operations of the Institution."

PROVIDENT SOCIETY OF PHILADELPHIA.

We observe by a late communication in one of the Philadelphia papers, that this society has "afforded labor to between eleven and twelve hundred females, the respectability of whose character has been ascertained by its committees.

Friday the 16th inst. is appointed a day of Humiliation, Fasting and Prayer, by Governor Wolcott, to be observed in Connecticut.

SUNDAY SCHOOL TEACHERS.

Mr. James of New-York, has furnished this class with a volume which they were before without. There are many arguments brought forward in his *Sabbath School Teacher's Guide*, which are not easily prostrated. In chapter 3rd of his work, he meets very satisfactorily, in our view, some of the most common excuses of teachers. From this chapter we shall make some extracts, as the work is not generally had in this part of the country, and hope that if they fall into the hands of any teacher whose case they suit, that he will duly consider them.

"In some cases a want of perseverance arises from the self-denying nature of the employment, the difficulties and sacrifices of which were not previously considered. In prospect of any intended labor, it is the part of wisdom to sit down and count the cost. Where this is neglected, even the smallest difficulties, as they come upon us when neither expecting them, nor prepared for them, are likely to have a very discouraging effect upon the mind. It is vain to deny, and useless to conceal, that the office of a Sunday School teacher, is attended with no trifling sacrifices of ease and comfort, which unless they were previously foreseen, will, in all probability, soon drive them from the work. Should these pages meet the eye of any one who is about ignominiously to retire before the face of a few unexpected toils, I entreat him to consider the importance of the cause he is disposed to abandon. Let him meditate upon the worth of souls, and call up the interests of two worlds, which depend so much upon religious instruction, and then say, if he ought not to blush at the thought of retreating. Did the Son of God labor through a life of poverty, agonize in a death of torture, for immortal souls, and will you cast from you their interests because a little sacrifice of time and ease is required on the Sabbath? Can you pretend to fellowship with Christ? If selfishness has not chilled your

blood at its fountain, let it rise into your cheek with the blush of holy shame, and be the signal from this hour for rallying your retreating benevolence.

*"Some teachers have been induced to give up their employment on account of a misunderstanding with their associates. It is much to the reproach of human nature, that there is no object, however remote from the usual track of discord; however elevated above the mists of passion; or however distinct from the interests of selfishness, but sometimes becomes the unwilling occasion of strife, and alienation among those who support it. One should imagine, if experience were not a more credible witness than fancy, that the regions of benevolence were too rarified an atmosphere for discord to breathe in. But we know to the contrary. Offences among the active supporters of a Sunday School are, alas! too common, and have driven away many a valuable teacher from his office. Let those, however, who are under the influence of such a temptation, and have well nigh resolved to quit their post, because of some injury they have received, seriously consider what the poor children have done, that they are to be objects of their revenge; for on them at last the anger falls. Let them fancy the great God following them into their retirement, and proposing to them a question similar to that with which he surprised his disheartened prophet, "What dost thou here, Elijah?" Would they venture to reply, or if they did, would it not be with trembling and confusion; "Lord, I was offended by my fellow teachers, therefore I determined to give up the employment altogether." And what, it may be expected, would Jehovah reply, 'have these poor ignorant, and in this case, innocent children, done that they must suffer for the wrong thou hast received? Have I borne with thy offences, and provocations,*

*lo! these many years, and have never forsaken thee, and yet now for one slight injury dost thou forsake both my cause, and the interests of those poor babes, that I had intrusted to thy care! Is this thy gratitude! This thy obedience! This thy religion!" Bow to the rebuke. Confess your folly. Be reconciled to the offender: and persevere in your duty.*

*"Nearly connected with this is a dislike to some of the arrangements of the school, which not unfrequently induces a teacher to make their alteration a condition of his continuing in office. This cannot, and very generally ought not to be done, unless the managers are convinced that the proposed alterations are for the benefit of the institution; and even then it ought not to be done with the view of gratifying an individual, but of improving the school. The disposition which leads a man to say, "Unless you alter this or that I will immediately resign," with whatever plausible excuses it may be covered, is in reality nothing more or better than rank pride. Such teachers would do well to consider what would be the consequence, if every one like themselves had an alteration to propose, as a condition of their perseverance. They can scarcely pretend to be actuated by feelings of benevolence since whatever defects or imperfections they may discover in the school, even with all these clogging their operations, they can certainly do much more good by continuing than retiring. If they are really convinced that the system of instruction would be improved by the adoption of their views, and are conscious of being actuated by benevolence, and not merely by self-will, then, in the true spirit of a reformer, they should continue in their office, with the hope of one day being able to accomplish the object of desire."*

Aim at desert rather than reward.

*For the Miscellany.*

A TRIBUTE TO "ULLIN."

*Messrs. Editors.*

Suffer me to express through your paper the pleasure which I felt in reading "The Graveyard" in your last Miscellany. The author is utterly unknown to me, but the production "speaks to the imagination" as the effort of no ordinary muse. Much applause has lately and deservedly been given in the City papers to some essays on Shakespeare written for the premium in Boston. But for vivid images, beauty and sublimity of description, Shakespeare himself being judge, the palm would have been awarded to Ullin. His exquisite portraiture of the appearance of the heavens at sunset is picturesque and awfully sublime, and evinces the decisive superiority of poetry over the art of painting. I will not attempt to point out the beauties of this production, but will only remark that had it been ushered into any of our American Journals as the "Graveyard" of Scott, of Byron or Moore, its merits would have been instantly and duly appreciated. So prone are we to follow without examining for ourselves, and so apt are we to acquiesce in the humiliating transatlantic assertion that American poetry never rises above the mere measuring of syllables and tagging of verses.—The writer of this note rejoices that the talents of this unknown poet, who touches with such a skillful hand, are enlisted on the side of virtue, and hopes that he will continue to enrich the poetical department of the Religious Miscellany.

A SUBSCRIBER.

*Near Shippensburg, }  
April 6th 1824.*

MISSTATEMENT CORRECTED.

We have been called upon three times since we commenced our career as Editors to publish statements correcting the assertions of those whose aim is to overset all the systems

which are in operation for the spread of the gospel. We feel thankful at present to be able to present our readers with a statement of facts, given by the executive Committee of the Foreign Mission School at Cornwall, Conn. respecting a marriage which lately took place there between an Indian and a white girl, especially as publications have been before the public in this quarter, calculated to injure the character of this Institution, and the reputation of those engaged in its direction. We hope that those who have promoted the circulation of these slanders, will evince so much magnanimity as to be equally industrious in contradicting them.

*From the Connecticut Courant.*

The misrepresentations, to which the following communication refers, were circulated by means of certain newspapers, in this State, which ought to have been devoted to some better purpose. The apparent object of those misstatements was to fasten disgrace upon the Foreign Mission School at Cornwall, and to vilify the reputation of those who are entrusted with the management of its concerns. It is due to the community, as well as to that important institution, that the facts, pertaining to the subject in question should be distinctly understood. No other correctives need be applied. The following statements, it is presumed will be perfectly satisfactory to all who love the truth, and feel any friendship to the school at Cornwall.

*Cornwall, March 9th, 1824.*

MR. CHARLES SHERMAN.

Dear Sir—Your letter of the 20th of Feb. addressed to the Rev. Timothy Stone, and requesting information respecting the late marriage of *John Ridge* and *Sally B. Northrop* of this place, has been laid before the executive committee of the Agency of the Foreign Mission School for their consideration. In reply to your inquiries respecting this case, we have to say, that we are satisfied, from your account of the reports which are

in circulation, that a statement of facts is due to the Christian public, as well as to the Agents and Instructors of the School; who appear in the view of the public, all of them to have acted improperly in this affair.

The following statement, which we pledge ourselves to substantiate if necessary, is submitted to your disposal; as you think the cause of truth may demand.

1. Neither the Agents nor the Principal of the F. M. School have had any concern, directly or indirectly, in advising, aiding, or assisting, respecting this marriage; nor have they done or said any thing which had a tendency to lead to it. So far from this, neither the Agents nor Principal of the School, had any knowledge or suspicion that such a connexion was contemplated, until measures were taken for its immediate consummation.

2. This marriage has not been the consequence of the ordinary operations of the School, nor of the ordinary intercourse of the scholars with the inhabitants, but has been the result of peculiar circumstances, which can never be expected again to recur. These circumstances originated in the lameness and ill health of John Ridge, which suspended his attendance upon the ordinary exercises and regulations of the School, and occasioned his being kept, contrary to the wishes of the executive committee, in the family of Mr. Northrop, who was then the Steward. In this situation, the conduct of Ridge was more particularly under the observation of the parents of this family. And we may add, that neither the committee, nor the Principal, ever received any intimation from the family, that Ridge did not conduct himself with propriety, and perfectly to their satisfaction.

3. The report that this marriage was performed secretly, and that the father of the young lady is crazy, and

has left his family, is, we assure you, entirely without foundation. The marriage was solemnized in open day, at the residence of Mr. Northrop, and with the consent of the parents, who were both present, and who both accompanied the parties some distance on their way when they finally departed from this place.

4. As to the report that other similar connexions, between the scholars and young ladies of this place, are expected, we reply, that we have made particular inquiry on this subject, and find that there is no foundation for this report. Nor is it true that the operations of the School have any tendency to produce such consequences. The intercourse of the scholars generally with the inhabitants, has been marked with strict decorum and propriety. And if in any instance, a different spirit has been manifested by any members of the school, they have been at once dismissed.—The scholars have no more familiarity nor intimacy with families in this place, than they have with respectable families in all parts of the country, before they came to the school; and probably not so much, because they are here placed under particular restrictions, as to their visiting, or intercourse with the inhabitants.

This statement of facts, it is hoped, will satisfy the candid public of the impropriety of censuring the Agents, the Principal, or the School, for an event which grew out of peculiar circumstances, and was placed wholly beyond their control.

The misrepresentations & groundless statements on this subject, by which the public have been abused; will we doubt not, increase their distrust of anonymous reports to the discredit of this school; and increase their zeal for its support in proportion as a spirit of malicious hostility to its interests is manifested.

At the same time, we feel, sir, un-



der special obligations to you for the kind and candid course which you have taken to ascertain the truth on this subject: and we would say the same of several other friends, in different parts of the country, from whom we have received communications similar to yours.

With sentiments of cordial respect, we remain yours, &c.

PHILO SWIFT,  
CHARLES PRENTICE, } Ex-Com.  
JOSEPH HARVEY,

The above, so far as I am concerned, and as my knowledge extends, is a correct statement of facts in relation to the marriage in question.

HERMAN DAGGETT, Principal of the F. M. School.

FLORIDA.

A correspondent in the New-York Observer has published two communications, the first of which is to show that Florida "must rapidly rise into importance, as its soil is fertile and its climate mild and salubrious." In the second he states some facts relative to the moral condition of its inhabitants. "The whole territory (he says,) is entirely destitute of all those moral and religious institutions which are the glory of our land. Throughout its whole extent, there is not a single Protestant church of any denomination." The change of government has taken away the prop which supported the religion that existed there, and left it without any substitute. At present there is no restraint to prevent the holy Sabbath from becoming a season of amusement, riot and indolence. Out of five hundred children in the city of St. Augustine, but fifty were (some time since,) receiving the benefits of

an education! We here give an extract from the communication. After stating the above facts the writer says:

"These are some of the considerations which induced several gentlemen in the vicinity of St. Augustine recently to form an association, and sacredly pledge themselves to use every exertion to establish among that people the regular ordinances of our holy religion; to rear amid the moral ruins around them one beacon of divine mercy, to erect one temple to the God of our blessings and the Redeemer of our souls. Such an establishment will have the most salutary bearing on the rising interests of the whole territory; as it is to be located at St. Augustine, the largest town in Florida;\* the centre of business and population, and destined in some degree to give tone and character to the settlements rising up in every other part of the peninsula. But though individuals came forward enough as to numbers, to make a respectable beginning in this work, yet their pecuniary embarrassments presented a stern forbiddance to every measure which could be proposed for its accomplishment. It may be necessary to observe that there is very little wealth either among the Spanish or American population. Such was the ungenerous policy pursued by those who first went thither from the states, that it disgusted the more respectable Spaniards & drove them to the West Indies, draining the place of its capital, and leaving a residue oppressed with poverty and indolence. The American population† is principally composed of those who, through unavoidable misfortunes or other causes, have been reduced, many from a state of affluence, and have emigrated to commence business anew.

It is under such circumstances that

\*Containing at the time of exchanging flags a population of about 3000 souls, now considerably diminished.

†Probably about one fourth of the whole.

a few of our friends there, not ignorant of the precious privileges from which they are excluded, turn their imploring eyes to those in the different states, on whom a kind providence has so bountifully bestowed the blessings of his grace, and ask their assistance to build up the broken walls of Zion, and repair "the wastes of many generations." Could the writer, who resided there as a missionary the last summer, have found any place suited to hold the religious assemblies of the people, he could not have left them till released by death, or relieved by some other laborer in the vineyard. Nor could any other consideration less important than that of conveying to our countrymen and friends the invaluable blessings of the gospel, ever have induced him to place this among the numerous objects laying claims to the charities of the christian public.

Will it be said that it is "not yet time to build the house of the Lord," that we should wait till the people become able to do it for themselves? Let it be remembered that while we reason and calculate whether we can bestow a little of the abundance which God has given us to the object of rearing a temple to his glory, where his name is profaned and his ordinances despised, souls more valuable than ten thousand worlds are sinking into perdition.

There is another consideration. Among those who have gone to that region from the states, the work of moral degeneracy is already begun. The movement in this descending scale is in an increasing ratio. What in the outset may be checked by the slightest effort, in its progress requires a momentum, not to be resisted by a hundred times the exertion. We hesitate not to say that one faithful herald of salvation who should go there now and set up his banners in the name of the Lord of Hosts, and have a suitable place to call together the scattered

multitude, would contribute more to the cause of our country, of humanity, and religion, than ten united could do five years hence. Leave the motley collection who assemble there to form themselves into a society, without the principles and controlling influence of the gospel, and their posterity will reap the bitter fruits of our neglect. Generation after generation must go down to death before the evil can be remedied so far as it affects society, and the gloomy records of eternity alone can unfold the injury done to immortal souls.

Is not then the present a crisis which calls for exertions that are there to tell on the destinies of succeeding generations.—And can we shrink from the effort which would stamp on that community a permanent character of virtuous excellence, and establish in that territory the deep and imperishable foundations of religion and morality?"

The following is copied from the Farmer's Callender, inserted in the Christian Almanac, and is deserving of an attentive perusal.

#### APRIL.—Potatoes.

They flourish well on green sward, and with very coarse manure, which should be put *under* the seed. The earlier they are planted the better, that they may be ripe before the heavy rains in the fall. It is cheaper to plant them *whole*, than cut; the potatoe was designed by nature to nourish and support the stock. The last hoeing should be done before the potatoes are in blossom, lest a new set of roots should be formed. To preserve them for summer eating, rip off the sprouts the first of June, and put them into a dry and dark place above ground, like a barn floor. Let them be dug in dry weather, and put dry into the cellar. To get new kinds of potatoes, plant the potatoe balls in the fall.

*The Moon.* Take care to procure good seed for all the crops you intend

to raise, and have it sown early. Have your grounds well prepared, and let them be well tended—and regard the moon as much as you please. Should your ground be completely ready for sowing at the time of new moon, try the experiment whether wheat and rye, sown at that age of the moon, will smut. It is said that all roots, such as onions, carrots, &c. flourish best if the seed is sown at full moon, and that that part of a field of which the proceeds is consecrated to the spread of the Gospel, often produces a larger crop than the remainder of the field. Suppose you this year try both experiments.

Have your sleighs, sleds, &c. under cover. See that your fences are high and strong; and if your neighbor will not make his half, better make it yourself, than to have your crops destroyed, or live in a quarrel. Small fields are more profitable, especially for grazing; and a straight fence requires less materials than a crooked one.

*Fruit Trees.* Dig about their roots, scrape off the rough bark, and cover the trunks with white-wash, to destroy eggs which may be deposited in the bark by insects, especially near the top of the ground. Near the end of April is the time for transplanting, grafting and pruning them. The wounds made by pruning will heal much better, than if made during the hard frosts of winter, and while there is no activity in the sap. Let the limb be sawn off close to the body of the tree, and the wood be smoothed over with a knife, and covered with a composition of a pint of tar and a piece of bees-wax as big as a walnut, into which, when boiling hot, a gill of red ochre is stirred. Always cut off those upright sprouts, or suckers, which take away the nourishment from the natural fruit-bearing branches. If you would force a limb to bear, cut round it with your knife, just before it is ready to blossom, cutting through the out-

er and inner bark, but not injuring the wood; then a quarter of an inch distant, encircle the limb in the same manner, and take out the bark between. The fruit on the limb thus operated on, will be earlier, and fairer, and larger, than on the other limbs; and the reason is, that, as the sap ascends in the wood and descends in the bark, it is made to stay in the limb to nourish and support it. In a year, the incision will be filled, and the tree will not be injured. Give your attention now, if you would, by and by, have your tables loaded with pears, peaches, plums, cherries, &c. Set out sugar maple trees also for shades.

ROME, January 22.—According to the accounts of the Missionaries in the Eastern Kingdom of Tonquin, Christianity makes great progress there. The Mandarins of the 1st and 2d class favor the labors of the Missionaries, and protect them in the exercise of their religion, the disturbers of which are rigorously punished. The learned men, in particular, are easily instructed, and break their Idols to pieces after a few conferences with the Missionaries. In June, 1812, a whole district sent two Deputies to ask to be instructed in the Christian faith.

*Wesleyan Academy.*—An act passed the Legislature of Mass. during the last session, establishing the *Wesleyan Academy*, in the town of Wilbraham, under the patronage of the New England Conference.

The venerable *Thomas Scott*, not long before he died, said, "The work of the ministry appears to me so great, that nothing else, comparatively, seems worth doing. Christ would not lead an army, nor divide an inheritance, nor be made a king, nor sit in the great council of the nation; but he would preach the gospel to the poor."

*Bristol*

## For the Miscellany.

## THE INDIANS.

Ye friends to Zion, and to Zion's King,  
To you the muse a piteous case would bring:  
See the red children of the forest, spread  
Their tawny hands, imploring living bread.  
See the devoted missionaries try  
With all their strength those cravings to supply!

Behold a large and well arranged plan!  
Must the work fail ere it is began?  
Will not the love of Christ his friends constrain

The missionary stations to maintain?  
Can those who know the Gospel's joyful sound  
Refuse to send the glad'ning tidings round?  
Can the poor savings of some shining dust  
Which soon may leave us, and which leave we must

Our nature's noblest feelings paralyze;  
And fair professors quite unchristianize?  
In God we are not strait'ned the past year;  
He bade his rich munificence appear.  
If we to serve him, with his own refuse,—  
Bury his bounty or ignobly use,  
He who owns all things, and to all imparts,  
Can suit his favors to our narrow hearts;—  
If we refuse the peace inspiring word,  
He in their hands may place the glittering sword!

Then time, and blood, and treasure must be given,

Without the smile of conscience or of heaven!

AMANDA.

## MARRIED,

By the Rev. Joshua Williams, on the 23d ult. Mr. James Logan, to Miss Ann Laird, daughter of James Laird, Esq. all of Frankford township.

On the 30th ult. by the same Mr. John Brown, to Miss Mary Ritchey, both of West Pennsborough township.

On the same day, by the same, Mr. Wm. Duncan, of West Pennsborough township, to Miss Nancy Fulton, daughter of Mr. Francis Fulton, of the same township.

At the Locust Grove, Montgomery township, Franklin county, on Thursday the 18th ult. by the Rev. D. Elliott, Mr. John Rhea to Miss Maria Rankin, both of the same township

## DIED

In Carlisle, on Monday last, Maj. General Henry Miller, in the 72d year of his age.

Obituary sketch next week.

In Staunton, Vr. Vincent Tapp, aged 67 years, a revolutionary soldier.

In Hagerstown, Md. on the 31st ult. Upton Lawrence, Esq. Attorney at Law.

In Harrisburg, on the 30th ult. Col. Samuel Meyers, late a member of the House of Representatives.

In M'Kesson's town, mrs. Mary Ann Colvin, wife of mr. Robert K. Colvin.

In Harrisburg, on Sunday the 28th ultimo ABBY, infant daughter of Philip Frayzer, Esq.

In the same place, on Sunday the 29th Feb Capt. JOHN FRAYZER.

On the 15th ult. mrs. — HART, consort of Michael Hart, Esq. of York county.

DIED, near the Burnt Cabins, Huntingdon county, on Thursday the 25th of March, Mr. David Walker, in the seventy-fifth year of his age. For the last few years of his life, he was very much afflicted with the rheumatic pains: he bore it with Christian patience: he was sincerely devoted to the religion of the blessed Redeemer, and God has called him from this world of trouble; and he has gone to return no more. *Franklin Repository.*

## The Board of Managers

Of the Tract Society are requested to meet to-morrow, at two o'clock, p. m. at the office of the Religious Miscellany.

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## TERMS OF PUBLICATION.

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A failure to notify the editors of an intention to discontinue; will be considered a new engagement. Subscribers must pay off all arrearages before they can discontinue receiving this paper, except at the option of the editors.

Persons wishing to withdraw their support must give notice thereof to the editors one month before the close of the time for which they subscribed.

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 13.

CARLISLE, APRIL 16, 1824.

Vol. III.

## MEMORIAL

OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*Concluded from p. 184.*

Are then the Indians *willing* to be civilized? The explicit declarations on this point, of a large number of their chiefs and most influential men, and the earnest *entreaties* received from many of them, sufficiently show that they are willing. Our education families are every where gladly and gratefully received, and kindly treated, and from many other places the cry for new establishments is heard. Judging from past experience, we have reason to expect that the objections now made by some of the Pagan chiefs and interior tribes, whose game is yet plenty, will be gradually removed; and, that this cry for instruction will be extended among them, as their civilization advances.—Admitting then, that it is desirable that the Indians should be civilized; and that they are willing and anxious to be educated for this purpose; have we the *means* of satisfying these desires, and giving them education necessary to their becoming our fellow-citizens, and sharing with us our privileges? We cannot hesitate how to answer this question. We undoubtedly possess, in abundance, all the means necessary to give all the Indians, as fast as they shall desire it, the most complete education they are capable of receiving. A very small part of the profits, on many millions of acres of the most valuable lands, purchased by the government of these Indians, would furnish ample pecuniary means for the support of as many education establishments, as would be competent to the purpose; and the religious associations of the different denomin-

ations of christians already formed, and forming, stand ready, faithfully to apply these means when put at their disposal, to the accomplishment of this desirable object.

Your memorialists beg leave respectfully to invite the particular attention of your honorable body, to the plans heretofore suggested, of *colonizing* the Indians, and of founding and endowing a college among them, for the higher education of Indian youth of promising character and talents, to act as missionaries among their brethren. The former seems to be peculiarly applicable to the state of our Indians, and the only method, by which those who remain, can be preserved from extinction. This plan consists in collecting, on some well located and inviting territories, in the north and in the south, one for the northern, the other for the southern Indians, the remnants of tribes, now scattered and dwindling away among the white settlements; and from time to time, such others along our borders, as are willing to be civilized, and planting among them, at favorable points, education families, under the protection of a small well selected garrison. These will form the rudiments of future towns and cities, and even states, and ultimate and entire civilization.—‘It is, in short,’ to borrow the language and sentiments of a late sensible foreign writer, on this subject, ‘merely to follow the method by which civilization has begun and proceeded in all countries and times; villages rising into towns, and towns into cities,’ and these, we may add, into large communities, ‘having been the origin and medium of all improvements.’ The *hunter, roving state*, is not adapted to the establishment and support

of the institutions which pertain to christianity and civilized life. These require the aids which can be furnished only in the congregated and agricultural state.

The establishment of a college for the education of Indian youth, appears to be an indispensable mean of successfully carrying forward the civilization of their tribes, which must be done, as it ever has been done in like cases, by *native* missionaries. Indians must be civilized and converted to the faith of the gospel by Indians, who themselves have been first civilized and converted.

Another topic of great moment, which we beg leave to submit to the consideration of your honorable body is, that of conducting trade with the Indians. They complain, and not without cause, that they are wronged out of their hard earned property in various ways, but most commonly through the intemperate use of intoxicating liquors. This, as is well known, is the bane of Indians; and, together with their association with the worst and lowest white people, those who are familiar with crime, and have fled from justice, are the great and almost insuperable obstacles in the way of benefitting the Indians. It is necessary, therefore, that the obstacles be first removed by laws and regulations wisely framed, and effectual to this purpose.—We beg leave here to refer again to the Report we have mentioned,\* (p. 92) and for the plan there suggested for conducting Indian trade.

From these views of the important subject which we have thought it our duty respectfully to lay before your honorable body, your memorialists can perceive no serious obstacle in the way of completely effecting one of the noblest works, the most honorable to our character both at home and abroad, and the most godlike in which, as a nation, we can engage. If this be done, a debt we owe to the injured

ancestors of the present and future generations of our Indians, will be paid as far as we now can do it; and, the judgments of heaven which impend over us for these injuries will be averted. We and our children will have the satisfaction in reflecting, that we have been honored as the instruments of rescuing from destruction, raising from ignorance and wretchedness, and of imparting comfort and blessings of immense and interminable value to many thousands of our fellow beings who are now 'ready to perish.' Your memorialists, therefore, deeply impressed themselves with the magnitude and importance of the subject, beg leave, with all dutifulness and earnestness, to request, and to entreat your honorable body to take it under your particular consideration, and to act thereon, as in your wisdom you shall think fit. They particularly ask, that some pecuniary aid may be provided and furnished for the support of the establishments already made by the Board they represent, and for forming new establishments of the like kind, which are loudly called for by other tribes, and in stations of much importance whence an extensive good influence might be exerted on our northern borders, among many numerous and powerful tribes, dwelling upon them.

Having made the foregoing representations and remarks, your memorialists, with confidence and good hope now leave the business committed to them to the consideration of your honorable body, who have the power to act efficiently in the accomplishment—praying that you may be endowed with that integrity and uprightness which will preserve you from error in your deliberations, and give you plentifully of the wisdom which is from above, which is profitable to direct, & will, infallibly lead you to all right results. STEPHEN VAN RENSSELAER.

In behalf of himself and

J. C. SMITH, JONAS PLATT, & JEREMIAH MORSE.

\*Dr. Morse's Report to the Secretary of War.

From the Teacher's Magazine.

SUNDAY SCHOOL ANECDOTE

Soon after the first Sunday School, which included *religious instruction*, was established in Philadelphia, a little girl who lived in the out-skirts of the city, and attended this school, was awakened to a deep and serious concern of mind and began to instruct, and exhort, and pray with the children of her acquaintance, near the place where she dwelt; and to invite them to Sabbath School. Among the children whom she persuaded to go to the Sabbath School, were two little girls, who were soon distinguished for their docility and attention. They were sisters, one about ten, and the other twelve years of age, daughters of a poor German woman, who supported herself and them by her own industry. When requested to send her children to the Sabbath School she seemed very averse to the proposal, saying, that she did not wish them to learn the English language. Upon some persuasion, however, she finally consented. They made very rapid proficiency in the first rudiments, and soon discovered an unusual seriousness and attention of mind; and their teachers had the satisfaction to see their labors richly compensated, and to find them making advances in the knowledge of gospel truth, and resting their hopes of salvation upon the rock of ages. They gave the most convincing evidence of a change of heart and decision of character. Their walk and conversation were consistent and exemplary; and altho' their conduct did not partake so much of the prominent ostentatious kind, it was not the less active and conclusive, because it was retired and humble. As soon as they had been brought to taste the sweets of redeeming love, their hearts were deeply affected with the spiritual state of their mother. She was growing old, and her mind was dark and ignorant, and averse to

every thing calculated to awaken her to a sense of her sin and danger. The children were very anxious on her account; and various expedients were resorted to, in order to bring her to a knowledge of the truth. Tracts were given to the children to read to her; and certain passages of scripture carefully selected for them to recite in her hearing; all accompanied with the prayers and humble intreaties of these little apostles of truth. Sometimes she would listen to their words, and sometimes she would get angry, and bid them desist; and long did they labor with her in these humble means. The Lord was pleased to hear their prayers, and blessed their exertions for the salvation of their mother. She became deeply anxious and began to accompany them to the Sabbath School, and to their little places, of social prayer, and became desirous of having a prayer meeting opened in her own house, which was done. The writer had frequent conversation with this woman at the time, and witnessed many of the paroxysms and conflicts of her mind, until he was bro't to sit at the feet of a crucified Saviour. She always attributed her conversion to the instrumentality of her children; and once, when conversing with her on the state of her mind, she, exclaimed in her German accent, "who would have thought it, Mr. —, that my dear children would have gone down to that little school, and brought these things home to their poor old wicked mother?" These young females were early admitted as communicants in one of our churches, and in due season their mother also, and continued to grow in grace as they grew in years.

After two or three years, circumstances made it expedient that they should remove into the country about fifty miles from the city, where they had some relatives and friends. The children were at first very unwilling to go; they could not abide the thought

of giving up their school, social societies, and meetings, and going among strangers where they had neither Sabbath School nor any regular worship. Upon consultation with their friends they were told that the providence of God seemed to point that way, and to have provided this place as an asylum for them, and that perhaps he had something for them to do there.—That they must try to enlighten the poor ignorant children, and tell them what God had done for them.

They soon after removed to this region, and began to look about to see what they could do, but found every thing to dishearten and discourage them; they could find no serious young persons of either sex who would engage with them in establishing a Sabbath School, nor would any of the inhabitants support or patronize them. They determined, however, to undertake the work themselves, relying upon the blessing of God; the writer supplied them with a few tickets, and primary books, and encouraged them to persevere. They procured a small school house, and collected thirty or forty children, organized them into a Sabbath School, and proceeded to instruct them in the same manner they had themselves been taught; at first they met with many difficulties; some of the spectators, even the adults often disturbed them in their devotions; and ridiculed their endeavors to instruct those little wanderers. They were obliged to labor alone for some time, amidst many discouragements and difficulties.—God was pleased, however, to turn the hearts of the opposers and incline several young females and young men to join them, and by patient continuance in their efforts, the school began to flourish, and soon assumed an encouraging decided appearance. As soon as the School was settled, they went into another neighborhood about four miles off, and undertook another; attending to one in

the morning and the other in the afternoon; so that they soon had two flourishing schools, containing sixty or seventy scholars each. The inhabitants in other districts round, hearing and seeing the success and benefits of those schools, and moved by emulation, immediately set about establishing Sunday Schools in their respective places, upon the same plan; so that there were eight more Sabbath Schools in this quarter of the country, growing out the first two. How wonderful are the ways of divine grace; these two children, who were growing up in ignorance and corruption, and might have been abandoned in wickedness, and pests to society were plucked as little brands from the burning—were awakened and instructed by means of Sabbath Schools—were instrumental in the conversion of their mother, and afterwards of raising ten large flourishing schools in a portion of the country where they had never before been known. And how many souls may hereafter people the kingdom of heaven, in consequence of these labors, will be known to us only in that day when God maketh up *his jewels*. These young females are still living, and still as much engaged in the cause of Christ as ever; they still continue to adorn their profession, and to walk in all the ways of holy obedience, and the church to which they belong has never had any reason to regret their early admission; nor that its members were among the earliest patrons of Sabbath Schools.

From the Latter Day Luminary.

#### PROPER ESTIMATE OF THE HUMAN CHARACTER.

The esteem which we have for men distinguished for some noted exploit or unusual accomplishment, often springs from illusive appearances. Brilliant achievements are apt to excite admiration and applause,



especially when our estimate of the human character is formed without the nicest scrutiny. Profound erudition commands reverence; rank and fortune meet with universal respect. If we consider, with impartiality, many illustrious characters, we shall discover but little that is truly valuable. If we direct our thoughts to many renowned conquerors, who have spread desolation and slaughter in their train, we can find nothing truly worthy of our esteem; for, although we may admire their magnanimity and mental refinement; yet if we divest them of the splendor acquired by their success, they will be regarded no better than robbers and murderers. If we rightly estimate the most famous champions of infidelity, after allowing them all the reputation that is due for their wit and knowledge, they will appear despicable. Those who have attained to eminence in civil employments, or by works of public utility, are to be numbered among the benefactors of mankind, or who, by their cultivation of the arts and sciences, have contributed to the advancement of comfort and happiness, have a just claim to our thanks and approbation; but we believe we occupy a tenable position, when we assert that religion only constitutes the true honor and happiness of man. Hence we may easily determine how to properly estimate the human character. The most reputed sages of antiquity have given sanction to crime, and the most celebrated warriors have extended the cause of despotism, and multiplied the victims of ignorance and misery; their fame has floated upon the breath of the multitude; but we are to look to the sober judgment of the thoughtful, for that silent homage which is due to real worth. Wealth, learning, and civil embellishments, may be possessed without true excellence. In making a proper decision, we are not to have respect to any accidental circumstance, or

dazzling quality; but we are to regard the whole man, and to penetrate the recesses of the heart. True excellence will be found to rest with the good; with those, who, impelled by pure benevolence, are active in meliorating the condition of others, by instructing the ignorant, relieving the distressed, and particularly, by endeavoring to promote their eternal interests. Although a man may occupy the humblest sphere, yet, if these essential characteristics are found in him, he is far exalted in honor above those who fill the highest stations, and who are favored with splendid talents and many shining accomplishments, but are destitute of these heaven-born virtues. The man of genuine goodness is above the corruptions and gaudy allurements of this world. A principle of rectitude actuates all his conduct, and love to the Supreme Being fills his soul. He possesses every commendable quality of the men of this world, in a much higher degree, and proceeding from motives entirely different. The magnanimity of honor's votaries is tinged with pride and ambition. The man of genuine goodness is endued with manly feelings, accompanied by humility and simplicity of manners; he does not resort to hypocrisy, in maintaining his good name among men; he fears not the frown of the great, or the scoffs of the profane; but he steadfastly perseveres in the performance of his duty, both towards God and man, irrespective of the difficulties he may be obliged to encounter. As he despises every kind of adulation, he is wholly independent; he does not sink beneath the load of misfortunes; but has always in reserve a sure place of refuge; he is the owner of a treasure which produces the only true felicity; and his honors do not fade with this transient life, but are commensurate with eternity. In estimating the human character, then, we are not to give the preference to those who see

honor of one another, but the honor that cometh from God only. DION.

#### CHARACTER OF MR. WOLFF.

From a letter of the Rev. Lewis Way, to Rev. C. S. Hawtry, inserted in the London Jewish Expositor, for February.

He is so extraordinary a creature, there is no calculating *a priori* concerning his motions. He appears to me to be a comet without any perihelion, and capable of setting a whole system on fire. When I should have addressed him in Sydia, I heard of him at Malta, and when I supposed he was gone to England, he was riding like a ruling angel in the whirlwinds of Antioch, or standing unappalled among the crumbling towers of Aleppo. A man who at Rome calls the Pope 'the dust of the earth,' and tells the Jews at Jerusalem, that 'the Gemara is a lie; who passes his days in disputation, and his nights in digging the Talmud, to whom a floor of bricks is a feather bed, and a box a bolster; who makes or finds a friend alike in the persecutor of his former or present faith; who can conciliate a Pacha or confute a patriarch; who travels without a guide, speaks without an interpreter, can live without food, and pay without money—forgiving all the insults he meets with, and forgetting all the flattery he receives; who knows little of worldly conduct, and yet accommodates himself to all men, without giving offence to any; such a man (and such and more is Wolff) must excite no ordinary degree of attention in a country, and among a people, whose monotony of manner and habits has remained undisturbed for centuries.

As a pioneer, I deem him matchless. "*Aut inveniet viam aut faciet;*" but if order is to be established, or arrangements made, trouble not Wolff. He knows of no church but his heart, no calling but that of zeal, no dispensation but that of preaching. He is devoid of enmity towards man, and full

of the love of God. By such an instrument, whom no school has taught, whom no college could hold, is the way of the Judean wilderness preparing,—thus is Providence showing the nothingness of the wisdom of the wise, and bringing to nought the understanding of the prudent;—thus are his brethren provoked to emulation, and stirred up to inquiry. They all perceive, as every one must, that *whatever* he is, he is *in earnest*; they acknowledge him to be *a sincere believer in Jesus of Nazareth*.

From the same.

#### CHARACTER OF REV. PLINY FISK.

The last ten days of my confinement at Antoura, gave me the opportunity of forming a personal acquaintance with the Rev. Pliny Fisk, and of conferring with him on future plans of operation in Syria. I found in him a man of a truly Catholic and Christian spirit; his simple piety, solid sense, amiable temper, and strong constitution, had eminently predisposed him for his calling, and the experience he has obtained by two years of travel between Cairo and Smyrna, has amply qualified him to be the guide and director of others, who may follow him in this most interesting and arduous mission. From him I received so much information concerning the characters and places, of which I had hoped to obtain a personal knowledge, that I seem in some measure to have visited them all in an elbow chair;—the greatest consolation I could receive under the disappointment of suffering all the fatigues and privations, (and they are neither few nor trifling) of a Syrian expedition, without accomplishing its great object; a sight of the holy and beloved city.

SLAVES IN GEORGIA.—In *Liberty* county, Geo. there are according to the last census, 1658 free persons, and 5,037 slaves.

## CARLISLE, APRIL 16.

### THE PRESBYTERY OF CARLISLE

Met on Tuesday morning last at 11 o'clock, A. M. Rev. N. Todd of Harrisburg, was elected Moderator; and Rev. A. A. M'Ginley of Path-valley clerk. During the session Rev. Mr. Peebles of Shippensburg, Pa. was licensed to preach the Gospel. Rev. John M'Knight of Franklin county, was elected stated clerk.—The members of Presbytery held a prayer-meeting on the evening of Wednesday, at which time the interesting narrative of the state of religion was read, which will be found in a succeeding page.—Presbytery adjourned on Thursday morning last, to meet again on Tuesday 26th of Oct. in Harrisburg.

**LIBERALITY.**—The ladies of the Pastoral charge of Rev. David Elliott, in Mercersburg and its vicinity, have forwarded \$20 to the American Tract Society to constitute him a life member.

### CAREY STATION.

The Baptists have an Indian Missionary Station, under the above name located upon the St. Josephs river, in Michigan Territory, 200 miles from any settled country, in the midst of the Potawatomes. The school has been in operation at Fort Wayne and at this station more than four years; and now contains 53 native scholars. The prejudices of the neighboring tribes have so far been superseded by the operations of this mission, that the school might be enlarged to any number desirable or

practicable. Many of these red men of the forest appear very willing to listen to Religious instruction. Rev. Isaac M'Coy, has had the charge of the station, and is now in New York seeking supplies for the Mission Family.

### BIBLE CLASSES IN NEW-YORK.

Several clergymen in this city have recently established Bible Classes on the plan recommended by Mr. Wilbur. On this subject the Christian Herald remarks,—“Every minister who has formed a Bible class knows how delightful it is to collect around him “*Zion's Hopes*,” and with the oracles of God for his theme, labor “to expand their memories, enrich their understandings, elevate and refine their tastes, impress their consciences,” and by the Divine blessing, “purify their hearts and controul their wills.” Those who have not made the attempt to instruct a Bible Class, may be sedulously laboring in their Master's cause, but they omit the use of a most powerful auxiliary to their efforts and one which has been attended with the special favor of God.”

### AFRICA.

A very distressing account of the devastations which has lately been sustained at the Missionary Stations at Bethelsdorp and Theopolis, in consequence of the late rains, is contained in a late number of the London Missionary Chronicle, communicated by one of the missionaries who witnessed their progress. The river in the vicinity of these stations overflowed the ground to such an extent as to destroy 100,000 brick most of which were in an unburnt state. The fine large school-house which was sufficiently commodious to be occupied as a place of worship occasionally was destroyed. Every new house in the village was washed down, so that not one brick was left upon another, with the exception of the one occupied by the missionaries, which is much injured.

The postscript to the letter containing the above information says: “I have just received information that fifty houses and stores in

Graham's Town are completely down, and that Bathurst is nearly destroyed."—It is probable something will be done for the sufferers by the people of England.

Mr. Smith the missionary whom we noticed sometime since as being convicted by a court martial of inciting the slaves to rebellion, & as sentenced to be hung, is said to have died in prison. It having been strongly suspected that those who witnessed against him were prejudiced persons, the King of England granted him a pardon; but before it reached him, he had paid the debt to nature due.

#### BUENOS AYRES.

A letter has been received by the Agent of the American Bible Society from Mr. Brigham, dated Jan. 1st, 1824; Mr. B. is now at Buenos Ayres. Shortly after his arrival there he was ill a few weeks. He states, that its population is about 60,000; that the climate is very good, and the country beautiful and luxuriant; that "Indolence, with its legitimate offspring vice, bigotry, and ignorance abound, though since the revolution they are all less common, and the country is every day assuming a more happy aspect. There is here more intelligence among *individuals* than I anticipated, and more families of genuine worth; but they stand like beautiful lilies in a wild offensive marsh. They have now in this city four public papers—1 daily, 2 semi-weekly, and 1 weekly. A medical journal has also just been commenced. There is a public library, "which is large and accessible by all who wish to enjoy its advantages. Few books are yet printed there, and there is a lamentable want of taste in the public to read what they have. The Scriptures are circulated to some ex-

tent, and their circulation meets with little opposition—any merchant, so disposed, buys and vends them with as little hesitancy as any other article in his line.

"I have distributed many copies of the Scriptures, have many opportunities for conversation with those who speak my tongue, and I am beginning to use that of the country with some facility. There is obviously a great field opening in this country for moral and religious labors; I hope the time is near, when in this city at least, a Protestant church will be erected, and that there will here be seen the power of religion as well as its form."

#### NARRATIVE

*Of the state of Religion within the bounds of the Presbytery of Carlisle, read at their late meeting in this place.*

In attending to a free conversation on the state of religion within their bounds, Presbytery were, in some measure, gratified and encouraged. No information was given, of what might be termed a general revival of religion, in any of their congregations; yet in a number of places there seems to be such a strict attention to religious ordinances, and such a willingness to encourage and support prayer meetings, Sabbath Schools, Bible Societies and other associations for the advancement of the Redeemer's kingdom, as are sufficient to revive their hopes and stimulate their exertions. While human corruption is prone to deteriorate every thing respecting religion, while many of the existing soldiers of the cross have been discharged and removed to the enjoyment of their reward, and while the rising host are all naturally hostile to the cause of God, it would be some ground of encouragement to find that our church-

es and religious associations have not been entirely abandoned. But in general, we have reason to hope, that, instead of declension considerable advancement has been made. In most of our congregations the public assemblies are more numerous and in some of them more solemn than formerly. This we do not reckon a decisive proof of practical godliness,—we are convinced that outward forms may exist and external appearances may be very pleasing, where the spirit and power of religion are entirely wanting. But when we see the house of God so well filled, and the assemblies so regular, attentive and solemn, we are encouraged to hope that the Lord hath inclined their hearts to come up, that our King is in the midst of his temple, that some soldiers are enlisted under his banner, that opportunities of usefulness are increased, and prospects of ultimate success beginning to dawn.

Presbytery were pleased to find that Sabbath Schools, Bible Classes, prayer meetings and similar associations have been useful, not only for the instruction of youth, and preserving them from profaning the Sabbath, by improper amusements and sensual indulgences; but also by bringing the friends of religion of different denominations into closer contact, engaging them unitedly in support of the same glorious cause, and melting down the unpleasant collisions of party, into greater christian harmony. Where the ministers of several denominations are accustomed to attend the same meetings, no disposition is discovered to introduce their distinctive shibboleths,—all seem inclined to march forward with perfect unanimity, to advance the general interests of Zion.

In one of our congregations a monthly prayer meeting of the officers of the church has been formed. This it is hoped, may be a means of healing the fountain and causing it to send forth

more sweet and refreshing streams. We fear that officers of the church among us, too often neglect to worship God in their own families, and to visit and pray with the sick; and this practice if generally adopted we hope may be the means of drawing them forward to the exercise of social prayer, of warming and refreshing their own hearts, of exciting a more lively interest in the spiritual improvement of the flocks over which God hath made them overseers, and of drawing down a blessing upon themselves and upon the congregations with which they are connected.

In some places considerable additions have been made to the church by the baptism of adults; and in some instances it has been remarked that a Pastoral visitation of families who were not connected with any religious society, and who seldom attended any place of public worship, has been the means of bringing forward some to seek admission to sealing ordinances. In some of our churches greater accessions than usual have been made to the communion; and numbers have been observed to be conversing about religion by the way, and seemed as if their hearts were burning within them while they were talking of Jesus.

Presbytery have been gratified in hearing that the effects of the late revival in Dickinson College, have still a salutary influence upon the conduct of the youth in general belonging to that Institution—and especially, that those who have made a profession of religion have so far maintained a conversation becoming the gospel. More than one half of the students at this time, are either professors of religion, or manifest a decent and respectful attention to religious ordinances.

As an encouraging symptom, it has been mentioned that in several of our congregations, profane swearing, drunkenness, gambling, dancing and similar vices and amusements are

either declining or have entirely disappeared;—that professors of religion appear to be walking in that peace, order, and purity which become their profession; and that others who are not communicants discover a decent and respectful attention towards religious characters and institutions. Without any of these encouraging appearances,—recollecting that the Lord reigneth, that the cause accomplished by the death and secured by the power of Jesus must prevail, and that the promises of Jehovah cannot be thwarted by the devices of men, or overthrown by the malignity of devils,—Presbytery believe they would have sufficient cause to labor for the advancement of religion, and to comfort themselves with assurance of success. But when we take a view of the great things which God hath wrought in other lands, in the islands of the sea, & in various districts of our own country, and consider in connection with these, the small drops which have refreshed some of our own pastures, we desire to take courage, and increase our exertions in the cause of our God and of his Christ.

But while we are thankful and feel encouraged by these appearances of success, while from the promises of our Immanuel we trust that the night is far spent, and fancy we can discover some streaks of the dawn breaking through the gloom; yet the shades in some parts still seem to hang thick and sombrous around us. Our public assemblies are too often like a body without a spirit,—too often the whole course of religious services seems to be performed more from custom and the cold leadings of the understanding than from the fervent devotions of the soul and constraining influences of the spirit. In the dwellings of many professors, we have reason to believe the family altar has never been erected,—children often grow up without much religious instruction, —without any examples of religious

worship,—without the constraining influence of faithful and persevering prayer;—and hence the numerous instances of apostacy from baptismal engagements, and of total neglect of religion or of shameful profligacy among the rising generation.

In every part of our country, driving wagons and other carriages on the Sabbath day is generally practiced. Not only is the Lord's day thus profaned; but the sincere worshippers of God are often greatly disturbed and incommoded, the lower orders of society deprived of that rest and religious instruction which the Lord of the Sabbath allowed them to receive, the brutal creation oppressed with their burdens, and the judgments of Heaven drawn upon our guilty land.

In some parts of our bounds, the pecuniary embarrassments which every where prevail have drawn forth a spirit of speculation and oppression on the one hand and of artifice and fraudulent conveyances on the other, very inconsistent with the Christian rule of intercourse, "to do unto others as we would wish them to do unto us." But these outward specks, we mention only as evidences of that rottenness of heart from which they proceed.

Unbelief is the great and damning sin which prevails among us. While the branch is united to the corrupt and deadly stock of Adam, we know it cannot yield pure and heavenly fruits thro' Christ. May the Lord revive us, that our ministrations may be more pure and evangelical; our labors of love more abundant and ardent, and the beloved people of our charges more disposed to receive and cherish the precious seed, and to come forward with renewed zeal and increased efforts, to take full possession of the promised land.

JOHN M'KNIGHT,

April 14.

*Stated Clerk.*

In Boston twenty Sunday School Teachers have made a profession of religion during the last year.

*For the Miscellany.*

There is no point on which men are more deeply interested to think right than that of Religion. None on which they are so unwilling to think at all. Time with all its uncertainties occupies the heart. Eternity—oh how little careful are we to provide for eternity! We read the Bible—we profess to believe it—we see our friends plunging one after another into the grave—and live and talk and think as if ourselves would never die! Yet we shall die. We shall sleep in the grave.

Religion is not a thing of secondary importance. It demands all the powers of the soul. How few then are religious in the world! alas how many would deem it an insult to be called religious: to be styled a saint! How many would blush to be detected secretly looking into the Holy Bible on other than the Sabbath day! A stranger to our world would be overwhelmed with astonishment to see the careless security of sinful mortals on this subject.

Chrysale was one of those Spirits who stand before the Throne of God the Most High. Who wait to know his will and rejoice to do his embassies to the distant worlds of his creation. His embassy had never been to the children of men on this our earth. He had mingled and conversed with the sinless inhabitants of some of those worlds that roll around the distant stars. He had conversed with them of the goodness and glory of God, and instructed them betimes of his will and of the brightness of that upper world to which in due time they were all to be transferred—without death. The sinless never die!

He understood that a world had rebelled against the Most High. He shuddered. He recollected the madness and destruction of the apostate spirits of Heaven; long since

"Hurl'd headlong flaming from th' ethereal sky  
"With hideous ruin and combustion down  
"To bottomless perdition."

He knew that it must be an evil and a bitter thing to sin against the Almighty.

Chrysale was of the lowest order of angelic spirits. He knew not the designs of the Everlasting in relation to the rebellious world.

He had been absent a long period to a most distant part of creation. The inhabitants of that world were pure and happy. He told all worlds were not like theirs. He told them what he understood of ours. They wept—as the sinless weep!—

He returned to Heaven. They tell him that the Most High himself in the second character of the adorable Trinity, had descended to that guilty world—and the terrible judgments of God are executed upon them, interrupted the spirit—"Miserable, miserable beings! Just and righteous art Thou O Lord, all thy works praise thee!"—They tell him that the Most High, the Messiah had assumed the nature of man. He had died a curse for the rebellious! He had borne the wrath of Eternal Justice! He had satisfied the law and made it honorable! God could be just while He justified the ungodly! They point him to the glorified believers who had foreseen his day and rejoiced in his salvation. Their robes were washed—they were made white in the blood of the Lamb!.....Chrysale spoke not. He adored in silent rapture the depth of the riches both of the wisdom and knowledge and goodness of God. He approached with reverence to look into the mysteries of redemption. He could not comprehend them.

Now it was that the thoughts of Chrysale burned within him to visit the place where the Lord of glory humbled himself. He longed to converse with those for whom such great things had been done. To witness the ardency of their love who had been so amazingly distinguished. Surely he thought the souls that have been redeemed from Hell—from the horror

of despair to the possibility of hope and peace with God, glow with rapturous feeling which even an angel may scarcely know? He had heard that they were men who had put the Son of God to an ignominious death. But he could not believe that they were common men. Perhaps the spirits of Hell had taken possession for a time of some few of the race abandoned of God and reprobated by men. At least the resurrection of Jesus, his ascension into glory, the evidences of his Divinity and ability to save, had long ere now brought every soul to bow and adore before the Majesty of his cross.

He who searcheth the heart, knew the mind of Chrysalel. 'Spirit,' said the Most High, 'I have sent thee to the Children of men. Go and acquaint thyself with their ways.' The spirit bowed in reverence and rushed on his viewless pinions of light to the earth of mortals.

He clothed himself with the appearance of men; and prepared to mingle as a mortal with the children of mortality. Arrayed in the garb of men he sought to be regarded only as such. He entered a dwelling of pride; and joined himself without ceremony to the company of its inmates. His form was youthful and engaging. His sudden intrusion induced a temporary silence over the room. After a few moments Chrysalel spoke, 'give utterance O friends to the thoughts of your hearts; let your secret devotion be poured forth: Let us talk of the love of Jesus. Let us repeat the wonders of his redemption. Your souls burn within you at the mention of his name. He is the beloved of your secret affections. Let us talk of the love of Jesus.'—They looked on him with astonishment. They smiled significantly at each other.—'Young man,' said the Head of the family, 'return home to your friends. Fanatics and madmen meet a poor reception in this enlightened day. Go home and learn to be sober.'—Abashed, confounded, the

spirit withdrew. As he got out of the door he heard them laugh behind him. He wandered from the dwelling in mournful reverie of thought.—

....He overtook two men pursuing the same path. I will be silent, he thought within himself until they have spoken. I will not offend again by my abruptness of speech. They spoke of a common friend in language of exalted praise. 'Words' said one, 'can never express my esteem and veneration. He has been my kindest benefactor. My obligations of gratitude can never be satisfied.' Here at least, thought Chrysalel, I may speak without offence. He is the subject of their conversation already. "My dear friends" he began "suffer me to mingle my feelings with yours in the adoration of that Friend. Under what endless obligations as you say are mortals laid to praise and extol his name. What amazing condescension! What incomprehensible goodness! What a stupendous exhibition of love was his!"—Stranger, interrupted the travellers, of whom is it you speak? ...Of whom do I speak! ejaculated the astonished spirit—'of whom should I speak but of him of whom you speak? Who alone has a right to demand the unlimited devotion of the human heart—the Friend of mortals—Jesus of Nazareth, the son of God!' They more than smiled. 'Poor young man!' they said, 'he is insane, with his beauty and expression of intelligence, what a pity that reason should have been hurled thus early from her seat!' And they passed on, while Chrysalel more confounded then ever silently fell backward on their path and rambled far away in another direction.

....It was a fine Sabbath morning. The country church rose in solomn grandeur in the midst of its retirement. 'Twas a venerable pile of stone. A little wood of scattered trees partly surrounded its hallowed loneliness. The axe of the woodsman might not invade the grove of the



sanctuary. But its trees were failing in their age. The flowing of a neighboring stream murmured upon the breeze. It murmured unheeded by the green mantled enclosure of death. Scattered through the wood a hundred horses stood impatient of the summer day. The pastor walked into church. The congregation moved in groups behind him and filled their wonted places in the house of God. Chrysalel was there. On this day, at this place, he thought, the name of Jesus could give no offence. These—all these are the devoted friends of Jesus. I will mingle in their devotion. I will rejoice in the contemplation of their happiness.

The service was begun. The psalm of praise was chaunted to the Most High God, the Redeemer, the Holy One of Israel. The preacher addressed the throne of grace. Another of the songs of Zion resounded within the consecrated dome. Chrysalel was delighted with the lively expressions of adoration. He thought every heart was glowing like his own in the contemplation of heavenly things. He did not know that the hearts of many were not tuned to respond the faintest symphony to the music of the lips. He did not know that the thoughts of the soul might wander over the wild mountains of vanity and folly, to the veriest ends of the earth, while the sinner professed to stand a suppliant at the footstool of the Most High God! He searcheth the heart! He trieth the reins of the children of men!

The preacher delivered his sermon in a dignified, impressive manner. He talked of death and of judgment and of eternity and of Heaven and of Hell. He dwelt on the love of God in Christ and the triumphs of the believer. The concluding prayer was offered up—the concluding song was sung—the benediction was pronounced—and the assembly poured forth into the open day. They scattered in different directions. They formed into different

groups to employ the intermission of public worship in social conversation. 'Now,' thought 'Chrysalel, they will unite to tell of the goodness of God, to speak of the glories of Jesus; they will repeat the words of the preacher; they will dwell with deep interest on his theme. 'Delightful day! blessed employment! happy people!'

He stood not far from a small circle of middle aged men. He could hear the subject of their conversation. He listened attentively. It was not Jesus. It was the political topic of the day! They canvassed the merits of candidates for public offices! On the Sabbath at church! Chrysalel sighed in disappointment. He came near to a different group. They talked of harvests and fields of corn, of improvements and of contemplated employments! On the holy Sabbath day! He wandered slowly along where different assembles of three or four were standing or seated beneath the shadows of the surrounding trees. A circle of grave-looking matrons with much volubility of tongue, discoursed of the little news of their respective neighborhoods. Different assemblages of younger females were heard

In multifarious endless, thoughtless chat  
Discussing trifles upon this or that.

They talked of every occurrence of the week; of little misfortunes; of every passing vanity of the time! On the Lord's most sacred day! Beside the sanctuary of the High and Lofty One who inhabiteth eternity! Circles of men young in years discoursed in careless mood of various country exploits; of public meetings of military trainings, of private employments. God was not apparently in all their thoughts! On his own holy day! At his own house! The Lord looketh from heaven, He beholdeth all the sons of men! From the place of his habitation He looketh upon all the inhabitants of the world! Chrysalel was perfectly astonished. He heard not among all the multitude a syllable of those things

which he naturally expected to hear on such an occasion. Not a syllable of Jesus Christ? He saw one, solitary seated apart from the rest. He approached and seated himself beside him. This, thought he, is indulging the secret emotions of his heart; he is musing of solemn & delightful things. 'The words of the preacher were most excellent to-day,' said the spirit. The young man assented. He went on in impassioned language to talk of sacred things, of hopes and joys and consolations from God. The young man was silent. He became uneasy and soon took occasion to wander off from his strange, methodistical, fanatical companion!

Eternal God! ejaculated Chrysaël in his thoughts, hast thou so loved a rebellious guilty world as to give thine only begotten Son a ransom for sinners, and men can slight thy mercies thus! They come up to the tabernacles of thy praise on thine own sacred day. They surround the altars of thy house. They listen to the overwhelming truths of thy word. They go forth and the most trivial incidents of life occupy & engage their thoughts and their words! Who would not fear Thee? Great is thy goodness and forbearance and long suffering kindness Everlasting King!

The preacher had taken a solitary walk. His meditations had been directed to God. He returned to perform the afternoon service. The congregation again rolled into the church.

.....He approached a crowd collected at the entrance of the village. It was a small collection but he was curious to know the object of their assembling. It must be important. He drew nigh. He heard promiscuous words and sounds of laughter. He advanced still farther. He heard the name of the Most High God irreverently—impiously profaned by a mortal! Angels in heaven veil their faces before Him, and the cry holy! holy! holy is the Lord of Hosts! the whole

earth is full of his glory! He heard the lips of a mortal imprecating tremendous destruction upon his own soul; and a loud laugh burst from the throng! The angel shuddered. He almost deemed himself by the habitations of the damned. It sounded like the laugh of devils. He heard again. "O God let me return to the dwellings of thy Holiness!" His form dissolved in air. He mounted on emptiness of space to the realms of everlasting light.

MINUTIUS.

For the Religious Miscellany.

JUVENILE MISSIONARY SOCIETY OF  
CARLISLE.

The members of the Juvenile Missionary Society of Carlisle, who were present at the last meeting—regret exceedingly that so few of those who began the good work have continued "steadfast and immovable." The Society has declined in numbers, but we do not feel discouraged, our friends are increasing, and we hope that those who united with us at first will return and assist in the undertaking—and are there not many others who will come forward to the help of the Lord. O! will not parents excite their children to this duty—how much might be done if every cent was laid up for this purpose which is now spent in trifles which are only injurious. We shall for the future hold our meetings every fortnight, and as no Society has been formed by the little boys, if any are desirous of uniting in the good work we shall be glad of their assistance.—We have lately received a donation from a child which is an example worthy of imitation. We insert it for the enaouragement of others.

Master Thomas Holliday Elliott, (5 years of age,) presents his compliments to Miss ———, and herewith encloses the sum of one dollar, which he wishes her to present in his name to the "Juvenile Missionary Society of Carlisle," for the pur-

pose of making him a life member. In this way he wishes to assist in buying books, and teaching the little Indians to do good. This sum has been carefully preserved from all the little earnings and presents he has received for some time past—he sends along with it his wishes for the success of this little band of sisters in the good work of the Lord.

*Mount Hope, Franklin co. Pa. Feb. 24. 1824.*

The next meeting of the society, will be held on Saturday 17th inst. in Mr. Hendel's school room, at eleven o'clock in the morning.

*For the Miscellany.*

DEATH.

Ah! sayst thou so? The original decree  
Shall tell its justice and its truth in me!  
No chance—no hope—no ransom from the  
grave!

No art to elude—no arm of strength to save!  
All born to die—all usher'd from the womb,  
To pine thro' life and moulder in the tomb!—  
Hush crazy thought! Imagination's freak!  
Now sense recovers—'tis as false as weak!  
Ha! how I rav'd! like some poor brain-sick  
child

My dreams were fanciful, my words were wild!  
'Twas but a dream, tumultuous dark and vain  
I wake to reason and myself again!

Now I behold the gay the busy world  
Through life's ten thousand mazes careless  
whirl'd;

The march of glory and the pride of birth,  
The show of power, the glittering pomp of  
earth,

The grand procession and the bright parade  
Of human greatness gorgeously displayed;  
The rich, the high, the noble, and the wise  
Supremely blest to wondering vulgar eyes  
The great—the mighty—can these ever die?  
The slave—the beggar—and they poor may lie  
In ignominious death, and lose their toil,  
Fit food for worms—corruption's proper spoil;  
But shall the mighty die! preposterous thought  
The great shall never die.

I mark the crowd, the restless, thoughtless  
throng

Urging their course the common path along  
On favorite schemes intent. They toil, they  
pant,

They stretch their fields, they plan, they  
build they plant,—

Some aim at influence and to power aspire  
Climb to promotion, press from high to higher  
And talk of places, and of honors too  
And titled dignities!

These shall not die! They never dream of  
death.

They don't believe it; and 'tis idle breath  
To tell me else. The sickly form may die—

The pallid cheek—the hollow sunken eye  
May grow more pale more languid in the  
grave;  
And sorrow's child Religion's gloomy slave,  
May pine and waste and wither into dust—  
But tell me not, the gay, the healthful, the ro-  
bust,  
Are not secure—at least for many years  
Of certainty to come.

Behold the ball-room! Temple of delight!  
Sacred to pleasure and the festive night!  
The young—the gay—the beautiful are there,  
The bowing coxcomb and the smiling fair  
Fantastic! Hail memory of the man,  
Who first conceived the dance of modern plan!  
Who taught the youthful libertine to wean  
The coyest virgin from her cautious screen,  
To drop her veil and blaze to every eye,  
Unblushing in the midnight revelry!  
Who bid the voice of calumny be still  
And chain'd discretion by his gorgon skill,  
That aunts could sleep & mothers dream no ill  
When modest maids forsook their guidance  
sage,

To dance and caper on a public stage!  
The moeian maids—the belles of Ispahan  
Scarce leave their chambers lest they see a  
man,

Far in the dwellings of their sires immur'd  
From stranger's ardent gaze they live secur'd,  
By cruel policy and barbarous custom hard  
From social converse and the world debar'd.  
In christian lands a milder policy  
Declares the fair one privilg'd and free;  
Thanks to the dance! She modest,—kind  
withal,

Descends to grace the public bacchanal,  
Displays her charms to every stranger's glance  
And whirls it with him in the mingled dance!  
What tho' the place be even a tavern room?  
What tho' the time is wrapt in thickest gloom  
Of night's unseemly hour? What tho' the cup  
Inflame the passions, and the blood is up?  
'Tis pleasure wooes and youth and beauty call—  
Who would be absent from the public ball!

But shall these die? Some hundred years  
perchance

When youthful feelings have forgot to dance  
And yet who judges now would answer never!  
Those lips shall smile—those graces dance for-  
ever,

What! shall the worm be privileg'd to sleep  
On fair Lucinda's bosom—aye and creep  
O'er fair Lucinda's cheek and lips and brow  
Where life and love and hope commingle now?  
Offensive thought! the old and ugly die—  
The fire that kindles beauty's beaming eye  
Shall beam forever!

So dream'd Lucullus and so thousands dream,  
Folly inspiring and the grave their theme  
What tho' their thought is silent—buried deep  
Where the soul's dark illusive feelings sleep;  
Scarce naked to itself? how many rave  
Unconscious oft perhaps of freedom from the  
grave

And feel themselves immortal in their pride  
While hundreds fall and perish from their side!

ULLIN

**MARRIED**,—On Monday the 12th instant, at Mercersburg, by the Rev. D. Elliott, Mr. John Skinner, to Miss Mary Sterrett, both of Franklin county.

— On the 6th inst. by the Rev. Dr. Lochman, Mr. Matthew Black, of York county, to Miss Hannah Clark, of this county.

— At Bellefonte, Pa. on the 25th ultimo, by the Rev. Mr. Minshall, Mr. James M. Manue, to Miss Jane W. Armor, both formerly of Carlisle.

— On the 6th inst. by the Rev. James S. Woods, Mr. John Brown, of Kishaquequillus, valley, to Miss Jane Porter, of Henderson township Huntingdon co. Pa.

— In Landisburg, by the Rev. J. Shull, Jesse Miller, Esq. sheriff of Perry co. to Miss Eliza Sample, of Landisburg.

#### COMMUNICATED. OBITUARY.

**DIED** on Monday the 5th instant, at his late residence in Carlisle, Gen. Henry Miller, in the 75th year of his age.

In the long catalogue of youthful heroes who jeopardized their lives and fortunes for the preservation of the rights and privileges we now enjoy, the name of General Henry Miller ever shone conspicuously.—As an intimate friend of General Washington, he never betrayed his confidence. Whether in the cabinet or in the field he was actuated by the same honorable, valorous, and prudent measures which characterized his superior.—At the cessation of our hostilities with Brittainy he buried his wrath in the deep recesses of his bosom, and as a member of the Cincinnati Society, always used his greatest endeavors to promote the prosperity of our country.

As to his private character no good man ever suffered by misfortune, whilst he, his friend was able to share the scantiness of his store. He possessed a magnanimity of soul that scorned to wallow in wealth, when his fellow men were repining around him.

In his family he was truly kind and affectionate: and his affection indeed won their sincere love: At his death many a silent tear dropped from their weeping eye lids, and many a heart-rending sigh was wasted on the vacant air.—But their grief is now assuaged: they see his soul wafted to Abraham's bosom, and lean upon the armor of christians, "that God who has visited them in their afflictions will not turn a deaf ear to their petitions."

Society too has lost a valuable member. Although in the evening of life his usefulness did not shine so brightly, yet like the rays of the

setting sun it plainly told the glorious career of its morning. He possessed an inexhaustible fund of wit and humor which attracted the attention of all his acquaintances.—But he is now gone; not a shadow of him remains behind to tell that he once was, but that which fondly clings to the memory of his surviving friends. What a lamentable thought!—Does not every patriotic breast heave with emotion? If not—let him look around, and see how few remain as oral witnesses of our desperate struggle for liberty or chains.

**DIED**,—On Sunday evening last, at his residence in West Pennsborough township, Mr. Hugh Davidson, aged about 28 years, youngest son of John Davidson, Esq. dec'd.

— On Tuesday evening the 6th inst. at his residence in Petersburg, Wm. Weirman, senr. a member of the Society of Friends, aged 80 years. Few men passed a more active life than the deceased—and but few possessed in a greater degree the kindly feelings of benevolence and friendship.

— On Thursday the 25th ult. in the 77th year of his age, Mr. Allen Nesbet, sen. an old residenter and respectable inhabitant of T6. boyne township Perry county.

*Erratum.* We stated in page 185, that Mr. James, was of N.Y. He is of Edgbaston, Eng.

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##### TERMS OF PUBLICATION.

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 14.

CARLISLE, APRIL 23, 1824.

Vol. III.

## MISSIONARY.

*An Abstract from the London Missionary Register, for January, 1824.*

### SURVEY

Of Protestant Missionary Stations throughout the world, in their Geographical order.

#### INTRODUCTORY REMARKS.

It may serve to awaken the gratitude and animate the exertions of true Christians, to take, on this occasion, a view of THE NATURE and MEASURE OF THE PROGRESS which has been already made in this great cause.

The sum, now annually raised, is become magnificent, as contrasted with the penury of former years, tho' it is still little, very little, as compared with that which could be effectually employed, and with what it will become when Christians shall be fully roused to the discharge of that debt, of gratitude and obedience which they owe to Him who is their Redeemer and Lord, and of pity and love which they owe to their perishing fellow-creatures: still it is very encouraging to be able to state, that the Missionary, Jews', and Bible Societies of the United Kingdom and the American States, independently of similar bodies in other quarters, and of all Education and Tract Societies, receive at present sums which amount to upward of ONE THOUSAND POUNDS PER DAY.

Tens of thousands of sincere converts have been made from among the heathen; numbers of whom have died in the faith, and multitudes are now manifesting all the benign and blessed influence of Christianity—not a few of whom are sustaining the character of competent native teachers, and thus awaken reasonable hopes of the approach of that day when the work shall be carried on with a degree of rapidity and effect hitherto unknown:

while the favor and countenance of men in power, both in Christian and in Heathen lands, have been, in numerous instances, conciliated to these exertions, either from a conviction of duty or of their beneficent influence.

"While Missionaries are complaining that they have so few striking instances of the power of Divine Grace to record in the communications to their respective Societies, it is highly probable that their influence is much more extensive, and the change carrying on by them much greater, than they themselves imagine. In those countries where Missions have gained a marked ascendancy, there is scarcely one spot, however much secluded, impervious to their all-pervading light and heat. Even while they are grossly misrepresented and spoken against, they are checking the undue influence of power—raising the standard of morals—literally proclaiming liberty to the captives, and opening the prison doors to those that are bound—diffusing abroad the light of science and literature—undermining the false systems of religion against which they have to contend—multiplying those charitable institutions which have for their object the relief of suffering humanity—vanquishing infidelity by the most direct and powerful of all arguments, by living exhibitions of the truths of Christianity—changing the face of our colonies—and accelerating the approach of that moral revolution, which will sooner or later usher in the kingdoms of the world as the kingdom of our Lord and His Christ."

#### WESTERN AFRICA.

We extract the following passage on this subject from the twenty-third Report of the Church Miss. Society:—"It is with great pain that the Com-

mittee witness the continuance, under even aggravated circumstances, of the Traffic in Human Beings, which is the curse of these devoted shores. There is, however, no relaxation on the part of the conscientious and humane, not only in the United Kingdom and the American States, but in other countries, to put an end forever to this opprobrium of the civilized world. The rising Commonwealths of the New World are not only exterminating the odious traffic, but they are preventing the possibility of its revival, by making provision for annihilating the state of Slavery within their respective territories. In France even, at present the Nation most eminently guilty, the voice of justice and truth is beginning to make itself heard; while the friends of humanity in our own country are pursuing with determined perseverance, in co-operation with the Legislature, the great object of a final and total Abolition. The continuance, indeed, of the Trade, is not, through the merciful overruling of the Almighty Hand, without some countervailing alleviations, as the victims of this traffic are still rescued in considerable numbers, and placed under Christian instruction."

#### GAMBIA.

Society of Friends.

Further particulars of the measures adopted by the Society on this part of the coast, have not appeared.

#### BATHURST.

A Settlement on the Islands of St. Mary, at the Mouth of the Gambia—Inhabitants upwards of 2000; almost entirely Jaloofs and Mandingoes.

WESLEYAN MISSIONARY SOCIETY, 1821.

John Morgan, Missionary.

The Commandant, Major Grant, proceeded up the Gambia, in March, with the view of forming a new Settlement. Mr. Morgan accompanied him. It is said—

'The result of this expedition was,

that Lemon Island, about 500 miles from St. Mary's, was thought to be the most favorable place for the New Settlement, which has accordingly been formed. In consequence of the population it will attract, and the intercourse with the Natives which it will command, Mr. Morgan recommends the appointment of a Missionary.'

Another Missionary is about to sail. The New Station will be occupied, in preference to Mandanaree, which was suspended on account of Mr. Morgan's ill health. At Bathurst he has a Native Congregation, a Society of 24 Natives, and a School.

#### SIERRA LEONE.

Our last volume contained many particulars of the severe visitation of sickness which befel this Colony. Most of the deaths, however, appear to have been the result, not of the fever of the climate, but of the Yellow Fever.

Both the chaplains, Mr. Flood and Mr. Palmer, have been carried off—Mr. Flood at sea, on his return to England; and Mr. Palmer, who had arrived but on the 20th of March, died on the 8th of May; followed by his widow on the 6th of June. The Chief Justice had died on the 3d of that month. Other officers of the Colony, both civil and military, fell victims to the disease. His Excellency the Governor, writes to the Church Missionary Society, from Freetown, under date of September 13, 1823—

'I shall, as long as I have my health, and His Majesty may require my presence on the coast, promote to the utmost of my power, the religious instruction of this part of his dominions; and more particularly so, of the Liberated Africans, who, from the forlorn condition in which they are landed, more particularly call for assistance.'

Every exertion is making by the Society to supply the want of service occasioned by the sickness and death of the laborers.

It is a great alleviation to the afflictive dispensation of which we have spoken, that the Laborers who died, departed in the lively hope of eternal rest.

In the midst of its trials the Colony makes steady advances. The late Chief Justice remarked with exultation, at a Quarter Sessions, a little time before he died—

‘That, ten years ago, when the population of the Colony was only 4000, there were forty cases on the Calendar for trial; and now that the population was upward of 16,000, there were only six cases on the Calendar: he congratulated the Magistrates and Grand Jury on the moral improvement of the Colony. There was not a single case from any of the villages under the superintendence of a Missionary or Schoolmaster!’

The same lamented Judge adduced, in a letter to the Secretary of the Church Missionary Society, the advantageous employment of Liberated Africans as Jurors, in proof of the great and rapid improvement which they had made.

#### BIBLE SOCIETY.

Personal visitation had been so industriously pursued, that 7354 individuals in different parts of the Colony had been visited.

#### CHURCH MISSIONARY SOCIETY.

The Laborers under the Society are reduced, by sickness and death, to 21 Europeans. These are assisted by 17 Natives.

To the Native Teachers before employed by the Society, have been added several young men, brought up in the Christian Institution, together with their wives; and also Mark Joseph Tamba, at Gloucester.

The state and progress of the Mission may be judged of by the fact, that at Easter of last year, there were at the different Stations, 680 Native Communicants and 3523 Scholars.

We have quoted some testimonies

to the improvement of the Liberated Africans. We will add Mr. During’s.

‘Most of those with whom I live, I have seen bro’t from the holds of Slave Ships. I have seen them rise from the chains of the Slave Dealer, to become industrious men and women, faithful subjects, pious Christians, affectionate husbands and wives, tender fathers and mothers, and peaceable neighbors.’

We shall add another passage from the Report, and then proceed to our survey of the different Stations:

‘The increasing interest in the objects of the Society was manifested at the third Anniversary of the Church Missionary Association; when it appeared that the sum of 281£ 5s. 3d. had been contributed the preceding year, of which more than half was given by the Liberated Africans; making a total raised by the Association of 636£. 1s. 0 1-2d.’

#### FREETOWN.

The chief town in the Colony—in the Parish of St. George—inhabitants, exclusive of the Military, at the return in Jan. 1822, were 5643.

#### CHURCH MISSIONARY SOCIETY.

Philip Vaughan, John Pope, Schoolmasters—Mrs. Schemel and Mrs. Pope, Schoolmistresses—G. Fox, Mrs. Fox, Native Assistants.

In the view of losses by death, Mr. Vaughan thus feelingly expresses himself—

‘No language can express my feelings, when I look first in my own house for my dear wife—but alas, she is not; then in the Schools, for my brother Bunyer and his wife—but they too, are gone! I then look in the Church for dear brother Palmer and his wife—they also have left me; and I am the only living monument of God’s mercy out of six.’

It is remarked in the report—

‘In 1822, there was not less than 715 Scholars on the Books—300 Boys, 212 Girls, and 203 Adults. Of these

there had been discharged, 45 Boys, 74 Girls, and 118 Adults; leaving 255 Boys, 138 Girls, and 85 Adults. The average attendants had been 166 Boys, 56 Girls, and 56 Adults.'

**WESLEYAN MISSIONARY SOCIETY.**

Mr. Huddleston died happy in the Faith, on the 20th of July. 'I have no wish to live,' he said, 'but to preach to the people; but the Lord will do all things well.'

**The Committee remark—**

'Thus the mission is left entirely destitute, and four chapels and their Congregations without supply, at a period when the state of the work have assumed a promising aspect.

The members are 118. The Missionaries, Messrs. Pigott and Harte, have been appointed, and are about to proceed to the Colony.

**KISSEY.**

A town of Liberated Africans, in the Parish of St. Patrick—inhabitants in the town and its vicinity, 1500.

**CHURCH MISSIONARY SOCIETY—1816.**

Gustavus Reinhold Nylander, Minister—Mrs. Wenzel, Native Schoolmistress—George Thomas, John Bannah, Native Assistants.

By the addition of Liberated Africans since the Official Return in January 1822, the inhabitants have been increased to about 1000 under Mr. Nylander's immediate care: beside these, about 500 live in huts near Kisseey, but under his control.

At Christmas 1822, Mr. Nylander reported—

'Divine Service is attended on Sundays by 600 people and upward; and about 400 attend Morning and Evening prayers on week-days. About 50 mechanics attend Evening School; 100 boys and 100 girls are at the Day Schools; a few married women also attend, but very irregularly.—George Thomas is of very great service to me; he is assistant at the boy's School, and Clerk in the Church.'

At the close of that year he adds—

'It has pleased God still further to bless the preaching of his Word. On Christmas day I baptized 15 adults, of both sexes; and a still greater number have applied for admission to the ordinance, some of whom are, I trust, under religious impressions. The number of Communicants will, in future, be 35.

'I hope to admit to baptism next quarter, four promising Young Men and two Women. Our Monthly Missionary Prayer Meeting is regularly attended; and we collect at it upwards of 3£ per month.'

In August the Governor attended Divine Service at Kisseey. In reporting this circumstance, it is stated in the Sierra Leone Gazette—

'Kisseey, during the last year, has been much improved: new streets have been formed—new gardens established—and hundreds of new faces enliven the scene. The Church, which has undergone considerable improvement, was filled with a devout and orderly congregation. His Excellency appeared highly gratified with the numerous improvements in the vicinity.'

**WELLINGTON.**

A town of Discharged African Soldiers and their Families in the Parish of Arthur—inhabitants at the return of Jan. 1822, were 547; of whom 354 were men.

**CHURCH MISSIONARY SOCIETY.**

John Sandy, Native Teacher.

In January 1822, John Sandy was stationed here. He had been previously fixed at Hastings, and had afterwards assisted at Leopold and Regent. In August there were 36 scholars in the Day School and 89 in the evening.

*To be Continued.*

Prayer, like Jonathan's bow returns not empty. Some prayers indeed have a longer voyage than others; but then return with a richer lading at last. *Gurnal.*



## CEYLON MISSION.

Since the commencement of this mission, as appears by the joint letter of the Missionaries of June 21, 1823, 24 have been added to the church; 3 only have been subjects of discipline, and respecting these strong hopes are cherished of their recovery. The Missionaries gratefully acknowledge the goodness of God, that in the heathen land in which they are situated, where morality and the restraints of civilized life are comparatively unknown, and where temptations to iniquity are constantly pressing, that no more have fallen. The exercise of church discipline, when inflicted with a regard to the honor of God, the directions of his word, and from a regard to the good of the transgressor, is found to be attended with effects highly useful. It makes known the holy nature of the religion of Christ, it produces circumspection & watchfulness in the members of the church; and whilst it thus deters from iniquity, preserves the purity of the body.

A remarkable instance of the wonder-working efficacy of the simple word of God has occurred at Manepy. Mr. Meigs, missionary, had taken means to convey a Testament to a man belonging to Patticotta, who had been cast into prison. Another, of the name of Conter, was cast into the same prison; & as the owner of the Testament was, during the day, absent from the prison under the direction of the government, Conter obtained access to the Testament, and read it with much attention. A number of idolaters in the prison with him, had erected an altar to some demon, to whom they offered prayers. Conter reproved them, but without effect. As he continued to read, he felt more deeply the importance of the truth which he read, his own perishing state as a sinner, & his need of a better righteousness than his own to justify himself before God. He was at length released from prison, visited the missionary who was

stationed in the parish where he lived, and heard Christ preached as the way of salvation. He became gradually more and more convinced of the truths of the gospel; and after having given good evidence for some months, that he was a subject of divine teaching, and truly believed on Christ, he was admitted to the church on an open profession of his faith, Feb. 9, 1823. The history of this case must be an encouraging fact to those who are engaged in the circulation of the Bible. No one can estimate the value of a free distribution of the sacred volume, even amongst those who are not favored with the preaching of the gospel. (*Christ. Watchman.*)

*The Children in the Boarding Schools at the Mission Station in Ceylon, as appears by the letter of the Missionaries dated in June last, amount to about 170—140 boys and 30 girls. About 30 of these children are already so far advanced as to occupy much time in their instruction. The natives begin more fully to appreciate the benefits of these schools, and are more willing than formerly to commit their offspring to the teaching of the Missionaries. Those in the U. States, who contribute to the support of these schools, have good reason to continue their benevolent exertions; their charity is already said to have had a most happy influence on the prospects of the Mission. ib.*

## HEATHEN TRADITIONS.

From the journal of Gabriel Tissera, a native preacher in Ceylon, it appears that some of the heathen traditions in that country resemble some facts mentioned in the word of God. They reckon four ages, which they call by four different names. In some respects their descriptions agree with such scriptural particulars as these:—"the holy and happy state in which Adam was before the fall; the longevity of the antediluvians; the sinful-

of man since the fall; the end of the world, when the earth and the works that are therein, shall be burnt up; and the new creation, or the new heavens and the earth wherein dwelleth righteousness." Their descriptions are connected with much that is grossly superstitious; but may nevertheless be a corruption of scriptural traditions.

ib.

CHINESE ADVERTISEMENT.

We submit the perusal of the following advertisement to our readers, not merely as a curiosity but as a practical comment on the rationality of idol worship.—It is extracted from a periodical paper, published in Canton China.

"I, Acheu Tea Chincheu, a lineal descendant of Goup Boi Roche Chincheu, the celebrated sculptor and carver in wood, who through his unremitting studies to promote rational religious worship, by the classical touches of his knife and chisel, has been honored by Emperors, Kings and Rajahs of the East, and supplied them with superior idols for public and domestic worship, now humbly offer my services in the same theological line, having travelled from hence, at a considerable expense, to perfect myself in anatomy, and in copying the most graceful attitudes of the human figure, under those able masters, Nollekens and Bacon. Acheu Tea Chincheu is now in possession of casts from the most approved models and Elgin marbles; he is ready to execute to order, idols from twelve feet high, well proportioned, down to the size of a Marmoset monkey, or the most hideous monster that can be conceived to inspire awe or reverence for religion. My charges are moderate: for an Ourang Outang, three feet high, \$700; ditto Rampant, 800; a Sphinx, 400; a Bull, with hump and horns, 650; a Buffalo, 800; a Dog, 200; ditto Coucant, 150; and an Ass in a braying attitude, 850. The most durable

materials will be used. Of statuary, granite, brass & copper, I have provided sufficient to complete orders to any extent.—Perishable wood shall never disgrace a deity made by my hands. Posterity may see the objects of their fathers' devotions unsullied by the inclemencies of the seasons, the embraces of pious pilgrims, or their tears on the solemn prostrations before them. Small idols for domestic worship, or made into portable compass for pilgrims; the price will be appropriate to the size and weight.—Any order, post paid, accompanied by a drawing and description of the idol, will be promptly attended to, provided that one half the expense be first paid, and the remainder secured by any respectable house in Canton."

EARTHQUAKES.

"Some years ago, immediately after a shock of a tremendous earthquake had alarmed the inhabitants of Grenada, the conversation at the Governor's table turned upon the latent cause of such an awful phenomenon. After every one of the company had assigned it to a different cause, an old domestic was asked her ideas upon the subject. She replied, that she thought the Great God was passing by, and that the earth made him obeisance!

"This reply was striking, and discovered a bright spark of intellect in an untutored mind. It reminds us of that sublime passage in the Psalms, "He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke."

Montgomery in his poem entitled the Thunder Storm, has a similar thought."

"Hear ye not his chariot wheels,  
As the mighty thunder rolls!  
Nature startled, Nature reels,  
From the centre to the poles:  
Tremble!—Ocean, Earth and Sky!  
Tremble!—God is passing by."

"While earthquakes have doubtless some important use in the natural

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world, they may also stand committed with the moral system of divine providence and mercy."

"A merchant in Tennessee, observed during the earthquakes in 1811 and 1812, that before these took place, he used to sell ten packs of cards where he sold one Bible, he now sold ten Bibles where he sold one pack of cards!"

#### THE CHRISTIAN'S MONITOR.

Rise in the morning early:—in holy aspirations, heavenly contemplations, and devout thankgivings rise! Higher and higher rise!

Engage in all the duties of the day with Scriptural sobriety, magnanimity and zeal: in the exercise of the closet be conscientious, devotional, and unwearied:—in domestic concerns be economical & methodical:—in worldly engagements and transactions be upright, prudent, and diligent:—in benevolent exertions be unostentatious and liberal:—in sanctuary services be regular, attentive, and in earnest to obtain the blessing:—and in all manner of conversation be chaste, courteous, cheerful, and irreproachable.

Retire from the ordinances of God's house,—from the business of the day,—and from all the cares of life,—for examination, humiliation, and unre-served dedication to the Most High, of all you are, have, and owe for time and eternity. Phil. i. 2.

#### AN OLD DISCIPLE.

#### TIME LENGTHENED BY ITS IMPROVEMENT.

"Dr. Doddridge, who lived so much longer, that is to say, so much better to the purpose, in fifty years than most men do in a much greater space of time, mentions his practice of rising early as the means by which he was enabled to produce his Family Expositor and other publications. In a note on Rom. xiii. 13, he says,

"I will here record an observation

which I have found of great use to myself, and to which I may say, that the production of this work, and most of my other writings, is owing, viz. That the difference between rising at five and at seven o'clock in the morning for the space of forty years, supposing a man to go to bed at the same hour at night, is equivalent to the addition of ten years to a man's life, of which (supposing the two hours in question to be spent) eight hours in the day should be employed in study and devotion.

#### SINGULAR NOTION.

We have seen a letter from Saco, of the 8th inst. announcing the death of Thomas G. Thornton, U. S. Marshal for the District of Maine, who died on the 4th. This letter states, that Mr. Thornton had requested his friends to keep him as long as they could—then to put his body into a lead coffin, well sodered—over this a coffin made of inch boards, then one of two inches, one of four inches, and another, for the outside, of eight inches thick, all well bolted together—and to bury him at night, between the hours of 10 and 12 o'clock.—[The gentleman to whom these particulars are communicated, was well acquainted with Mr. Thornton, and has no doubt, from his eccentric turn of mind that the above is correct.

(Philadelphia paper.)

A young minister received a call from two different societies at once, to become their pastor. One was rich and able to give him a large salary, and was well united. The other was poor, and so divided that they had driven away their minister. In this condition he applied to his father for advice. An aged servant who overheard what was said, he made this reply: "Massa, go where is the least money, & most Devil." He took the advice and was made the instrument of uniting a distracted church, and converting many souls to Christ.

## MARINER'S CHURCH IN BOSTON.

A fund has been recently commenced in Boston for the erection of a Mariner's Church. The following account of the origin of this fund is given in the Report of the Boston Society for the moral and religious instruction of the poor.

William Bender, a common sailor, and a Norwegian by birth, had been a diligent attendant while on shore upon the Seamen's meeting at Central Wharf, and was strongly attached to it. He sailed in the *Galatea*, a vessel belonging to the Hon. Mr. Gray, and commanded by Capt. Oxford, and when not far from the Cape of Good Hope, sickened and died. On his dying bed the thought of his beloved meeting was fresh in his mind, and he requested his captain to bestow on it his little property, consisting of the wages which were due him at the time of his death. "I have," said he, "no relation to claim the money, and owe not a cent in the world." On the return of the captain, the circumstances were mentioned to Mr. Gray, and he cheerfully paid the little amount to the Treasurer of the Society. It was somewhat short of fifty dollars; but it was the sailor's all—and freely given to a holy and benevolent purpose, which lay near his heart in the hour of his utmost extremity. The Directors of the Society received it with becoming emotions, and on deliberation voted: "That the legacy bequeathed to this Society by William Bender, late seaman on board the *Galatea*, be appropriated as the commencement of a permanent fund for the support of the Seamen's Meeting and for the erection of a church when ever it is deemed expedient.

There is then a fund commenced—a foundation in some sense laid—for a house of worship for mariners in Boston. And this has been done, most appropriately, by a poor seaman!

It was fit indeed that, in the providence of God, such should be the origin of an enterprise, which aims at the welfare temporal and eternal of those who "go down to the sea in ships," and which, it is hoped, a few years will behold completed. When the fact was mentioned by the preacher to the seamen in the meeting hardly an eye was found tearless. It has been adverted to occasionally since. And after divine service, not long ago a weather beaten sailor, of between 40 or 50 years of age, asked the minister abruptly, in the frankness of his heart—"And why sir, can their not be a subscription paper for the Seamen's Church? Some of us would give (added he) five dollars—others more, and others less, as they could afford it. It might grow into something in time, and I wish it was done." Four or five of his shipmates or acquaintance stood listening around, and appeared to feel an interest as strong as his own in the object. There is little doubt that, were it commenced by some of our public spirited and wealthy merchants would contribute their mite with cordiality and effect.

The editor of New England Galaxy and Boston Courier, Mr. Buckingham, was tried at Boston for a third libel against the Russian Consul found guilty and sentenced to 30 days imprisonment, in the common jail, and to pay the costs of prosecution.

This is the same person we believe, that published the false statement respecting Mrs. Judson, the wife of the Missionary to Burmah. Eds. Mis.

Duties are ours: events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only, can he securely lay down his head and close his eyes.

REVIVALS OF RELIGION.

Extract of a letter from a gentleman in Worcester county, (Mass.) to the editors of the New-York Observer.

I am happy to inform you that in the south part of this county, and particularly in the town of Douglass, there is a very general and powerful revival of religion at the present time. Between sixty and seventy have been hopefully renewed. Though these are in general from among that class who have been moral in their habits, and regular in their attendance on the means of grace, yet God has been pleased, in some instances, to display his infinite power and mercy, in arresting such as have been flagrantly hardened and wicked. One of the hopeful subjects of the work, who is a man I think somewhat advanced in life, has been an avowed infidel and blasphemer. In his hatred and contempt of the Holy Bible, he has in former years literally *stamped it under his feet, and spit upon it!!* During the first week in March, there was a very signal display of divine power and grace. The week previous, ten young men, who it will appear from the sequel were peculiarly hardened in sin, came from Uxbridge, an adjoining town, and took lodgings in Douglass, for the express purpose of attending the meetings, making disturbance, and if possible, putting a stop to the revival. They commenced their operations accordingly—attended meetings—made a disturbance—and proceeded so far, it is said, as even to make a mock of administering the Lord's supper at a public house! They tarried in Douglass less than a week; but tarried till a number of their own company were awakened; and at the last intelligence eight out of the ten had been hopefully plucked as brands from the burning, and become the monuments of sovereign mercy! Thus is our God able to meet his enemies when they least expect it, and cause the wrath of man to contri-

bute to his praise. The work is still in powerful progress, and is extending itself into the adjoining towns of Thompson, Uxbridge, Northbridge, & Sutton.

Extract of a letter from Rev. R. K. Rogers to the editor of the Boston Recorder, dated *Sandy Hill, N. Y. March, 17th, 1824.*

Dear Sir,—The sacrament of the Lord's Supper was administered last Sabbath. It was truly a solemn day. There were added to the church seventy-two.—Seventy by profession, & two by certificate from other churches. The ordinance of baptism was administered to thirty-eight. It was indeed an interesting sight to behold Parents with their children, presenting themselves before the Lord, and devoting themselves to his service. Within the bounds of the Congregation (which includes the two villages of Sandy Hill, and Glen's Falls,) there are about one hundred and twenty, who are indulging the hope of their interest in Christ: well may we say "The Lord hath done great things for us, whereof we are glad," and while we thus say, we trust we are ready and willing to exclaim, "Not unto us, not unto us, but to thy name, oh God, be all the glory." The work is yet going on.—There is as much engagedness on the part of professing Christians, so far as I can discover, at this time, as there has been at any period of the revival. The good work of grace yet goes on in Moreau and Northumberland, and is extending itself into the Dutch Reformed Congregation in the town of Saratoga; under the pastoral care of the Rev. Mr. Duryea, and oh that it might continue and extend, until all the towns and countries in our beloved land are visited with the special influences of Divine Grace! Yours, &c.

R. K. ROGERS.

Levity is generally the product of vice or folly: cheerfulness is the natural offspring of religion.

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 CARLISLE, APRIL 23.
 

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A writer with the signature of "A Citizen," has seen fit in a late number of the Volunteer to assail in a very harsh and censorious manner one of the editors of this Miscellany. We are at a loss to know why he has directed all his censure against but one of us. The *alleged* cause of offence was our having published a short extract from the Christian Gazette, with a query on the subject of bad music in churches. If there has been any thing reprehensible in this we are both to blame; and yet more so is the Editor of the Christian Gazette, to whose query we merely gave currency, as we deemed it but an act of courtesy to a brother Editor so to do. The query was not our own, nor did we make a single remark upon it, but introduced it into our columns in hopes that some of our correspondents (as it actually has happened,) might furnish a dispassionate and satisfactory answer. Yet does the writer attempt to castigate "Mr. Fleming." He professes that he felt it to be his *duty* so to do. We deny not but that either or both of us may and do in many respects deserve the admonition of our christian friends. But was it fitting in one who would fain *discharge a christian duty* to do it through the medium of a public paper, and that too one of a very different character from our own. We do not mean to intimate the least thing against the Volunteer, the Editors of which we highly respect; but we do object to any man's attempting to discharge his *acknowledged duty* in rela-

tion to either of us as private citizens, through any political Gazette. The Saviour would have taught our censor, that he should have called upon his offending brother and spoken to him in private. This would have been christian. For this we would have thanked him, and we might possibly have been able to explain the matter to him, in such way as to have shown him that we did not deserve the castigation he has sought to inflict.

But we cannot believe that our censor lays any claim to true christianity, not only because he has failed to *discharge his duty* as the Saviour enjoined in such cases it should be done; but because he has endeavored to hold up *the private character* of one of us to public censure; impeaching his motives; insinuating falsehood, and ridiculing his youth, while at the same time he seeks to leave the impression on the minds of his readers, that it is only our *public character* as editors that he condemns. Can he be a christian who makes the press the vehicle of his slanderous insinuations and accusations against a private individual? and can any calling themselves christians approbate such conduct?—But we forbear. If our conduct as Editors is blame-worthy let us be told of it with the utmost publicity. But we hope that a discerning public will know how to appreciate the slanders that may be circulated against our private character: and our readers in this borough may perhaps be able to refer to the circumstance which has excited the spleen of "A Citizen." It is not the mere publication of the query

that has offended, but something else:—but as we object to the press being made the means of slanderous accusation against the private character of an individual, so we will not suffer ours to be employed even in refuting it. We have made these remarks merely to let our readers see in what light the writer in the Volunteer, who styles himself “A Citizen” is to be viewed,—rather as a calumniator of private character, than a censor of our public conduct. We hope that our patrons have some confidence in us as private individuals and that we shall not be expected to meet every slander that may be circulated in relation to us. We give this explanation now as it is the first instance of the kind that has occurred since we have commenced our editorial labors. And we wish our readers to remember that as private citizens we claim equal protection with our patrons and every one else from the tongue of slander; and trust that a christian public will so far support and confide in us that we may devote ourselves entirely to our professional duties. Having apprized them of this now, we shall not again trespass upon their good feeling by noticing such publications.

#### REVIVALS OF RELIGION.

There is no intelligence communicated thro the medium of religious publications, which is subject to more scrutiny even by professing christians, than revivals of religion. We know from our own observation, that there are many who profess the religion of Christ, who do not believe that those awakenings termed revivals of religion are caused by the influence of the holy Spirit, but are the mere effects of enthusiastic minds. It becomes the

advocates of revivals therefore, to be very circumspect in speaking on the subject, and more especially those who give currency to the accounts of them. All statements should be founded on positive facts, and not on superficial information. There are in communicating these accounts great danger of exaggeration, or at least of giving the facts too high a coloring. And in many instances these evils are increased by the substance being copied from one paper to another in language different from that first used. This in our view is the very way in which most errors occur on this subject. It would be well therefore for the editors of religious journals, in preparing brief accounts of revivals, to have sufficient respect to the original statement.—Such instances as are mentioned below, in our extracts from the Western Recorder, are not of so frequent occurrence as those mentioned above. It cannot be expected but that mistakes of the kind will happen as long as the state, &c. are not particularly mentioned, where there are more towns than one of the same name in the United States.

“Not long since, a revival was stated in the Religious Journals, to have taken place in Albany, Maine, the fruits of which were believed to be 30. The same account was next given respecting Albany, N. York. A few weeks afterwards, it was said that the two accounts must have both referred to the latter place, as the town mentioned in Maine was an inconsiderable one and the seriousness that had existed there was not extensive. The next we saw was a statement in which sixty persons, twice the number before mentioned, were said to have been added to the Baptist church, in Albany, N. Y.

The truth is, that a considerable number were serious at the last mentioned place, some months since, and a few became hopefully pious; but the work suddenly declined; and hence the accounts respecting Albany, N. Y., are scarcely more correct than those that relate to Albany in Maine.

The following information was overlooked or it should have been inserted in due time. It was first published in the Christian Gazette, for which it was communicated by Mr. William Montgomery.

"The Rev. Mr. Patterson, left this in September, 1822, and proceeded to N. York and Connecticut, and last December he unexpectedly returned, to the joy and gladness of all his friends. He commenced preaching alternately in Danville and Washington for a few weeks; he then extended his labors to Jersey-town, and sometime after established preaching at New Columbia and Gletens. After preaching on this his second visit, a few times, it was apparent that a revival was commencing in all the places named.

"We feel satisfied we are moderate in stating the anxious at one hundred, and those that have obtained hope at sixty: it is believed, however, that the numbers greatly exceed this estimate. The subjects are of both sexes, and of all ages, from nine to seventy. The revivals are still going on."

#### RELIGIOUS TRACT SOCIETY—ENGLAND.

This institution has been in operation nearly twenty-five years, during which time it has been very active and energetic in its operations. These have not been confined to the inhabitants of the island in which it is located; but to almost every country and kingdom in the known world. The twenty-fourth annual report is before us, and contains much of interest. Its foreign operations are very extensive. The number of tracts issued from their depository the last year amounts to five millions seven hundred and eleven thousand. The

receipts into the Treasury during the same time are stated to have amounted to £9000, including the sale of tracts, annual subscriptions and donations.

From this report we gather what follows:

#### RUSSIA.

Since the year 1818 there have been printed, and are nearly all circulated, 600,000 Tracts. This has been effected through the instrumentality of pious individuals. In the circulation of them, several Russian Prelates and a few distinguished nobleman, are very zealous. the reading of these tracts, have been the means of creating a desire to obtain copies of the Holy Scriptures.—The Prussian Tract Society in conjunction with its numerous auxiliaries, have printed Tracts in the German, Wendish, Lithuanian, and Polish languages, and have circulated since the formation of the Society in 1814, about half a million of copies.

In *Stockholm*, the Evangelical Society has circulated between two and three millions of Tracts.

The Religious Tract Society appropriated 80 pounds to the printing of Tracts to be circulated in *Poland*.

At *Dantzic* and various parts in the Baltic, Tracts have been extensively distributed and well received. An extensive Society was formed some years since at *Hamburg* and continues to exert salutary influence over the community by the distribution of its Tracts.

Through the exertions of the Religious Tract Society of England, an interesting institution has been put



in operation at *Amsterdam*, which now extends to the Netherlands. An edition of the Tract on regeneration, amounting to 20,000 copies with the stereotype plates of said tract, was presented to this institution by the Religious Tract Society. These and another large edition from the same plates have been circulated, and received with avidity by the inhabitants.

The *Paris Society* has enlarged its sphere of usefulness within the year. Measures have lately been taken to form Depots for the sale of its publications, thro' different parts of France. Many travellers and residents in France become willing agents in circulating them, chiefly at their own expense.

In *Spain* a large field is opening for useful exertions in this sphere. The Religious Tract Society made a grant of eight thousand Tracts, to be distributed among the Spaniards, which was found to be very inadequate to the demand.

Rev W. Jewett acts as agent for the Religious Tract Society at *Malta*, in whose hands a large appropriation is placed, for the printing of Tracts. Rev. Isaac Lounde at *Corfeu*, and Rev. S. S. Wilson, at *Smyrna* are active in promoting the Society's views.

The above Society has not neglected *Azores*, *Madeira*, *Cape de Verd Islands*, nor *Cape of Good Hope* in the distribution of its bounty.

*South America*—Eleven thousand Tracts have been forwarded by the Committee, to *Chili* and *Peru* besides large grants to other parts this country.

The Committee have forwarded the following grants to the following places, besides others, the amount of which is not known: *West Indies* 10,300 Tracts; *New Providence* and the *Bermudas*, 30,000; *Virginia*, 1,600; *Canada*, upwards of 20,000; *Newfoundland*, 45,000. To the missionaries at *Bellary*, 32 Reams of printing paper, and 15,000 English Tracts. To the Societies at *Serampore & Calcutta*, 64 Reams of paper, and 13,900 Tracts. Thirty-two Reams of paper and 12,500 Tracts have been sent to *Madras*. To the church and Methodist Missionary Societies at *Ceylon*, 32 Reams of paper, and 10,000 Tracts have been granted; and a similar supply has been given to regiments proceeding to that station. Thirty-two Reams of paper have been sent to *Bencoolen*. To *Mallacca*, 32 Reams of paper and 6,500 Tracts have been sent. The sum of £200 has been devoted to the cause of *China*.

Many more grants have been made by the R. T. Society, the amount of which is not specified. The view we have taken of its labors during one year, has been confined to foreign parts; no mention has been made of its grants to *Ireland*, *Scotland*, *Wales* and *England*.—What is our sentiments respecting exertions so formidable? What may we expect to see done when all the Societies in foreign parts which have lately sprang up, get properly in motion, since one institution has overrun the world with its silent monitors? When Bible Societies, following in the train, send glad tidings to the ignorant; may we not ex-

pect to see the words of our Saviour fulfilled,—“The kingdom of heaven suffereth violence, and the violent take it by force?” May we not look for the consummation of the prophecy, “The wilderness & the solitary places shall be glad for them; and the desert shall rejoice & blossom as the rose?” Why should we then be slow in heart to believe?

*For the Miscellany.*

MESSRS EDITORS.

An article which appeared in your publication, No. 10, v. 3, entitled *singing in churches*, has excited considerable speculation. The writer brings forward his views with a good deal of confidence, although, if strictly examined, they would be found, in many particulars, justly liable to exception. The assertion, for example, which occurs, page 156, that David appointed *poets* as well as *musicians*, to whose especial care was attributed the management of the public praises of the congregation; and that they were to *compose* hymns or psalms, as well as to *set them to music* &c. seems destitute of sufficient authority; at least it will require more than common critical acumen to detect such authority in the texts quoted. But upon the whole subject of singing psalms in the public praises of the church, I hope it will not be deemed improper to submit to the attention of your readers, the regulations adopted relative thereto, by a respectable religious society, the Associate Reformed Synod, and which may be considered as the result of mature, serious reflection.

They are as follows:

1. It is the duty of christians to praise God publicly, by singing psalms together in the congregation.

2. It is the will of God, that the sacred songs contained in the book of psalms, be sung in his worship, both

public and private, to the end of the world: and the rich variety and perfect purity of their matter, the blessing of God upon them in every age, and the edification of the church thence arising, set the propriety of singing them in a convincing light; nor shall any composes, merely human, be sung in any of the Associate Reformed churches.

3. These songs should be sung, not barely with the same frame of spirit with which they should be read, but with such an elevation of soul as is suited to praise as a distinct ordinance; and in singing those parts of them which are expressed in ceremonial style, or describe the circumstances of the writers, or of the church in ancient times, we should have an eye upon the general principles which are implied in them, and which are applicable to individuals, or the church in every age.

4. In singing, the voice is to be tunably ordered; but the chief care must be to sing with understanding, and with grace in the heart, making melody to the Lord.

5. No tunes shall be sung in worshipping assemblies, but such as are grave and simple: and no new tune shall be introduced into any of the churches without the knowledge and consent of the officers of the church; nor even then, unless it shall be evident, that the introduction of such tune would be acceptable to the congregation, and would promote its real edification.

6. No choirs of singers, nor alternate singing, shall be introduced into any of the churches, because it is the duty of the whole congregation to praise God with united voices.

7. As the use of musical instruments, in public worship, have no sanction in the New Testament, nor in the practice of the christian church for several hundred years after its erection, it shall not be introduced, under any form, in any of the churches..

8. That the whole congregation may the more profitably join in the delightful exercise of praise, it is recommended that every one who can read have a psalm book.

To the above, I may be permitted to add a passage from the *Christian Remembrancer*.

"I cannot," says the author of that valuable performance, "but shake my head, when I hear an officer of the church call upon the people to sing to the praise and glory of God, and immediately half a dozen merry men, in a high place, shall take up the matter, and most loudly chant it away, to the praise and glory of themselves. The tune perhaps shall be too difficult for the most part of the congregation, who have no leisure to study crotchets and quavers; and so the most delightful of all public worship shall be wrested from them, and the praises of God taken out of their mouths. No matter whence the custom rose. In itself, it is neither holy, decent, nor useful: and therefore ought to be banished entirely from the churches of God. I am no enemy to music, as a human art; but let all things be in their place. The pleasures of the ear are not the gracious acts of God on the soul, but the effects of vibrated matter on an outward sense. This may be indulged as an innocent and ingenious amusement; but what have our amusements to do with the solemn and sacred adorations of God? would not this be carnal, and after the modes of the world, and not after Christ?"

In a late number of the *American Volunteer*, some pertinent\* remarks, suggested by the article on singing in churches, were published. Had the author chosen to make your *Miscellany* the vehicle of his communication, what is now offered would have been

\*Our correspondent, we presume, has not read the remarks to which he alludes; as we cannot think he would pronounce as suitable and just, a base attack on the private character of an individual. This is the prominent characteristic of the communication alluded to.

in some measure prevented. But probably a considerable number of your readers have no opportunity of perusing the remarks referred to, to whom the present communication will not appear unreasonable. F.

Carlisle, 19th April, 1824.

### SUMMARY.

*Stations of Preachers*, of the Methodist Society, in the *Carlisle District*, for the year commencing April 13, 1824.

Presiding Elder—JOHN DAVIS.

*Carlisle*—R. S. VINTON,  
*Carlisle circuit*, M. Pierce, S. Kennerly  
*York*—C. A. Davis.

*Harford*—R. Tidings, B. Barry.

*Great Falls*—J. Larkins, E. Matthews.

*Frederick*—B. Waugh, S. Clarke.

*Chambersburg*—J. Bear.

*Hagerstown circuit*—J. M. Hanson,  
J. L. Gibbons.

The Boston Recorder states, that during the last year, 107 persons were added to the Park St. Church in Boston; and that 13 have been added since January last.

*Dinagapore*.—Mr. Fernandez baptized 12 persons on the 4th of May last; after which there were in communion 88. His school prospers, having 50 or 60 daily attendants.

*Benefits returned*.—The Church missionary association of Sierra Leone collected \$1250 in the year 1822, of which more than half was given by liberated Africans.

A donation of \$500 has been made to the Provident Society of Philadelphia, by an unknown benefactor.

A revival, we understand, is progressing in Steuben:—Forty were added to the Baptist Church a few days since; and farther additions were expected soon.

During the last year, the number of deaths from drunkenness in New-York was 43, in Philadelphia 34, in Baltimore 25, and in Charleston 14—total in these four cities, 116!!!

From the Christian Observer.

# MISSIONARY HYMN.

By the rev. Dr. Heber, now Bishop of Calcutta.

From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sand;  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.

What tho' the spicy breezes  
Blow soft o'er Ceylon's isle,  
Though every prospect pleases,  
And only man is vile—  
In vain with lavish kindness,  
The gifts of God are strewn,  
The heathen, in their blindness  
Bows down to wood and stone.

Shall we, whose souls are lighted,  
By wisdom from on high,  
Shall we to men benighted,  
The Lamp of Life deny?  
Salvation! oh, salvation!  
The joyful sound proclaim,  
Till each remotest nation  
Has learnt Messiah's name!

Waft, waft, ye winds, His story,  
And you, ye waters roll,  
Till, like a sea of glory,  
It spreads from pole to pole;  
Till o'er our ransom'd nature,  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.

**MARRIED.**—On Tuesday the 30th March, by the Rev. Mr. Keller, of M'Connellsburg, Mr. *Wm. Noble* to Miss *Mary M'Connell*, both of Path Valley, Franklin county.

—, On Thursday the 8th April, by the Rev. Amos A. M'Ginley, Mr. *Hughston Rankin* of Centre county, to Miss *Margaret M'Curdy* of Path Valley, Franklin county.

—, On Thursday last, by the Rev. Professor Spencer, Mr. *James M'Intire*, to Miss *Mary Davidson*, both of West Pennsborough township.

—, On Tuesday evening the 13th inst. by the Rev. William R. De Witt, Mr. *W. H. Doll*, to Miss *Sarah Elder*, both of Harrisburg.

**DIED**, in Chambersburg, on Sunday morning last Mrs. *Elizabeth Hutchison*, wife of Mr. Philip Hutchison.

—, On the 14th inst. at the residence of his son, in Lettérkenny township, in the 80th year of his age, Mr. *Wm. Kirkpatrick*—having lived near 85 years in said township. His father being killed by the Indians, the year after Braddock's defeat, himself at the same time enlisted as a soldier for the protection of the settlements of Pennsylvania against the Indians. He took an active part in the revolutionary war—in the memorable winter of '76, '77, he was in the camp under Gen. Washington, at Princeton, Trenton and Brunswick, in the state of New Jersey.—But what was most honorable, he in early life, enlisted under the Captain of his salvation, and we trust that he fought the good fight, and finished his course & kept the faith, and is gone to receive that crown of righteousness, which the Lord, the Righteous Judge has in reserve for all those that love his appearing.—*Repository*.

## NOTICE.

A meeting of the managers of the Cumberland County Bible Society will be held at the house of Dr. William C. Chambers, on Monday next, the 26th inst. at 3 o'clock, p. m.

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 15.

CARLISLE, APRIL 30, 1824.

Vol. III.

## MISSIONARY.

*An Abstract from the London Missionary Register, for January, 1824.*

### SURVEY

Of Protestant Missionary Stations throughout the world, in their Geographical order.

*Continued from p. 212.*

### WATERLOO.

A town of Liberated Africans and Discharged Soldiers, in the Parish of St. Michael.—Inhabitants 647.

#### *Church Missionary Society.*

John Godfrey Wilhelm, Minister—James Lisk, Schoolmaster—Mrs. Wilhelm, Mrs. Lisk, Schoolmistresses.—W. Lawrence, Native Assistant.

The foundation stone of St. Michael's church, which is to be a stone building 72 feet by 48, was laid on the 12th of February last, by Mr. Refell, in the absence of the Governor. In the afternoon the Missionary Association was organized; when £5 11s. 8d. was collected.

At Midsummer, 1822, Mr. Wilhelm reported an accession of 163 Natives, liberated from Slave Vessels; but at Michaelmas, makes the following affecting representation respecting these new comers—

"The mortality among these poor men, women and children was so great that of 163 whom I received, 54 have died since the 1st of June. What dreadful evils does the Slave Trade occasion! I alone have to report 54 murders as the result of it within one quarter of a year!"

At the close of 1822, Mr. Wilhelm gives the following summary:—

The disbanded soldiers are, at present, 86 in number: and 66 women: quietness & order were kept up among them. The liberated Africans are 183 mechanics and laborers, 73 women,

110 school girls, 60 school boys, and about 60 little children of two years old and under; all together forming a population of 647 souls. The communicants are 16. The day and evening schools have been attended regularly; the latter by 52 mechanics (single men,) besides the married men.

Of the increase of cultivation Mr. Wilhelm writes—

"Forty Natives, who came with me to Waterloo, struck off, on New Year's day from Government rations, being enabled to live on the produce of their own farms. They cleared, during three months, immense portions of land from Waterloo, toward Calmont: also toward Hastings large additional farms have been cut."

### KENT.

A town of Africans in the Parish of St. Edward, at Cape Shilling—inhabitants, 418; of these, 318, are Liberated Slaves, 52 Discharged Soldiers, and the rest other Natives: they have been since increased.

#### *Church Missionary Society.—1819.*

Robert Beckley, schoolmaster—Mrs. Beckley, schoolmistress.

In June 1822, there were 107 new people added from a captured Spanish Schooner; but many of these died.

The Schools at Midsummer 1822, contained 150 scholars; at Michaelmas 156; at Christmas 233; at Lady Day of last year, 246; and at Midsummer 258.

On the 8th of April, a Missionary Association was formed, when £3 6s. 8d. was collected.

A most destructive fire broke out in the Girls' School House, which occasioned the loss of 17 houses.

By the last accounts the church was well attended. The communicants were 17.

YORK.

A town of Liberated Africans, in

the Parish of St. Henry, north of Kent, and on the coast of the Atlantic—Inhabitants, at the last return, 494

*Church Missionary Society.*

The late Rev. W. Johnson frequently visited this Settlement. In November 1822, Mr. Johnson wrote—

“The people at York have wonderfully improved; and many, I have reason to believe, are truly converted. Several attended the Lord’s Supper at Regent, at the last administration, and I have promised to administer it next Sunday week, at York. I baptized 33 Adults and Children when I was there last, and expect to admit about 40 to the Lord’s Supper. I hope when our friends arrive, that we shall be able to furnish York with a Schoolmaster at least.

CHARLOTTE.

A town of Liberated Africans, in the Parish of St. John—Inhabitants 676.

*Church Missionary Society.*

Christopher Taylor Schoolmaster—Mrs. Tayler, Schoolmistress—John Jackson, Native Assistant.

The scholars, since the period noticed in the last Survey, have been in number, as follows—1822, Midsummer, 185; Michaelmas, 220; Christmas, 255—at Lady Day last, 251; and at Midsummer, 258.

A school house, 30 feet by 30, built some time since, and used as a place of worship, is become insufficient to accommodate more than half the inhabitants. On Sundays the piazzas are filled from end to end. At Lady Day the communicants were 9.

The industry of the people is manifest from the following statement by Mr. Taylor, at the beginning of last year—

“A wall round the public buildings of the Settlement, containing 9000 solid feet of Masonry, has been completed; and a school house begun for the boys.

“During the Christmas quarter, 3067 bushels of Cassada were sold to Gov-

ernment, amounting to 134£. 3s. 7 1-2d.

“A road has been begun towards Hastings, 2 miles of which are finished.”

In the first half of last year, 3820 bushels of Cassada were sold to Government, and 839 of Cocoa, for 216£. 6s. 7d.

At a meeting of the Missionary Association, Dec. 10, 1822, the sum of 3£. 19s. 2 1-2d. was collected. The contributions of the year had been 9£. 6s. 3d.

LEOPOLD.

A town of Liberated Africans in the parish of St. Peter—Inhabitants 652.

*Church Missionary Society—1818.*

Thomas Davey, Schoolmaster—Mrs. Davey, Schoolmistress.

The scholars have increased for the last five quarters reported; and have been as follows—1822, Midsummer, 141; Michaelmas, 146; Christmas, 285; Lady Day of last year, 314; Midsummer, 326. The increase has been in adults.

At the close of 1822, Mr. Davey reported—

“The attendance at Divine Service on Sundays is now upwards of 600—who appear to listen with attention to the Word of God. The place has long been far too small: the piazzas on each side are now so filled on Sundays that some are obliged to stand upon the steps.”

At Midsummer the communicants were six.

The Missionary Association contributed in the year, 10£. 1s. 6d.

Of the industry of the people, Mr. Davey says at the close of 1822—

“Of our inhabitants, 124 are now able to support themselves: and have sold to Government in the last quarter 1751 bushels of Cassada at 10 1-2d per bushel.

“We have lately completed a wall containing 9600 feet of masonry, which encloses to the dwelling house, schools,

stores, kitchens, and other offices; and have begun a large stone building for a school, 56 feet by 30.

**BATHURST.**

A town of Liberated Africans in the parish of St. James—Inhabitants at the return of Jan. 1822, were 303.

*Church Missionary Society.*

John Gerber, Minister—Mrs. Gerber, Schoolmistress.

At Midsummer 1822, the schools contained 87 scholars; at Michaelmas, 124; and at Christmas, 176—being 46 boys, 90 men, and 40 women.

**REGENT'S TOWN.**

A town of Liberated Africans, in the parish of St. Charles—Inhabitants upwards of 2000.

*Church Missionary Society*—1816.

James Norman, schoolmaster—Mrs. Norman, schoolmistress—W. Tamba, W. Davis, David Noah, Native teachers.

His Excellency, the Governor, in a letter of September the 13th, addressed to the Secretary, thus feelingly expresses his regard to the memory of Mr. Johnson—

‘The arrival of the ‘Ark,’ on the 8th inst. with the melancholy news of the death of the Rev. Messrs. Flood and Johnson, has given every individual who feels for the welfare of Africa the deepest affliction.

‘With regard to Mr. Johnson, I was totally unprepared for it, as I had understood that he had gone home on account of private affairs, and opthalmia in one eye. It is a severe dispensation of Providence upon us. His exertions have been great; and may perhaps be equalled, but will never be surpassed; he was esteemed by the whole community. His people feel as they ought, having lost in him, a father and a friend.’

The increase of the schools is shewn by the following summary of the last four quarters of which the returns have been received:—1822, Midsummer, 767 scholars: Michaelmas, 833:

—Christmas, 909; Lady Day of last year, 1052: which last number consisted of 251 boys, 230 girls, 551 men, and 20 women.

The Church has been five times improved and enlarged: It was at first, only 40 feet by 30; but is now 80 by 64, with galleries which will accommodate 450 persons: yet it is still often crowded to such excess, that many are obliged to stand outside.

The steady increase of the work of grace among the people will be seen from the regular accession of communicants. At Midsummer 1822, they were 375—at Michaelmas, 400—at Christmas, 424—and at Easter of last year, 450.

‘The people continue to give cheerfully of the produce of their industry, to support that work which has been made such a blessing to themselves. The contributions to the Missionary Association amounted for the year to 74*£*. 10*s*. 1-2*d*.’

*The Christian Institution.*

The Youth under education were about twenty-four in number throughout the year. They made considerable progress. The assistance rendered by some of them in the Regent Schools has been stated. Two of them have been married to young women brought up in those schools.

**GLOUCESTER.**

A town of Liberated Africans in the parish of St. Andrew—Inhabitants 720.

*Church Missionary Society.*

Mrs. Renner, schoolmistress—Mark Joseph Tamba, Native teacher.

On Easter Sunday, 25 Adults were baptized, and the Lord's Supper administered to 127 communicants. At Midsummer, Mr. During reported that 30 candidates had been under preparation from the first of April, and would be baptized on the 1st Sunday in August.

The number of scholars was as follows—1822, Midsummer, 249; Mi-

chaelmas, 235; Christmas, 247; Dady Day of last year, 415.

#### LEICESTER.

A Hamlet, not far from Gloucester—Inhabitants at the Return of Jan. 1822, were but 30; but have been since increased.

*Church Missionary Society*—1823.

Government intending to place some Liberated Africans at Leicester, Wm. Davis was to proceed thither from Regent.

#### WILBERFORCE.

A town of Africans in the Parish of St. Paul—Inhabitants at the Return of Jan. 1822, were 595, of whom 365 are Liberated Slaves, 115 Kroomen, and the rest other Natives.

*Church Missionary Society*—1817.

G. W. E. Metzger, Minister—Mrs. Metzger, Schoolmistress. The Communicants are 5.

#### PLANTAINS.

Several Islands belonging to the Family of the Caulkers, Native Chiefs in the Sherbro—about 40 miles south east of Sierra Leone, and three miles west of the main land.

*Church Missionary Society.*

Stephen Caulker, Native Schoolmaster.

“On Sundays, the Brothers George and Stephen Caulker, regularly perform Divine Service in Bullon, among their own people and children. They read prayers and sing hymns; and read portions of Scripture, of George Caulker’s translation, when George addresses and exhorts the people on the subject which he reads. School is attended by 23 Children, some of whom read both Bullon and English fluently.

#### LIBERIA.

*American Colonization Society*, 1822.

By the latest account the Settlers were about 200 in number. The misunderstanding with the Natives had been adjusted.

Mr. Ashmun proposes that not

more than three or four shipments of 60 settlers each, should be made annually, at present, from America; that the Colony may gradually assume an organization, which may prepare it for larger accessions of Settlers.

*American Episc. Missionary Society.*

Mr. Ephraim Bacon, mentioned in the last Survey as appointed to this Station, has made considerable collections in America in support of the object.

It is remarked in the Report of the Board—

“Mention has been made of the Mission School on the Western coast of Africa, and of the appointment by the Board of Directors, of Mr. and Mrs. Bacon for that station. Altho’ the Committee have not been enabled to prosecute this design, they conceive that the object ought not to be lost sight of, and hope, at no very distant day, to see the Mission commenced.”

#### GOLD COAST.

The annexation of the settlements on this Coast of the government of Sierra Leone has produced, as was expected, very beneficial effects.—Sir Charles M’Carthy, in visiting this part of his charge, has greatly exerted himself to its benefit. On his representations, Chaplains have been appointed to the chief Stations. The Rev. Richard Harold, sailed in the Owen Glendower, with the late Sir Robt. Mends, for Cape Coast Castle, and Rev. A. Denney is about to sail for Accra.

*To be Continued.*

*From the Missionary Herald for April.*

#### PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING.

[It will be recollected that the Journal of Messrs. Fisk and King was continued down to the last of May, 1823. We proceed with further extracts.]

#### *The Dead Sea.*

We entered the extensive plains of the Jordan north of the Dead Sea.



At half past 11 we arrived at the Sea. The water looks remarkably clear and pure, but, on taking it into my mouth I found it nauseous and bitter.

*The River Jordan.*

We arrived at the Jordan, at the place where pilgrims usually visit it, and where the Israelites passed over on dry ground "right against Jericho." From the Dead Sea to this place, the ground is, most of the way, completely barren, and appears like a mixture of black earth and ashes. Not a green thing appears. I swam across the river, and took a walk in the plain of Moab, in the inheritance of Reuben, "on the other side Jordan, toward the rising of the sun." After this I sat on the bank, and read the third chapter of Joshua. I also read Matthew third, and offered a prayer in Greek with two Greeks; while Mr. Wolff read in German to the Germans who were with us. I do not suppose a prayer is any more acceptable to God for being offered in a particular place; yet I shall never envy the man, who could not read these two chapters and pray on the shores of Jordan without any peculiar emotions.

[On the 8th day of June Mr. Fisk had a conversation with Abraham Shifro. In reply to the inquiry what he supposed the Jews would do to him if he should profess his assent to the truths of Christianity, he said "Reproach and persecution I think I could bear, but I fear they would secretly take my life."

[Mr. F. was told by a Coptic Priest that there are thirty or forty Copts, and among them four priests, in Jerusalem. He could not learn that there were any Syrians, except a bishop, one priest, one layman, and a few nuns. An Abyssinian priest represented the Abyssinians, Copts, Armenians and Syrians as all united and good friends.]

June 16. In the afternoon we made a visit to the Greek Metropolitans, and then went into the library of the convent. Among the manuscripts we found an ancient copy of the New Testament, which we spent sometime in examining. The disputed passage, 1 John 5:7, is entirely

wanting. The 7th and 8th verse stand thus: "For there are three that bear record, the spirit & the water, & the blood." &c. Acts 20:28, reads thus: "the Church of the Lord and God, which he hath purchased" &c. 1 Tim. 5:16, and Rom. 9:5, are as in the common copies now in use.

17. We went to the nunnery of St. Mary the great. There are twenty-eight or thirty nuns. Several of their rooms are well furnished, and they received us with much civility. We conversed with them a long time on religious subjects. They remembered the visit of our dear brother Parsons, and spoke of it with pleasure.

[The whole number of Greek convents in Jerusalem is fourteen.]

Friday, June 20. A little past noon we walked down to the west wall of the temple on mount Moriah, where the Jews go on Friday to lament over the destruction of the Temple. The Jews pay annually a certain sum to the Turks for the privilege of visiting this place. We found about thirty of them sitting on the ground near the wall, and reading from their Hebrew books. It was deeply affecting to see these lineal descendants of Abraham, most of them poor and ragged, sitting in the dust, and paying for the privilege of weeping, where their fathers sung and rejoiced and triumphed; miserable slaves on the very spot where their fathers were mighty kings! A Jew accompanied us. In the market a Turk, too lazy to light his own pipe, called on the Jew to do it for him. The Jew refused, and the Turk was rising in a rage to pursue him, when, perceiving that the Jew was accompanying us, he desisted.

June 26. During two months that we have been here, we have sold 84 copies of the Scriptures and given away fifty two, and 770 Tracts.

*Beyrout as a mission station.*

14. (One consul estimated the population of Beyrout at 14,000 or 15,000, another at ca-

ly 3,000 or 4,000. Mr. Fisk judges the least number to be nearest the truth. Of this place as a missionary station he writes thus.)

Beyrout seems to me to possess many important advantages as a missionary station. It is situated at the foot of mount Lebanon, and a missionary might very profitably spend the hot months of the summer among the convents and villages of the mountains, many of which were within a few hours ride of the town. Occasional visits might be made to Damascus, which is only three days off. On the other hand it is only one or two days sail to Cyrus. On the coast south of Beyrout you reach Sidon in one day, and Tyre in two, and to the west, in two or three days, you arrive at Tripoli, where I understand there are many Greeks. It would be easy to maintain correspondence with all these places and to supply them with books. In Beyrout itself, a missionary who could preach in Italian might, I think, collect a small congregation immediately; and if he were disposed to open a school, there are probably few places in Syria that would be so promising. Another circumstance which though not perhaps very important in itself, will yet weigh something in the mind of a missionary, is, that here he will find oftener than any where else in Syria, opportunities to receive and forward communications. Here, too, he will enjoy the protection of an English Consul, and the society and friendship of several other consuls and their families. I think a missionary family would be more comfortably situated at Beyrout, than at any other place which I have seen in Syria.

#### ANECDOTES OF HOWARD.

At Rome he was privately introduced to the Pope, it being understood, that the ceremonies of the prostration, &c. would be dispensed with. At parting, the Pope laid his hand on his

visitor's head, good humoredly observing, "I know you Englishmen do not mind these things, but the blessing of an old man, can do you no harm."

The governor of Upper Alsace, a vain man, and his Countess, still vainer, honored Howard with a visit. With a very haughty air, the governor inquired into the state of prisons in his government. "The worst in all Germany," said Howard, "particularly in the condition of the female prisoners; and I recommend your Countess to visit them personally, as the best means of rectifying abuses in their management." "I!" said she, "I go into prisons!" and hurried away with her husband so rapidly, that Howard said he was seriously afraid she would fall down stairs. He nevertheless called after her with a loud voice, "Madam, remember that you are a woman yourself, and must soon, like the most miserable female prisoner in a dungeon, inhabit but a small space of that earth from which you equally originated." *Memoirs.*

#### INDIAN LANDS.

By a late message from the President of the U. States to Congress, it appears that in 1802, the state of Georgia ceded to the United States all her right to the soil of the Indian territory within her limits, on condition, among others, that the latter should extinguish the Indian title as soon as it might be done peaceably and on reasonable conditions. From a report by Mr. Calhoun, we learn that the United States have not been unwilling to make this obligation good. For the purpose of extinguishing this title seven treaties have been held, and of 25,980,000 acres, 15,744,000 have been ceded. "In acquiring these cessions," says the report, "the United States have expended \$958,594, to which should be added, the value of the lands on the Arkansas river, given in exchange by the Cheorkees

to Georgia, which lands estimated at the minium price of the public lands would make \$1,244,137. If to these we add the sum of \$1,240,000 paid to Georgia under the convention, and \$4,282,151 paid to the Yazoo claimants, it will be found," says Mr. Calhoun, "that the United States have already paid under the convention \$7,735,243. without including any portion of the Creek war, by which upwards of seven millions of acres were acquired to the state of Georgia."

It now appears that the Indians are not disposed to relinquish the small pittance of soil left with them. Under the benign encouragement of our government they have rapidly advanced in civilization, and having experienced the blessings of an improved state of society, they are not willing to surrender these for a migratory abode beyond the Mississippi. They are aware too of the increased value of those lands which are the object of cupidity and avarice. This unwillingness is imputed by the Georgians to the measures of the general government, which has had the hardihood to endeavor to ameliorate the condition of the poor Indians, "and thus," in the language of their senators and representatives in Congress to create obstacles to its own fulfilment of the compact. They hold the very unjust and absurd doctrine that the Indians possess no right to the country in which they dwell—that they are but tenants at will, & subject to every restraint which the policy and power of the whites require to be imposed upon them, and that if not peaceably disposed to remove beyond the Mississippi they may be ORDERED to do so by their masters.

We are persuaded that every one who has the welfare of his species at heart, cannot fail to hold language and opinions like these in deserved

abhorance. We hope that the President of the United States, will be aided by Congress in his avowed purpose of asserting the rights of the Indians to their own lawful property.

*Christian Gazette.*

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**CARLISLE, APRIL 30.**

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We are happy in being able to state upon good authority, that a revival of religion has been experienced in the Methodist church at Waynesburg, Franklin county in this state, for some time past, and that about two hundred since its commencement, have been added to the church.

We observe with pleasure that the Journal of Messrs. Fisk and King, of the Palestine Mission has been published in several political papers received at this office. The Editors of political journals would please a majority of their readers, we think by inserting these journals, as every reader of the Bible is interested with every thing relative to the land where the events there recorded, occurred.

A continuation of the Journal of the Palestine Mission will be found in this day's Miscellany, page 228.

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**LATEST FROM PALESTINE.**

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A letter from Mr. Temple brings the information that Messrs. Goodell & Bird, according to expectation had left Malta for Palestine on the 24th of October last. On the 18th of that month, Messrs. Fisk and King were in good health. They were engaged in an exploring tour among the convents in the neighborhood of Mount Lebanon.

**PITTSBURG FEMALE BIBLE SOCIETY.**

The annual meeting of this Society was held on the 6th inst. in the Episcopal Church of Pittsburg, when officers for the ensuing year were elected and the report of the managers for the past year read. From the report it appears that a donation of \$80 had been made to the parent institution, that Bibles and Testaments to the amount of \$81 had been procured; that the Society distributed 155 Bibles, and 175 Testaments, and that they have on hands, at present, 125 Bibles and 133 Testaments for future distribution.--The distributions of the society were not confined exclusively to Pittsburg; a number were sent to Harmony in this state, and also to Augusta, Ky. We subjoin the concluding paragraph of the report.

Upon reviewing the transactions of last year, we have on the whole, much cause of gratitude. Our service must be silent, persevering, and unassuming; our prayers zealous, fervent, and unceasing, and our contributions prompt, and liberal, and we shall insure success to our infant institution. We trust much, under God, to the fostering care of our Parent Society, and desire to tender for past favors our grateful acknowledgments. Vast and unbounded as are its operations, its feeblest and most dependant auxiliaries are remembered with a liberality unequalled. We trust it will ever be our pleasure to contribute our feeble aid to become instrumental in lighting up those preparatory, glad-some rays, by which the full refulgence of the latter day glory shall be ushered in. Though limited our sphere, we remember the names of Martha and Mary, of Phebe and Dorcas and Lydia, of whose services

grateful mention was made for their charities, though eclipsed by the splendor of those victories which the apostles, by their preaching and their miracles, achieved."

**PRESBYTERY OF HARTFORD.**

This body convened at Beaver, Pa. on the 6th inst. at which time the Rev. William M'Clean, was installed the pastor of the Church in that place. The Pittsburg Recorder contains an abstract of the state of religion within the bounds of the Presbytery which we publish for the information of our readers.

"The substance of the report on the state of religion within the bounds of the Presbytery is as follows:—Some changes of a pleasing nature, and some calling lamentation have occurred in the course of the last year. In all our congregations we are permitted to notice a pleasing and very respectful attention to the stated ordinances of the Gospel. The Sabbath is now, as well observed as formerly by the members of our churches, and generally by the congregations under our care; notwithstanding the persevering efforts of some, who assume the Christian name, to pour contempt upon the sacredness of the holy day. The monthly concert of prayer is generally attended, as are also, with more or less frequency, meetings for prayer during every week. While, however, in these social meetings, some of our congregations are much refreshed, and apparently quickened in their Christian course; there are a few in which such meetings are either treated with a criminal indifference, or altogether neglected. Sabbath Schools continue to be highly esteemed among us, and in some of our congregations, they are attended with very happy effects.

"The state of morals continues to improve in many of our congregations, and in some of them the improvement is very evident and pleasing; while in some others, we have to lament an afflicting decline. Particularly, the sin of intemperance is, in a few places, evidently increasing.

"The revivals of religion which Presbytery were permitted to record with gratitude the last spring, have been proved to be the work of God, by that unerring test, "By their fruits ye shall know them."

"New instances of conviction and hopeful conversion are now much less frequent than they then were. Still, however, pleasant fruits of the late revival are manifest in a very encouraging degree. In some of the congregations, this is not only the case, in the lives of those then born from above, but also in the General state of society, and in the present regard to the interests of eternity. In Mount Pleasant congregation, in addition to the number mentioned the last year, twenty-six subjects of the late revival have been received into the communion of the church; and in New Salem and Long Run, since the last report, forty have been received, ten of them recently from a small neighborhood, in which the good work seems hope-fully reviving.

"The congregation of Beavertown, having been a long time vacant, and in a depressed state, has been favored during the present year, with the stated ministrations of the word and ordinances of the Gospel. These have also been accompanied by the special influences of the Spirit.—The hearers of the Gospel are nearly twice as numerous as at the commencement, and much more attentive.

"Thirty persons have been added to the church, as hopeful subjects of divine grace. The state of morals in general, and the observance of the

Sabbath in particular, are greatly improved.

"The Presbytery, finally, remark that while there are in our bounds those who are violently warring against the grand missionary operations of the present day; in our congregations are some pleasing manifestations of that favor of Heaven, in that missionary spirit which from the Lord is going forth through the church of the Divine Redeemer, calling into exercise the energies and the faith of those who wait for the Lord from Heaven."

#### INDIAN CIVILIZATION.

The committee appointed in the House of Representatives of the United States, to inquire into the expediency of repealing the act making provisions for the civilizations of the Indian tribes, adjoining the frontier settlements of the U. States, passed during the session of 1819, have reported that "it is inexpedient to repeal the same." After examining the measures adopted in applying the annual appropriation of the U. States, to the purposes intended, the committee find them "very judicious, and such as are best calculated to effect the benevolent designs of government." From their report it appears, that 21 schools have been established, all, except three, since the passage of the above law, and principally by the means which it affords; that 800 scholars are taught in these schools; that their progress in the acquisition of the English language is surprising; that the schools are increasing in number, and more than can be established, applied for. On the whole the committee are of opinion that the pros-

pect of civilizing the Indians was never so promising as at the present time. "Never," they assert, "were the means for the accomplishment of this object so judiciously devised and so fully applied, as provided in the above act, and the auxiliary aids which it has encouraged.—We insert the concluding paragraphs, as they exhibit the opinion of the committee on the subject in a religious point of view.

"The Indians are not now, what they once were. They have partaken of our vices, more than our virtues. Such is their condition, at present, that they must be civilized, or exterminated; no other alternative exists. He must be worse than a savage, who can view, with cold indifference, an exterminating policy.—All desire their prosperity, and wish to see them brought within the pale of civilization. The means which have been adopted, and of which the law in question is the foundation, seem the most likely to obtain the desired result. They should not, therefore, be abandoned. The passage of this law was called for by many of the people, in the most populous and influential sections of our country.—Their wishes were made known in language that evinced a deep interest—an interest not produced by a momentary excitement, but the result of much reflection and a high sense of moral duty. It may be said, emphatically, that the passage of this law was called for by a religious community. They were convinced of the correctness of the policy, in a political point of view, and, as Christians, they felt the full force of the obligations which duty enjoined. Their zeal was tempered by reason. No fanciful schemes of proselytism seem to have been indulged. They formed a correct estimate of the importance of their undertaking, and pointed to the most judicious

means for the accomplishment of their wishes. Since the passage of the law, hundreds, and thousands, have been encouraged to contribute their mite, in aid of the wise policy of the government. However the various denominations of professing Christians may differ in their creeds, and general doctrines, they all unite in their wishes, that our Indians may become civilized. That this feeling almost universally prevails, has been declared in language too unequivocal to admit of doubt. It has been seen, in their words, and in their actions."

"If a sectarian zeal had had any agency to produce this general interest, it would be less entitled to serious consideration. But such a contracted feeling seems to have had no influence; a more noble and christian motive has been cherished. All unite to second the views of government, by ameliorating the condition of our Indians. They are taught the first rudiments of education, the duties which appertain to man as a member of civil Society, and his accountability as a moral agent. Repeal this law, and these exertions are not only paralyzed, but destroyed. The Indians will see, in such an act, that we feel less for their prosperity, than our professions have encouraged them to believe; and such an impression cannot fail to produce the most injurious consequences."

*The Ethiopian Mirror, and Christian Observer.*—A work bearing the above title is about to be commenced in Philadelphia. It is intended to circulate chiefly among the colored people of the country.—To be their instructor, their advocate, their defender. Every liberal and benevolent mind will join us in wishing it success. It is calculated to do good. It will do good if judiciously and ably conducted.

*Philadelphia paper.*

For the Religious Miscellany.

PRESBYTERY OF CARLISLE.

*Messrs. Editors,*—The notice which you took of the meeting of the Presbytery of Carlisle, lately held in this place, and the interesting narrative of the state of religion within their bounds which you have published, have doubtless been gratifying to most of your readers. But few of them however, can obtain that satisfaction from these sources which those had who were present during the session of that reverend body to hear their deliberations. Perhaps it will not be unacceptable to you or your readers, to receive a few remarks on their proceedings from one who was gratified with an opportunity of observing the mode & spirit in which they conducted their business.

The friendly spirit and free and unrestrained intercourse among the members; the general harmony and the apparent good will and christian feeling which prevailed when the different members occasionally disagreed in some points of church order &c. formed a very striking & interesting illustration and proof of that which charmed the sweet singer of Israel, when he exclaimed, 'Behold, how good and how pleasant it is for brethren to dwell together in unity.' It is true there was but little of that cold formality which in a general way prevails among the members of a deliberative assembly when met for the purpose of transacting business. The little rules which are deemed necessary to secure social order appeared not to have place,—the great law of love being chiefly regarded & reigning with entire influence. How important thought I is the prevalent influence of this feeling, and how much better than all the rules of ecclesiastical order, enacted by human authority for the promotion of peace and the dispatch of business.

There were several things in particular that arrested my attention. I

was much surprized at the very commencement of their meeting, and for a moment scarcely knew whether to approve or condemn. You know that in this part of the country we have been accustomed to attach great importance to that version of the Psalms which our forefathers brought with them from Scotland and Ireland, and which have been retained by successive generations until the present time. And you probably may know that we have been in the habit of thinking that it would be improper to use any other in our public praise. The church to which I belong, and I believe you too gentlemen, has not seen fit to depart from the track in which our venerable ancestors walked for near a century past. I suppose it was never known that in a public assembly of that congregation for the purpose of worship, at least in the day time any other version than that of Mr. Rouse, commonly called the Psalms of David. Judge then, my astonishment, when I found that the Presbytery rejected this, and adopted in all their meetings from beginning to end, that version by Mr. Watts, which we have been accustomed to hear is sacrilegious. Immediately it occurred to me—surely so large and respectable a body of ministers would not be guilty of sacrilege; and this thought prepared my mind for further reflections upon the subject. I must confess I was greatly startled on the first occasion, and did not well know what to do; but it never occurred to me that I should insult those holy men and the house of God too, and make myself conspicuous for a bold and in-tripid reformer, by withdrawing from the church. I thought that these reverend gentlemen must have good reason for their conduct in this particular. I was satisfied, that their wisdom was superior to mine, as Solomon says, "in the multitude of counsellors there is safety." Upon in-

quiry afterwards I was told that the General Assembly long since recommended the adoption of Watts' Psalms and Hymns, and also that the Associate Reformed Synod rescinded their early resolutions on this subject, and recommended the use of them. I learnt also that the ordination vow of these reverend clergymen, binds them to obey their brethren in the Lord, and it occurred to me that this had more influence upon their conduct than a respect to the habits or prejudices of the Congregation with whom they worshipped. I admired their fearless spirit, therefore, and the dignified manner in which they evinced their superiority over those prejudices which I now see had been secretly influencing my own mind, and leading me to condemn a system of Psalmody which the Lord has greatly honored. Sincerely do I hope that this act of the Presbytery will have a salutary influence upon us all. I hope you will not account me officious in alluding to this thing, for I know that others entertained the same feelings that I did, which I now see to be wrong, and am anxious to acknowledge my error, and no longer to be partaker with them in any shape or way in discountenancing the use of that version which received such decided proofs of preference from the reverend Presbytery of Carlisle, whose judgment in the matter I esteem much nearer the truth than my own prejudices, and those of my neighbors.

There was another thing that interested me a good deal—their free conversation on the state of religion. The substance of it you published, but it would no doubt have been gratifying to your readers to have witnessed the solemn manner in which it was conducted, & the apparant frankness and humility with which those things that were of a discouraging nature, in their charges were noticed by the different members. There seemed to be a desire that the truth only

should be told and that without ornament or disguise. I have no doubt but that such conversations must have a salutary influence upon the members that take part in them as well as upon all that hear. The prayer meeting held by the Presbytery for the purpose of supplicating an effusion of the spirit upon their congregations, and the church at large was full of interest and had on many, I have no doubt, a refreshing influence. How profitably thought I, was the evening spent, and how delightful the sight—to see ministers of Christ meet together from different parts and places all joining in fervent supplications for the out-pouring of his spirit.

It was gratifying too to observe the tenderness with which the youth who was licensed was examined, and the solemn manner in which he was set apart as a probationer for the gospel ministry. No less so was it to perceive a disposition on the part of the Presbytery to exercise an wholesome inspection over their sessions by examining their records. I must confess that I should like to have seen more unanimity among the members on that point but it was pleasing to observe that differing sentiments produced no irritation, nor interrupted the general harmony.

There was one part of their proceedings that rather excited unpleasant reflections in my mind. I allude to the report of the Committee on congregational matters. It appeared that the ministers had been faithful in the discharge of their duties to their congregations, in visiting and catechising, &c. but with only two or three exceptions the congregations had failed to discharge their duties towards their ministers. It was painful to me to hear the report—"arrears of salary"—"very considerable arrears of salary"—"some arrears"—"large arrears of salary." I really felt ashamed that it should be said of any congregation that they had violated



their contract with their minister and instead of endeavoring as they promised in their call to set his mind free from worldly care & promote his comfort, doing the very thing which was most calculated to distract his mind and destroy his comfort—withholding that which they promised and which was necessary to enable him to be just in his dealings with all men. Ah! thought I, what a sad comment was this upon social honesty and congregational honor. These salaries I suppose, are made up of moderate subscriptions from the individual members of congregations, and to make the most charitable supposition if they found it difficult or embarrassing to meet their small sums due to their pastor, what must be his case? He toils and works for their advantage and depends upon their subscriptions—what is to become of him in such a case if there is not punctuality in the congregational payments? I must confess it gave me very humbling views of professing christians' honesty to hear that in matters of this sort where I suppose they did not expect to be visited by the constable their consciences would suffer them to withhold the payment of the sum or sums they had engaged to give for the support of their pastor. Ah! thought I, such professors love their money more than their ministers and what is infinitely worse, more than their God, and that law of his which requires them to do unto others as they would that they should do unto them. I suppose that they would not like their minister to neglect them and refuse to catechise their children and visit their sick, and yet they can neglect them and make him to resort to many and mean shifts to keep from starving. I would have been glad that I had not been in the church during this part of the proceedings for it has given me some thoughts about professing christians' honesty and the truth and sincerity of their religion,

which I confess do torment me greatly. But I see I am becoming censorious—so I had better stop. If you think the above worthy of a place in your Miscellany you will by introducing it, confer an obligation on

AN OBSERVER.

#### THEOLOGICAL SEMINARIES.

The value of these institutions, is beginning to be understood, and the necessity of them to be felt, in the American churches. It is well known that the great Seminaries at *Andover* and *Princeton* are in successful operation, and are extending their peculiar advantages to large numbers of students and through them, to many, both of our own countrymen, and of the heathen. It is understood that, at the latter institution, there are now 120, and at the former about 130 in a course of study for the gospel ministry. Some, who have not considered this subject, may suppose that these are enough for the wants of the country. Alas! when they go out into the vacant churches, and to the desolate places, they will be no more than "a handful of corn on the tops of the mountains." It is not probable that all these young men will be licensed to preach the gospel; they certainly will not in less than three years. But in that time, according to an *average* stated in the last Report of the American Education Society, 186 ministers will have rested from their labors. In that time too, from 60 to a 100 new congregations will be formed; and probably some forty or fifty foreign missionaries will be called for. In that time, twelve hundred thousand souls will be added to the growing population of the country. What prospect is there of an adequate supply of ministers from these institutions, for the thousands of vacant congregations and destitute settlements in our country? It is now generally acknowledged that there is most urgent need of Seminaries for Theo-

logical education. And efforts are making to erect them in various parts of the country.—*Lat. & Evan. Mag.*

#### RELIGIOUS PUBLICATIONS.

Mr. Benedict has ascertained that there are in the United States and Canada between 60 and 70 periodical works of this description. About 40 of them are mentioned in the Christian Almanac; and the others were either overlooked by the editor of that work, or else, from their character thought not proper to be inserted. He is preparing, for his "History of All Religions, a list of *all* religious publications, whatever their sentiments may be; with a statement of the place where published; the publishers; the editors; the form; general sentiments," &c. And to make sure of the whole, he requests that one copy of each, may be sent by mail immediately to Pawtucket, R. I. The editors of Religious Newspapers are requested to insert the substance of this note in their respective prints.

#### FAST.

A writer in the Boston Telegraph, who appears to be a Minister of the Gospel, and dates his communication at Bristol, R. I. recommends a variation from the usual order of exercises on days appointed for Humiliation, Fasting, and Prayer. As the avowed object of the congregation in assembling is *humiliation* and *prayer* he considers that *preaching* cannot properly constitute the principal exercise of devotion. The course of exercises which he recommends is a meeting in the morning for humiliation and prayer to be conducted the same as a prayer meeting, viz. prayers by the minister and brethren of the church, reading portions of scripture, singing, &c. In the afternoon a sermon with other appropriate exercises. This method he says has been invariably practised in the church of which he

is pastor since his settlement, more than 8 years ago. His own experience authorises him to recommend this mode to others as better calculated to interest the feelings of the brethren and others on days of *humiliation*, *fasting*, and *prayer* than exercises similar to those of the Sabbath.

*N. H. Repository.*

#### JUGGERNAUT.

Our readers (says the Rel. Intelligencer,) are already aware that so few worshippers attended one of the late great festivals on which this Idol is worshipped, that they were unable to draw his Car, and that the Brahmins seriously contemplate a removal of the image into some remote district, where the light of divine truth has not shown the odious character of pagan superstition. An account of Juggernaut has been published in the Quarterly Circular, printed at the Mission Press in Calcutta. In this paper it is stated that "all obscene images so commonly seen on similar cars have been removed here, and that similar offensive representations have been lately removed also from the *outer walls* of the temple."—It is further declared that "the practice which formerly prevailed of enticing pilgrims to sacrifice their lives by voluntarily throwing themselves under the wheels, has happily ceased, and nothing of the kind was attempted" on a late festival.

The twelfth annual meeting of the New-York Religious Tract Society and of the Female Branch, was held in the City Hotel on Tuesday evening. The exercises commenced with prayer by the Rev Dr. Matthews. The annual report of the Society was read by Dr. Bliss, that of the Female Branch by H. Holden, Esq. and addresses were delivered by the Rev. Dr. Rameyn, Rev. Mr. Cone and Rev. Mr. Lathrop of St. Augustine.—*Rel. Chro.*

*For the Miscellany.*

## ADDRESS TO THE MOON.

Planet of the night supreme,  
 Bursting on the starry plain,  
 Welcome with thy silver beam,  
 Welcome to they wild domain!  
 Welcome to the rolling night  
 Broadly flung from pole to pole—  
 Flowing from its thrilling height  
 Awful on the inmost soul!

Thine the evenings gorgeous clime,  
 Thine to rule its glittering pride;  
 Mount thy dusky path sublime,  
 Pour thy soft irradiance wide.

Now no sombre mantling clouds  
 Roll their volumes darkly forth,  
 Riding on their windy shrouds  
 Sullen from the stormy north—  
 Not a lonely shadow flung  
 O'er the azure field of light;  
 Not a lonely vapor hung  
 On the farthest verge of night!

Planet with the silver beam  
 Joyful in thy silent march!  
 Mistress of the poet's dream,  
 Travel o'er the swelling arch!

Mistress of the poet's dream  
 Let thy radiant light diffuse,  
 Sadness o'er the poet's theme  
 Wildness o'er the poet's muse!

Orb of brightness thou art dear  
 To the sorrow musing heart,  
 When its inmost thought is drear,  
 And the streams of feeling start;  
 When life's strange illusions sleep  
 And its darker visions roll  
 Like the swellings of the deep,  
 To the mansion of the soul.

I have watch'd thee oft as now,  
 From the dwelling of my sire,  
 Rising o'er the mountain brow  
 Like a wheel of burnish'd fire,

In my childhood's simple day,  
 How the days of childhood fly!  
 I have gaz'd upon thy way  
 O'er the wild majestic sky.  
 When the friends of other times,  
 Venerated friends! were near—  
 They have gone to other climes,  
 Yet their mem'ries still are dear.

When my wond'ring ears were told  
 That the hills and seas were thine!  
 And thy distant circle roll'd  
 A stupend'ous world like mine!  
 And I wish'd the Eagle's boon,  
 Wings of energy to soar  
 To the mountains of the Moon,  
 To be landed on thy shore.

Yet perhaps the thought was wild,  
 Could I reach thy lofty height—  
 Might corruption's sinful child  
 In thy peaceful climate light?  
 Might a son of Adam dare

To invade thy hallow'd sod?  
 Might a mortal wander there?  
 Or a rebel from his God?

Are thy dwellers pure as he,  
 Our poor guilty sire at first,  
 Ere he pluck'd the cov'nant tree,  
 And our smiling earth was ours?

And thy Gardens—bloom they yet  
 As did Eden's Garden then,  
 Ever sin and death were met  
 On the wither'd soil of men?  
 Do thy dwellers ever weep  
 As do mortals from the womb?  
 Do thy dwellers ever sleep  
 As do mortals in the tomb?  
 Does the flow'ret ever fade  
 From the winter's chilling breath?  
 And are youth and beauty laid  
 Like the flow'ret in its death?

But my wand'ring thoughts are wild—  
 I have seen thee climb the hill  
 Orb of glory when a child—  
 And thou roll'st thy circle still!  
 Yet thou shalt not always bloom  
 Ever during in thy light;  
 Thou shalt see the day of gloom—  
 Thou shalt vanish from thy height!

Star of beauty I shall sleep  
 In the dark and lonely cave  
 And the hollow winds shall sweep  
 O'er the silence of my grave!  
 So my fathers all have slept  
 Where corruption darkly dwells,  
 And the winds of heaven have swept  
 O'er their unremember'd cells!

Then when all my years are done  
 And my name forgotten quite;  
 Thou shalt still rejoice to run  
 On the dusky path of night!  
 And thy pensive beam shall flow  
 Thro' the lonely willow tree,  
 O'er the hillock green and low  
 That shall besom death and me!  
 Yet thou shalt not always sail  
 Orb of beauty in thy light!  
 Like the poet thou shalt fail  
 And vanish too in night!

When the first of mortals sprung  
 Pure and perfect into birth—  
 Ere the curse of crime was flung  
 O'er the new created earth—  
 On the starry path of night  
 In thy beauty thou didst rise  
 And didst pour thy softest light  
 Upon Eden's Paradise!  
 And thy pensive influence stray'd  
 Over Eden's deathless flow'rs,  
 And thy silver radiance play'd  
 On the river of its bower!

When the son of Lamech rode  
 On the dark and boundless wave,  
 And the scoffers of his God  
 Made the billow stream their grave,  
 Then the son of Lamech rode  
 O'er the wild unbounded flood,

And the waters overflow'd  
Where the tallest mountains stood.

Orb of beauty thou wast seen  
Like the demon of the storm,  
Dim the rolling clouds between;  
Wild and lurid was thy form.  
Yet thou shalt not always roll  
For the final day shall come. ULLIN

#### MARRIED,

On Thursday the 22d inst. by the Rev. Geo. Duffield, Mr. Robert Clark, of Northmiddleton township, to Miss Margaret Smiley, of Perry county.

On the 13th, by the same, Mr. John Dunbar of Perry county, to Miss Ann, youngest daughter of Mr. Wm. Douglass of Frankfort township, Cumberland county.

On the 27th inst. by the same, Mr. Alex. Simpson, of Cadiz, Ohio, to Miss Susan, eldest daughter of Mr. Thos. Williamson of East Pennsborough township, Cumberland co.

On Tuesday last by the Rev. Dr. Lochman Mr. Wm. McCracken, to Miss Ann Davidson, both of Cumberland county.

On 20th inst. by the Rev. James Buchanan, Dr. Thomas Walker, to Miss Harriet Coskery, of Waynesburg.

#### DIED,

Last week in South-middleton township, Mrs. Rebecca Barber, consort of William Barbour, in the 47 year of her age.

At Philadelphia on Sunday the 18th inst. of Consumption, Mr John J. Smith, eldest son of Mr. Patrick Smith, lately of this place, in the 22d year of his age.

On Friday morning, the 15th inst. at his residence in Waynesburg, of an inflammatory bilious fever, Mr. William McCoy, in the 28th year of his age.

In Roxberry, on the 14th inst. Mr. William MacLay, brother of the late sheriff of Franklin co. aged 32 years.

Last week, at his residence in Rye township Perry co. John Fry, Esq. late a member of the state legislature.

#### DUELLING

The Hamburg, S. C. Gazette of the 31st relates the occurrence of a duell between "two young men," of that state, which terminated fatally for one of the parties. It arose, it appears, from some dispute in college,

to settle which they resorted to duelling, and that death might be inevitable, it would seem, they fought with rifles! one of them received the ball of his antagonist in the lower part of his breast, and died the next day.

Such is the effect of the examples that have been set the youth of Carolina, by distinguished men.—R. Chr.

*Portland Society for Promoting Christianity among the Jews.*—From the first Annual Report, published in the Christian Mirror, we take the following:—

It affords us great pleasure to state that a Society for promoting Christianity among the Jews has been formed by the youth in Kennebunk Port. As the first fruits of their exertions they have transmitted to your treasury the sum of twenty-five dollars. If the children who sang Hosannas to the Son of David when he came to the temple, were graciously commended by Him, may we not suppose that He does now approve these Juvenile efforts to promote the everlasting welfare of that people, of whom, as concerning the flesh, he came, who is God over all blessed for ever?

#### A Special Meeting

Of the Managers of the Young men's missionary society will be held to-morrow evening at four o'clock, p. m., at the school-room of Mr. G. Day.

*Erratum.* In the last number, page 223, in the last line of the communication signed F. for unreasonable read unseasonable.

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 16.

CARLISLE, MAY 7, 1824:

Vol. III.

## MISSIONARY.

*An Abstract from the London Missionary Register, for January, 1824.*

### SURVEY

Of Protestant Missionary Stations throughout the world, in their Geographical order.

*Continued from p 228.*

#### SOUTH AFRICA.

The INTERNAL IMPROVEMENT of the important Colony of the Cape, under the beneficent administration of His Excellency Lord Charles Henry Somerset is obvious to all.

Proclamations have been issued, providing for the support, protection, and religious instruction of destitute Native Children, born in the Colony, & for facilitating the marriage & baptism of Slaves. A proclamation was also issued, in which it was observed that the English language should supersede the Dutch, in all Judicial and official Acts and proceedings, so as to be exclusively used therein from the 1st of Jan. 1827.

The scholars pay no fees for instruction. There is every prospect of seeing a reasonable proportion of the children under instruction according to the population and local difficulties of the different stations. There are 4 Episcopal and about 14 Dutch Churches in the Colony.

The English Teachers are six in number.—They had been trained in the British System; and were instructed in Dutch during the passage, by Rev. Dr. Thom, whom they accompanied on his return from Europe.

"His Excellency the Governor, Lord Charles Somerset; Lieutenant Colonel Bird, Colonial Secretary; and the Chief Justice, Sir John Fruter, give every countenance and support to education in general, and particularly to these Gentlemen. The Chief Magistrate of each district has the

superintendence of the Schools, to whom quarterly returns will be made of their progress, number of scholars, &c."

Among the Caffres, as our readers are aware, Government itself has established a Mission; and has afforded liberal encouragement to the Wesleyan Missionaries to enter the same field.

An irruption of the Mantatees, a numerous horde of Natives from a great distance N. into the Bootsuanna Country, in the month of June, created considerable alarm even in the Colony.—They had destroyed Kurreechane, and had ruined the more distant Bootsuanna tribes, and were approaching Lattakoo. Mr. Moffat, one of the Missionaries at that Station, went forward on horseback to reconnoitre; and then returned to rouse the Bootsuannas and Griquas. The Griquas came up very speedily to the assistance of the people of Lattakoo. The enemy were found in great numbers, said to be not less than 40,000 of both sexes; with a large quantity of cattle; which they had swept from the countries that had been ravaged by them. Their fire arms gave the small body of Bootsuannas and Griquas such superiority over the invaders, that, in a fierce conflict, which took place on the 26th of June, only one of them was slightly wounded, while great numbers of the enemy fell. The Mantatees were driven back, and about one thousand head of cattle taken. These people had cut their way thro' a vast tract of country, dispersing many powerful tribes. They are for the present, driven back on the country which they have conquered; where they have will probably fix themselves, holding its inhabitants in subjection and slavery. Though they

are evidently from a great distance, they speak a dialect of the Bootsuan-na: that tongue is found, indeed, to prevail in its different dialects, over a very large portion of South Africa.

#### CAPE TOWN.

The Capital of the Colony—inhabitants at the end of 1818, were 18,173: consisting of 7460 Whites, 1905 Free Blacks, 810 Apprentices, 536 Hottentots, and 7462 Slaves.

"So great is the demand for Bibles and Testaments, that all the stock in our depository would not be more than sufficient to last a fortnight, without proper attention being paid to the real wants, the circumstances, and dispositions of the applicants."

*South-African Missionary Society*—1799.

James H. Beck, Missionary.

In a Sunday School for the Heathen the Scholars have increased from 30 to 100, and the Teachers from 6 to 20. There are 16 communicants from among the heathen.

*Society for the Propagation of the Gospel*—1821.

William Wright, Missionary.

The National School continues to increase.—The numbers in attendance are—in the English department, 70, of whom 10 are slaves; in the Dutch department, 253, of whom 39 are slaves; 79 of these are unbaptized.

*London Missionary Society*

John Philip, D. D. Superintendent of Missions.

The New Chapel, opened in December, 1822, is well attended.

*Wesleyan Missionary Society*

Barnabas Shaw, Missionary.

Mr. Shaw belongs to the Little Namaqua Mission; but has continued in Cape Town.

Mr. Shaw writes—

"Our school consists of the greatest possible variety. Here are children of Heathens, Mahomedans, and Christians—children who are descendants of

parents from all the four quarters of the globe—faces of every color, and countenances of every expression—some slaves as white as snow, some free, as black as jet."

#### HOTTENTOTS.

##### STELLENBOSCH.

Twenty-six miles westward of Cape Town.

The Grammar School under Mr. Brown, was opened here with 150 scholars.

*London Missionary Society*—1802.

Erasmus Smit, Missionary.

##### GROENEKLOOF.

About 40 miles north of Cape Town.

*United Brethren*—1808.

Missionaries—Clemens, Hoffman, Tietze, and Schulz.

"The Chapel is large and handsome. The house is very commodious. The number of Hottentots belonging to this settlement is about 400. They have suffered very much by the late rains which have demolished one end of the Chapel, overthrown several cottages, and destroyed the gardens by covering them with sand and mud, brought down by the torrents. The huts that are left standing are very neat and convenient. The Groenekloof people are of a mixed breed in general. In comparison of our Irish cabins, their cottages are all very superior."

##### PAARL.

About 45 miles northeast of Cape Town.

*London Missionary Society*—1819.

Evan Evans, Missionary.

The liberality of the Slaves in contributing to the Missionary Society is such as to require a check rather than excitement.

The school has increased, including Adults and Children, from 170 to upwards of 200.

##### TULBAGH.

About 100 miles northeast of Cape Town.

*London Missionary Society.*

Ariel Vos, Missionary.

"Vos continues to prosecute his labors in this quarter with diligence and success. The beneficial effects thereof are evident, not only in the town of Tulbagh and its immediate vicinity, but also throughout the wide extent of country which forms the sphere of his itinerant visits."

HEMEL EN AARDE.

A Hospital for the relief of Lepers, about 12 miles from Caledon, and a short distance from the sea.

*United Brethren.*—1823.

Peter Leitner, Missionary.

This institution was formed by the present Governor. The patients, who were 156 in number in February, are chiefly Hottentots, afflicted with that frightful disease, the Leprosy, called, in the Colony, the Lazarous-sickness.

"His Excellency is anxious, that they should not only be well cared for, but also have that instruction in religion, which might afford them hope and consolation in the prospect of eternity, when their sufferings on earth will end."

Mr. Leitner writes on the 20th of March:—

"In many, a work of the Holy Spirit is manifest; and it is this encourages us in our labors, as we may confidently hope, that our Saviour will see the reward for the travail of His soul."

GNADENTHAL.

About 130 miles eastward-by-north of Cape Town.

*United Brethren.*—1736, renewed 1792

Missionaries—Halbeck, Bonatz, Fritsch, Reinebrech, Thomsen, Stein, and Voiget.

"From the 6th of Jan. 1800, when the Church was consecrated, till this anniversary, 1005 Adults and 889 Children have been baptized in it."

The Landdrost, on paying a visit to the Settlement, bore the following honorable testimony to the Christian Hottentots:—

"Though, during the very great distress which prevailed, many Hottentots had been led to pilfer provisions, and were consequently brought before him for punishment, only one Hottentot from Gnadenthal was charged with an act of that kind, which was of so trifling a nature that the complaint was dismissed."

PACALTSDORP.

About 300 miles east of Cape Town, 3 miles from the town of George, and 2 from the sea.

*London Missionary Society.*—1813.

W. Anderson, Missionary.

Further improvements are in contemplation—a new Church, with several substantial dwelling-houses, and shops for different artisans. The Directors have appropriated towards this object, the amount of the property—3751 rix dollars, about 300*l.* sterling—left to the Society by its late Missionary at this station, Mr. Pacalt.

BETHELSDORP.

About 600 miles east of Cape Town, in the District of Uitenhage, and near Algoa Bay.

*London Missionary Society.*—1802.

James Kitchingman, Missionary—John Monroe, Schoolmaster and Native Teachers.

"The number of Hottentot Children, more or less under instruction in the Mission School, is about 250; the average attendance about 120.—They make considerable progress."

ENON.

On the Witte River, near Algoa Bay.

*United Brethren.*—1818.

Missionaries—Schmitt, Lemmerz, Hornig, and Halter.

Mr. Schmitt, in January of last year, gives the following view of this Settlement:—

"Last year 35 new people came to live here; 13 children and 17 adults were baptized, 3 received into the congregation, and 7 departed this life. In all, 240 persons, old and young,

live at Enon. As to our Missionary Family, love, harmony, and peace prevail among us."

Br. Lemmerz has 70 scholars; 36 of them can read the Scriptures.

In 1821 and 1822, the Hottentots could scarcely procure a morsel of bread, and the garden vegetables almost entirely failed: they were driven for their chief sustenance to the wild fruits of the fields and woods.

Mr. Schmitt writes of his Wife, and of the scene of their labors—

"As I frequently have suffered from illness and headache, and likewise have a lame leg, I spoke of requesting my dismissal and permission to rest in some European Settlement; but my wife will hear nothing of it. She declares that she can never leave the Hottentots; and, with all my representations of weakness, lameness, and advanced age, I can make no impression upon her. To tell the truth, I very readily submit; for I can truly say, that in the twenty-five years in which I have been engaged in the Missionary Service, having lived in six settlements, in Labrabor and at the Cape, I have no where witnessed such firm reliance on the help of the Lord, and such persevering patience under severe privations as at Enon."

#### THEOPOLIS.

In the district of Albany, about 60 miles northeast of Bethelsdrop—Inhabitants 500.

*London Missionary Society*—1814.

Geo. Barker Missionary—T. Edwards, Schoolmaster—Jan Tzatzoe, (Caffre,) Native Assistant.

A new Mission-House, a new School-House, and a dwelling-House for the schoolmaster, are in a state of considerable forwardness. When these public buildings are completed, the people will proceed to erect improved dwelling houses for themselves.

#### ALBANY.

A district in the Eastern part of the Colony.

*Wesleyan Missionary Society*—1820.

STATIONS—*Graham's Town*—*Salem*.

Missionaries—W. Shaw, S. Kay, S. Young.

In both places Chapels have been erected.

Both Chapels are well attended. Of the general state of the Mission, Mr. Shaw says, in May—

"Our Albany Mission has, for some time assumed a stability and regularity which it never possessed before; and I hope it will now proceed steadily in the great work of spreading religion and good order through all the parts of this extensive District."

Of the prospects of the New Settlers, he makes, in June, the following satisfactory report—

"The settlers at Salem are going on as well as can be expected, considering all the trials which they have had. They have now been almost a year without receiving any supplies from Government, and yet they all find means to live: many are in comfortable circumstances, and a few will shortly become rich and increased in goods: the poorest can have work at high wages, if they choose to work. They have all sown Bengal wheat, rye, and barley, this season; and I hope will not be disappointed, as this kind of grain did not fail during the three last fatal seasons."

#### CAFFRES.

##### OHUMIE.

*Colonial Government*, and the *Glasgow Missionary Society*.

J. Brownlee, W. R. Thomson, Missionaries—John Bennie, Assistant.

Five Caffres were baptized in May, and there were many candidates for Baptism.

*Wesleyan Missionary Society*.

Having received the sanction of the Governor, to commence a mission in Caffraria, Mr. Shaw took a journey in that country, at the end of July and beginning of August, with the



view of selecting a convenient spot for the mission. Of the station which he obtained, he gives the following account:—

"I travelled through the country, from the residence of the Government Missionaries, which is in the neighborhood of King Gaika toward the coast where the district of Caffreland, under the immediate jurisdiction of the Chief or King Pato, is situated; and in which district I was desirous of selecting a spot for the station, should the Chief prove favorably disposed.

"Pato is son and heir of old Congo, who was killed some years ago in a war with the Colonists.

"I am happy to inform you that not only Pato, but all his brothers, including Congo, the late Regent, and also a number of his inferior Captains and Counsellors, assembled on the occasion, acceded with evident pleasure to the proposal of our commencing a Mission among them; and they have given the best proof of their friendly disposition, by allowing me to take possession of a place for the Station which lies between the immediate residence of Pato and that of his elder brother Congo. We saw as many kraals and villages, within two miles of the place, as must contain a population of at least a thousand souls."

*To be continued.*

*From the Boston Recorder.*

#### RELIGION OF THE GRAND LAMA.

Extracted from a Dissertation read before the Society of Inquiry, in the Theological Seminary, Andover, March 9th 1824.

The religion of the Grand Lama has existed from an unknown period of antiquity. The Grand Lama resides in Thibet, a country, bounded on the east by China, & situated between the parallels of the 20th and 40th degrees of north latitude.

Lamaism embraces one third of the human family. It is the only established religion of China, and is spread

over all that vast extent, bounded on the west by the river Volga, east by the Gulf of Corea, north by the frozen Ocean, and south by Hindostan.

The worshippers of the Grand Lama, adore him as a being possessing all the attributes of Deity. His soul is the God Fo. He knows all things—can send prosperity or adversity, and impart divinity to every thing he pleases. He is rarely, if ever seen by common worshippers, except in the rear of some distant window. The kings of Tartary, by rich gifts obtain his blessing, which he bestows by putting his hand on the top of their heads, while they kneel before him. But he does not condescend to answer or hold conversation with the greatest monarch in Asia. He is viewed in the most amiable light, and would never deign to pay the least attention to frail mortals, were it not to bestow on them forgiveness of sin, mercy and consolation. Those who annually come a thousand miles to bring presents, and pay their devotions, return highly gratified, if they are permitted so much as partiality to see his face. His residence is the centre of an immense palace, on the top of Patelli, or holy mountain, near the Burrampooter, and about seven miles from Lassa, the capital of Thibet. His palace, or rather immense block of temples, is built of stone, and inhabited by 700 Lamas, who are attached to the holy personage, and perform daily worship. The central part, as we approach the holy place of his residence rises to an enormous height. It is finished with a huge belfry, many courts, lofty halls, terraces and porticoes, all embellished with paintings, varnishes, gildings, &c. according to the Chinese style. In the centre is a splendid room, corresponding to the Sanctum sanctorum of Solomon's temple, illuminated by circles of sparkling lamps, where stands the musnud on which the Grand Lama sits.

The musnud is a fabric of silk cushions of down, piled one above another; until the seat is elevated four feet from the floor. An embroidered silk covers the top, and the sides are decorated with silk tapestry of various colors.

The Grand Lama wears a great robe of yellow satin, with a fur border. A blood-colored scarf encircles his shoulders. His head-dress consists of a kind of mitre of yellow satin, with four corners turned up, and trimmed with a very fine kind of sable fur. His gaiters are red satin, bound and striped by seams and cordage of yellow lace. This whole uniform is variegated and decorated with gold, silver, pearls, jewels, and precious stones, in endless variety. In this situation the immortal Lama, passes his time, with no other employ than that of laying his hand on the head of worshippers of the highest rank and greatest wealth. Those who are found worthy of admittance, after depositing their gifts, consisting of talents of gold, silver, &c. are conducted in by two Lamas of high rank. A portrait of the Grand Lama is hung at the entrance of the court. Common worshippers after delivering their gifts to the Lamas, are permitted to advance up to the outside of the court yard, and pay their devotions to the portrait as to the god himself. They fall on their knees, and after bowing their heads to the ground nine times, close their hands, offer their prayers, and return to their countries with glorious prospects of future felicity. From the temple the mountain seems to descend uniformly in every direction. There are circles of buildings of superb structure round the mountain, commencing a little distance from the temple, as a centre; from which point, the circles fall behind each other like retiring waves, until they reach the plain. Bentick says more than 20,000 Lamas reside in these several circles that

extend round the foot of this mountain, according to their rank and dignity render them more worthy to approach the person of their sovereign Pontiff. Every circle is embellished with parallel rows shady trees, and inhabited by Lamas, who dress according to the rank of their respective circle. Those Lamas who reside in the higher circles, possess great wealth and sanctity of character, and to maintain these high pretensions to holiness, they seldom appear before the multitude. We can hardly imagine a scene better calculated to overwhelm the superstitious worshipper than the ascent of the holy mountain. Every step becomes more and more sacred, and brings him nearer and nearer to his eternal sovereign. The Christian cannot contemplate the multitudes ascending this mountain from all parts of Asia, without praying for that period when the "mountain of the Lord's house shall be established in the top of the mountains, and all nations, shall flow unto it."

The most devoted worshippers of the Grand Lama, believe that he never dies, except in appearance. When the body which he inhabits becomes infirm, his soul pays the tribute of nature by forsaking it and flits away to occupy the body of some child. Tartar princes have sometimes made search to find this child, but the Lamas alone understand the marks by which he is distinguished, or rather the body which the god had appointed for his next residence. The new mortal is no sooner found, than the news is proclaimed, and it is conducted into the monastery at Terpal-ing, to pass a few years in retirement. The infant Lama resides in the centre of this monastery, which is a mile in circumference, enclosed by lofty walls and situated on the summit of a high hill. In this pile of buildings, 300 priests perform religious service with Teshoo Lama until the recently as-

sumed house of clay is prepared for the divine employment of the masnud on the holy mountain.

In 1783 the Governor of British India sent Mr. Turner on an embassy to this immortal spirit, then imbodyed in an infant eighteen months old. Although the Emperor of China had given the most strict orders that he be kept in perfect privacy, Mr. Turner found means to obtain access to his presence. After being introduced, and presenting the governor's gift, Mr. Turner received a hint, that he must not conclude the god could not hear and understand, because he was unable to speak. Fearing the censure of infidelity, the ambassador turned to the little fellow, who sat on a kind of throne, and addressed him as follows: "The Governor, on hearing of your decease, was overwhelmed with grief and sorrow, and continued to lament your absence from the world, until the cloud that overcast this nation was dispelled by your re-appearance; and then, if possible, a greater degree of joy took place than he had experienced of grief on receiving the first mournful intelligence. The Governor wishes you may long continue to illumine the world with your presence." The little creature kept his eye on Mr. Turner, and repeatedly nodded, as though he understood and approved every word. During the visit he took out of a golden cup some sugar, and reached out his arm to give it to Mr. Turner. The Lama afterwards remarked that it was extremely fortunate for the English that the young Lama regarded their ambassador with such notice, and that in his former body he had a partiality for that nation.

It is impossible to determine what education he receives at the monastery, as the retired nature of his employment in after life affords no opportunity for a display of learning or talents. The Jesuits say he is in-

structed in the history of himself, while a resident of other bodies, that have successively yielded to mortality.

*To be Concluded.*

#### THE CHEROKEE INDIANS.

This tribe of Indians has established a legislative body in their nation, to make laws for its government, and transact such business as comes under the jurisdiction of such bodies. At a session of this body in October last the state of Georgia sent commissioners to them for the purpose of presenting claims against the Cherokee nation, and to endeavor to obtain their land from them in liquidation of these claims. The council in reply to the Georgia commissioners shewed that the claims presented had been long since settled.—It will be seen by our last paper, that the claims of the state of Georgia are founded on a very ungenerous basis, and should not be listened to by those who are friendly to the rights of the Indians. And it must be pleasing to the friends of Indian civilization to find that they are determined to hold what land they yet have in their hands by every fair and honorable means. It is sincerely to be hoped that the prayer of the petitioners in the following memorial may be attended to by the protectors of freedom,—the American Congress. *Eds. Mis.*

#### MEMORIAL

Of John Ross, Geo. Lowry, Major Ridge, & Elijah Hicks, Delegates from the Cherokee Nation of Indians. April 16, 1824.

*To the House of Representatives of the United States, in Congress assembled:*

We, the undersigned delegation from the Cherokee nation, now on a visit at the seat of Government of the

United States, on matters of vast import, as will appear by the President's Message of the 30th of March last, and its accompanying documents, humbly beg leave to submit, before your honorable body, a few remarks, which we are bound, (as we believe) to make, under a sense of duty to our nation, as well as to ourselves. It is with unfeigned regret and pain we discover the sentiments which are expressed by the governor of Georgia, in his letter to the Secretary of War, of the 28th of February last; and also, those expressed by the Georgia delegation in Congress, to the President of the United States, on the 10th of March last. We cannot but view the design of those letters as an attempt, bordering on a hostile disposition towards the Cherokee Nation, to arrest from them by arbitrary means, their just rights and liberties, the security of which are solemnly guaranteed to them, by these United States. As you have a full view of the subject before your honorable body, it is not our purpose to be superfluous: therefore, we will take occasion to assert, under the fullest authority, that all the sentiments expressed, in relation to the *disposition and determination* of the nation, *never again to cede another foot of land is positively the production and voice of the nation*, and what has been uttered by us, in the communications which we have made to the Government, since our arrival in this city, is expressive of the *true sentiments of the nation*, agreeably to our instructions, and that not *one word* of which has been put into our mouth by a *whiteman*. Any surmises or statements to the contrary, are ill-founded and ungenerous. We forbear to animadvert on the aspersion pointed at our chiefs, by the pen of the Georgia delegation; it is but a subterfuge. The Cherokees are informed of the situation of the country west of the Mississippi river; and there is not a spot, out of the limits of any of the

states or territories thereof, and within the limits of the United States, that they would ever consent to inhabit, because they have unequivocally determined, never again to pursue the chase, as heretofore, or to engage in wars, unless by the special call of the Government, to defend the common rights of the United States: and, as a removal to the barren waste, bordering on the Rocky Mountains, where water and timber are scarcely to be seen, could be for no other object or inducement, than to pursue the buffalo, and to wage wars with the uncultivated Indians in that hemisphere—imposing facts, speak from the experience which have been so repeatedly realized, that such state of things would inevitably be the result, were the Cherokees to emigrate to that country. But such an event will never take place. The Cherokees have turned their attention to the pursuits of the civilized man; agriculture, manufactures, and the mechanic arts, and education, are all in successful operation, at this time; and, whilst the Cherokees are peacefully endeavoring to enjoy the blessings of civilization and Christianity, on the soil of their rightful inheritance; and whilst the exertions and labors of various religious societies of these United States are successfully engaged in promulgating to them the word of *truth and life*, from the *sacred volume of holy writ*, and under the patronage of the General Government—they are *threatened with removal or extinction*. This subject is now before your honorable body for a decision. We appeal to the magnanimity of the American Congress for justice, and the protection of the rights, liberties, and lives, of the Cherokee people. We claim it from the United States, by the strongest obligations, which impress it upon them by treaties; and we expect it from them under that *memorable declaration*, 'that all men are created equal; that they are endowed by their

Creator with certain unalienable rights; that among these are, life, liberty, and the pursuit of happiness.

We, therefore, in behalf of, and under the highest authority of, the Cherokee Nation, have hereunto fixed our signatures, at Washington City, this 15th day of April, 1824.

*John Ross, Geo. Lowry, Major Ridge, his X mark, Elijah Hicks.*

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### CARLISLE, MAY 7.

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"F" is received, and is under consideration.

Rev. Dr. *Mason* has resigned his situation as Principal of Dickinson College.

#### REVIVALS OF RELIGION.

The Family Visitor states, (which statement is confirmed by a letter in this place) that a Revival of Religion has commenced in the 2 Presbyterian churches of Elizabethtown N. J., under the care of Dr. M'Dowell, and Mr. Magee. It commenced in Mr. Magee's church about the first of February. The awakening is deep and becoming general.

There is at present a Revival of Religion in Bethel congregation, Augusta County, Virginia, under the care of Mr. T. M'Farland. Fifty nine persons have been received into church communion since last June, and there is a growing seriousness generally through the congregation. This is the result of Bible classes, lectures, and faithful pastoral visits, as well as pulpit labors.

The Revival in East Haddam, which commenced in Dec. last, still continues. It is a great and glorious work. About 160 have been reclaimed from the thralldom of sin and Satan, and brought into the glorious

liberty of the Gospel.—Nearly all the youths of the parish have been led to seek their Creator "before the evil days come." These added to about 150 in Millington society make the whole number in East Haddam nearly 300. "Who are these that fly as a cloud and as doves to their windows." *N. H. Rel. Intelligencer.*

#### INDIAN INGENUITY.

When the Rev. John Elliot, the Indian Apostle, first preached to them, he requested them to ask any questions which might have occurred to their minds. One immediately asked, whether Jesus Christ could understand prayers in the Indian language? Another asked how all the world became full of people if they were all once drowned? A third question was, how there could be the image of God since it was forbidden in the commandment?—The second time he preached to them, among others the following inquiries were made: How came it to pass that sea water was salt and river water fresh? How the English come to differ so much from the Indians in their knowledge of God and Jesus Christ, since they all at first had but one father? And why, if the water be larger than the earth, does it not overflow the earth?

Thirteen applications have been made to the Missionaries at Bombay, for Schools to be established, which could not be complied with.

The Treasurer of the Am. B. Com. for Foreign Missions, acknowledges the receipt of \$4,151.05 from Feb'y 13th to March 12th inclusive.

The Treasurer of the American Bible Society acknowledges the receipt of \$3,242 during the month of March.

The issues from the Depository during the same month, were, Bibles, 2823; Testaments, 4174; total 6997.

The Treasurer of the American Tract Society acknowledges the receipt of \$290,61 in the month of March.

The Treasurer of the American Education Society acknowledges the receipt of \$193,17 in the month of March.

The receipts of the Deaf & Dumb Institution of the State of New York, the last year, including the balance on hand at its commencement, was \$8,914; the expenditures were \$5,899. Of the receipts, the State paid \$3,835. The number of the pupils at the close of the year, was 50.

#### NOTICE.

It is necessary, in order that we may meet engagements, that a strict compliance to the terms of our publication be observed. We are thankful to those who have been punctual, and hope they will accept our acknowledgments. An equal portion, however, we regret to say, have paid nothing, most of whom are subscribers from the commencement; and are among our most wealthy patrons. When it is known to them that our subscription is the only prominent means which we have to support our establishment, they will be able to judge what kind of payments should be made us. The fact is we are in immediate want of the money due the establishment. Those in arrearages will therefore oblige us by leaving their dues immediately, with ourselves or our agents. *Edtrs. Mis.*

*For the Miscellany.*

#### THE MONTHLY CONCERT OF PRAYER.

This interesting institution was first I believe established in England; but by whom I am unable to say. The movers of the plan forwarded circulars to the churches throughout the world, requesting them to assemble on the first Monday in each month to pray for the prosperity of Zion in general; to hear the most interesting intelligence relative to Christ's kingdom, and to contribute to the aid of benevolent objects pecuniary assistance.—As all these objects were of such a character as that *all* deno-

minations of christians could join in them, the call was not made to any particular sect; but it was requested that all who loved the Lord with sincerity and truth, would meet to pray for the spread of the Gospel, &c.—It must be gratifying to those who first proposed this institution (for it is but a few years since) and to the friends of religion generally, to see it so productive of good consequences; and also to see it so generally adopted in the churches. The missionaries whose habitations are surrounded by the howling desert, as well as christians in more cultivated regions, meet together on the first Monday evening of every month at their respective places of worship to pray for revivals of religion; for the conversion of the heathen and those around them to the knowledge of God the Saviour. It is since this institution was first established that our ears have been greeted with the news of so many revivals of religion in many parts of the world; so much so that our public Journalists are scarcely able to collect the numerous accounts of them, their numbers, baffling their efforts. It is since, that new vigor has been given to the cause of missions, and the cause of Theological Institutions. It must be so—for

"It shan't be said that praying breath  
Was ever spent in vain!"

But my object at present is not to shew the benefits flowing from the Monthly Concert of Prayer, every observer must see them: I desire to call the attention of the Christian community of this place to the subject, as it is too obvious a sufficient attention is not paid to it by them. Those who absent themselves from this meeting often lose a religious treat, which is worth more than an hour spent in lounging on their easy chair, or in amusing themselves in any wonted recreation. The most interesting information not contained in our religious

publications generally, is read and practical remarks, at the time suggested, made by some one of the preachers; accompanied with hearty prayers and imploring songs for the triumph of the kingdom of God's dear Son.

At the concert of prayer held on last Monday evening, I was truly edified, notwithstanding I have more than ordinary means of seeing the news of the day, with the subjects selected by the person who conducted that part of the exercises, to be read in our hearing.

After reading us some account of the condition of the Spanish nation, which was exemplified in an account of the distribution of tracts among the Spanish inhabitants, (the distributor of which was imprisoned on suspicion of being a spy from the French government,) a verbal narrative shewing the deplorable condition of this people, was given. The narrator had become acquainted with a young Portuguese who had been forced to leave home and all things dear for having expressed a preference to the Spanish constitution, which invaluable instrument of Spanish liberty has been lately discarded. When he left the roof of his kind parent his course was directed to the shores of freedom. While in this country he learnt some of the peculiarities of freemen, and made known some of the vile practices of his own unfortunate countrymen. In every corner of the streets of their cities, he says, there are to be seen the image of a saint; and if a person does not fall down and worship those images he is reported as disobedient to the laws; and when he enters the churches if he does not prostrate himself before the dumb deities he is noticed. This is the case of every Spaniard. But few of them have ever seen a Bible; and fewer know its precepts. These are the effects and consequences of the Papish government and the

Papish religion! where it is administered in all its energies. Spain has had her misfortunes; and it is sincerely to be hoped she may ere long have days both of political and religious prosperity. Having prostrated the Inquisition, it is desired that the system which introduced it may crumble with its downfall.—But let me not digress from my principal object. We are loath to dwell on such distressing themes as the misfortunes of our species; and I am glad to state that the Monthly Concert of Prayer is not intended altogether to make known human misery;—we have many facts communicated there which are calculated to give us the highest authority to believe that God is even in this our day dispensing peace and good will to sinful man. The story of the aged Brahmin read last Monday evening was of this character. May he, before the Judge of quick and dead calls him to his bar, be brought to have as sincere a desire to have his *soul* extricated from the thraldoms of sin, as he was to save his body from the Jackalls and Vultures.

We hope the day is not far distant when all the clergymen and their flocks may either institute this monthly meeting in their own churches or unite with those who have already established it.

TUTTI.

May 4, 1824.

For the Religious Miscellany.

#### REFLECTIONS ON THE GRAVEYARD.

It is apparent, that there is a time for other thoughts than those of the world, from its constitution; and a perpetual meditation upon the last hour is inconsistent with many duties of common life. But surely the remembrance of death ought to predominate in our minds as an habitual and settled principle always operating though not always perceived; and our attention should seldom wander so far from our own condition, as not

to be recalled and fixed by sight of an event which must, soon, we know not how soon happen likewise to ourselves, and of which, though we cannot appoint the time, we may secure the consequence.

Every instance of death may justly awaken our fears and quicken our vigilance; but its frequency so much weakens its effects, that we are seldom alarmed, unless some close connection is broken, some scheme frustrated, or some hope defeated.

Many therefore seem to pass on from youth to decrepitude, without any reflection on the end of life; because they are wholly involved within themselves, and look on others only as inhabitants of the common earth, without any expectation of receiving good or intention of bestowing it. Every funeral may justly be considered as a summons to prepare for that state into which it shows that we must sometime enter; and the summons is more loud and piercing as the event of which it warns us is at less distance.

Since business and gaiety are always drawing our attention away from a future state, some admonition is necessary to recall it to our minds; and what can more properly renew the impression, than the examples of mortality which every day supplies? It will therefore be useful to accustom ourselves, whenever we see a funeral to consider how soon we may be added to the number of those whose probation is past and whose happiness or misery shall endure forever.

To express the feelings which crossed my breast a few days since when passing through the grave-yard, is far beyond the abilities of my pen; it was then that death with all his terrors presented himself to my imagination, it was then that the vanities and caprice of man hovered about my mind, and plainly exhibited man to be in his present state nothing but vanity. Gloomy

as the appearance was I could but continue to examine the inscriptions upon the tombs, till at length meeting with the following verse upon a tomb over the mouldering body of a once flourishing and animated being, "The days of man are but as grass: he flourishes, but as a flower of the fields: as soon as the wind goeth over it, it is gone and the place thereof shall no longer be known:"—For a few moments I stood insensible, but seating myself on the cold marble slab, I gave vent to the effusions of my heart; never was I more deeply impressed with a conviction of sin, and the wretchedness of my own state than then. O God of mercy how hast thou stretched thy lenient hand over me a wretched sinner, and spared my life to the present moment?

What then should be our feelings when we enter a burial-place, when so true and so solemn a picture is presented of this life and all its vanities? There we behold how transitory is all our greatness, how insecure our pleasures, how fleeting our prospects of earthly happiness! Other thoughts than those of the world and all its uncertainties, should occupy the mind; and we should there be taught by the purity of our lives and actions to meet that Being who has granted us a momentary loan of life and to whom we are accountable for it.

When we enter the grave-yard, we should reflect that the thousands who are there mouldering to dust, were once busy and animated beings, and that we shall shortly be placed there—alike to decay; while our spirits shall soar in the regions of space and await the final day of judgment. It is the ultimate end of life's journey, the point at which afflicted mortals meet repose from the shafts of malice, the stings of disease, from dangers that threaten or alarm, and from the cup of misery.—Whatever



may have been the views of individuals in this life, whether ambitious or unambitious, whether mean or noble—whatever the wishes which filled their breasts whether in concord to religion and virtue, or infidelity and vice; they all terminate in the grave. Within this gloomy dark and narrow cell, the wretched dependant, the proudly gay rest equally well,—unconscious of their former indifference. "The haughty and the humble, the oppressed and the oppressor, the gay voluptuary and the retired indigent, the statesman and peasant, the philosopher and untutored laborer" here mingle together and in one undistinguished mass mix their mouldering remains.

How delightful the scene, to behold a dying christian who has passed his days in the promotion of God's works. 'Tis he alone that joys in departing from the perplexing stage of this life and in committing his soul to Christ.

VANILLUS.

#### MUSIC.

'One of our respected patrons,' says the Editor of the Western Recorder, 'wishes for information on the subject of *repetitions in vocal music*.' To which he gives the following reply:

'In answer to his inquires, we would state, that repetitions are generally discouraged in psalmody, because the same tune being applied to different stanzas as well as to different subjects would otherwise be constantly liable to destroy the meaning and force of the words.

'In set pieces the case is different; yet here the repetition ought always to have strict reference to the character of the words. Some ideas, such, for instance, as employ the language of acclamation require repetitions, because they are such as the mind chooses to dwell upon. The single word "*hallelujah*," the phrases "*forever and ever*," "*glory to God in the*

*highest*," "*hosanna blessed is he*," &c. are of this description. Even here the repetitions may be too far multiplied; and when this is not the case, they may still be rendered unmeaning and insipid through a bad performance. They should always be so managed as to be constantly increasing in interest. This may be done by adding to the strength of tone, to the rapidity of the movement, or to the pathos, and the expressiveness of enunciation.—The '*Hosanna*' may serve as an illumination.—When one merely looks at the composition, the repetitions seem to be endless; but when he considers that the piece is dramatic in its character; and, accordingly, divides the singers into separate bands which are made to vie with each other in their ascriptions of praise; and especially when the repetitions are given with increasing interest, the effect is striking and sublime. The imagination is carried back to the original scene in the evangelists; and the auditor participates in the holy exultation of the multitude of worshippers. Yet let the piece be performed in the ordinary monotonous manner without reference to its dramatic character, and every one will soon be satiated with it.

'We will only add, that repetitions frequently occur in set pieces where no possible style of execution can render them effective. This is especially the case in spirited narration, where a number of important incidents are made to from a closely connected detail: To retard the progress of narration in such cases, by repetition, would be to destroy all interest in the subject. This point is too generally disregarded, both by composers and performers: but to us, it appears to be one of prime importance.'

We understand that the Rev. Mr. Osborne, the faithful and unwearied Missionary to the Poor of our lanes

and alleys, is about to be dismissed from his labor for the want of ——— wretched perishing objects of pity?

—No Christian reader! for want of a bare support of a few dollars, whose rust will "WITNESS," &c. &c.

(Ch. Gazette.

#### MORAL INFLUENCE OF PUBLIC EXECUTIONS.

At the execution of Johnson, in N. York, on the 2d ult. an immense crowd, of at least 50,000 persons, was collected. Business was suspended, and the day was made a general *festival*. Numerous *pockets were picked*; and the occurrences of the day fully demonstrated the pernicious, rather than the salutary tendency, of public executions. Surely the common sense of enlightened nations, will not continue to tolerate exhibitions so barbarous, and at the same time so useless for every purpose of monitory example.

Star.

#### GAMING.

The wages of sin is death.

We do not remember ever to have seen the malignant consequences of this vice presented in stronger colors, than in an account of the fate of a *great body of gamblers* at Hamburg, which was originally published in a German Gazette, by an intelligent spectator, as the result of his attentive examination during a period of two years.

Of *six hundred individuals*, who were in the habit of frequenting gaming-houses, he states, that *nearly one half* not only lost considerable sums, but were finally stripped of all means of subsistence, and ended their days by self-murder. Of the rest, not less than an hundred finished their career by becoming swindlers or robbers on the highway. The remnant of this unfortunate group perished; some by apoplexy; but the greater part by chagrin and despair. He mentions,

that during the whole space of *two years*, to which his journal is confined he did not see one of these *six hundred gamblers* with a single new dress.

Boston Telegraph.

#### THIRTY YEARS AGO.

'There was a period,' said the aged and venerable president of the Swedish Bible Society, in their meeting at Stockholm, 'still fresh in the memory of many, when some predicted that the era was fast approaching when there would be no Bible to be found, except in large libraries, and covered with dust, to remain as a memorial of the superstition of our ancestors. They did not consider, that had such predictions been verified, the pillar which supports the civil government would have been removed, society at large would have lost its best security, and suffering humanity her best consolations. What would these airy schemers now say, could they rise from the dark tombs into which they have descended without hope, if they were to behold that sacred book, which was once the object of their cold hearted derision, now circulated throughout the whole world, anxiously inquired for by multitudes, and received with veneration and gratitude? What would they say, could they see princes and other exalted personages, and thousands of the various classes of society considering it their delightful duty to become fellow-laborers in paying homage to this important object, and by this means fulfilling the immutable truth of that divine declaration—"As I live, saith the Lord, every knee shall bow to me, and every tongue confess to God?"

N. Y. Observer.

Upwards of twenty houses were destroyed by fire in New-Castle, Delaware, on the afternoon of the 26 ult.

David Mann, Esq. of Bedford, has been appointed Auditor General of

this state, in the room of James Duncan Esq. whose term of service expired on the 2d inst.

Under the head of "Irish Benevolence," a Mobile paper informs us, that the Members of the Hibernian Benevolent Society, of that place, have built a House in the suburbs of the town, in a cleanly, healthy and pleasant situation, for the accommodation of the sick and unfortunate countrymen, many of whom find their way to the Southern region, whose climate is so unfavorable to the Northern constitutions. Such an asylum as this would be of great use in every city situated on navigable waters, and the example is truly honorable to those who have organized it at Mobile.

*National Intelligencer.*

The Boston Recorder of Saturday last, contains a list of duels fought in the U. States or by citizens of the U. States since the commencement of the present century, to the number of 140, in the greater part of which one of the parties was killed, and in several of them both were killed.

*From the Christian Almanac.*

MAY.

*Currant Wine* has been made in this country for about fifty cents a gallon, and sold in India for more than two dollars. The proportions used were about two quarts of currants and two and a half pounds of sugar to a gallon.

*Corn Planting.* If you can afford twenty loads of manure to an acre, spread it, and plough it in; if you can afford but ten, put it in holes under the hill. Let the hills be from three to four feet apart, according to the strength of the soil. Take care to get good seed corn, and of a kind which is so early, that it will get ripe. It is safest not to steep it in any liquor, lest it should rot in the hill. But if it has become late in the season, pour boiling water on it, and let it steep *half a*

*minute only*, and be speedily cooled; and it will come forward two or three days earlier. To prevent birds and other vermin from pulling it up, steep some corn in a decoction of poke or tobacco, and scatter it over the ground before the corn planted comes up; put a handful of ashes also on each hill. White threads stretched over the fields will protect it from crows.

Do not neglect your *garden*. It may be made far the most profitable part of your farm; and it will add greatly to the health and happiness of your family. Perhaps there is no crop so valuable, that can be raised so easily, as *carrots*. Let not your mowing lots be overrun with cattle; but cover them with a coat of manure. Give your cattle daily a few ears of corn. Remember the faithful ox; feed him and use him well. Plant peas, beans, cucumbers and squashes, at various times in this month. Good beer is better than ardent spirits. If you have not malt and other materials, take six quarts of wheat bran, four ounces of hops, and two quarts of molasses, for half a barrel; and it will make an excellent family beer.

MARRIED,

On Thursday 29th ult. by the Rev. Mr. Vinton, Mr. John Quigley, to Miss Ann C. Dipple, both of Carlisle.

In Italy, the Ex-Empress Maria Louisa, widow of Napoleon Bonaparte, to the Count Nyperg, her chamberlain; a very homely man, but an excellent officer, who has lost an eye in battle.

DIED,

In Eastpennsboro' township, Cumberland county, on the 28th ult. Mr. Geo. Trimble, of the typhus fever, aged 63 years. He was a kind and affectionate husband, father and friend.

On the 14th ult. in Mifflin county, Col. E. Anderson.

Near Berlin, Somerset county, Pa. on the 17th ult. John Geddis or Gedds, a drover, from Franklin or Adams county, Pa. said he had a sister residing in New York.—Was about 6 feet high, dark complexion, full faced and between thirty and forty years of age, by birth an Irishman. The heirs or Representatives of the deceased are requested to come forward and substantiate their claims to the effects of the deceased.—Administrators, J. Croner, and Jacob Stoner.—Frank Repoa.

*From the Owego Gazette.*

Man, in his proud and visionary mind,  
That loosely wanders with the floating wind,  
In proud philosophy has never trod  
Paths where the spirit moves on worlds abroad;  
And Science's boasted light has never shone  
Thro' clouds and darkness that surround the  
throne,

Nor in his high, mysterious abode,  
Defined the measure of a Triune God!

Eternal counsels and decrees are seal'd,  
Save what thy gracious mercy has reveal'd.  
Thanks, that they rest great God on thee a-  
lone,

For wisdom, power & mystery are thine own.  
Thou glorious being whom heaven cannot  
confine,  
The heaven of heavens too narrow for thy  
dome;

Great Sovereign of eternity and time,  
Filling thy vast and universal home!

This specious universe of worlds that move,  
Form'd by his wisdom—peopled by his love,  
Rests all immensity, its width, its length.  
On the broad base of God's eternal strength;  
And all rejoice their Maker is divine,  
In glorious union through the wide abyss;  
The countless systems grandly move & shine,  
Around the throne of God—the home of bliss.  
Centre of centres through all wanderings,  
Metropolis of worlds—court of the King of  
Kings!

Thought, from her feeble wanderings in the  
skies

Returns—(so fruitless her attempts to rise,)  
Languid and humb'd from her weak essay,  
To stretch thro' space and darkness into day.

But oh, how more abas'd to view within,  
And find her soul the loathsome seat of sin;  
That deadly poison, burning, rankling there—  
Vitals consuming,—helplessness—despair,—  
Recoiling from her reptile self in vain,  
Her hat'd self must with herself remain;  
A serpent round her—closer—closer drawn,  
And life without power to burst the sealy zone

From sin is all our woe—by sin this death  
From God so fair was blighted at its birth;  
And all her gloomy desolated coasts  
Form'd a vast scene of helpless, dying hosts;  
In midnight darkness with'ring under wrath,  
Lay all the wide devoted realms of death!

But rise all souls! with animated tongues  
Wake the blue space with spiritual songs;  
While the high vaults and trackless regions  
ring.

In glad response, 'Salvation from the King!'

And with what trembling joy Faith sees afar  
High o'er this gloomy world the Morning  
Star;  
And with what transport does she bless the  
Love

Which brought the Prince of Glory from a-  
bove.

Join'd by Redemption to his Glorious band,  
Sav'd with an outstretch'd, an Almighty hand,  
The wondering spirit finishes her flight,  
Blest introduction to the worlds of Light!  
Long grovelling here, contracted by her clay,  
Shall brighten and expand in heavenly day,  
A grain of animated dust on earth,  
But since adopted by a heavenly birth:  
Now clothed by Christ in that resplendent  
dress,

The glorious garments of his righteousness  
Shall glow in life eternal and divine,  
Ages beyond the oblivion of Time.

PUPILLUS.

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they subscribed.

AGENTS.

Rev. J. S. Woods, *Lewistown.*  
Orson Douglas, *Marrietta.*  
Mr. Samuel Blood, *Chambersburg.*  
D. Rodgers, *Shippensburg.*  
Hugh Cowan, *Mercersburg.*  
S. Perley, *Harrisburg.*  
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Samuel Linn, Esq., *M'Connellsburg.*  
W. Duffield, Esq., *York*  
Th. M'Grath, Esq., *York*

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 17.

CARLISLE, MAY 14, 1824.

Vol. III.

## MISSIONARY.

*An Abstract from the London Missionary Register, for January, 1824.*

### SURVEY

Of Protestant Missionary Stations throughout the world, in their Geographical order.

*Continued from p. 245.*

GRIQUAS, BORJESMANS, CORANNAS  
GRIQUA TOWN.

North of the Orange River, about 700 miles northeast of Cape Town.

*London Missionary Society—1802.*

Henry Helm, Missionary, with Native Teachers.

The Directors report—

"In consequence of the distress occasioned by long droughts, many of the people of Griqua Town have been under the necessity of leaving the place, in search of pasturage for their cattle. In consequence of this dispersion, the Congregation has been greatly diminished, and the number of children in the Mission-School reduced from 100 to about 50.

CAMPBELL.

About 40 miles eastward of Griqua Town.

*London Missionary Society.*

Christopher Sass, Missionary.

No Report has reached the Directors.

BOOTSUANNAS.

The London Missionary Society have sent out various persons, destined to labor among the Bootsuannas at Kurreechane and Mashow. The late irruption of the Mantatees into these parts, already described, will probably, for the present, derange the Society's plans with respect to Kurreechane and its vicinity.

NEW LATTAKOO.

About 900 miles northeast of Cape Town, near the Krooman river—among the Matchapees, one of the

principal tribes of the Bootsuannas—Inhabitants about 4000.

*London Missionary Society—1817.*

Robert Hamilton, Robert Moffatt Missionaries, with Native Teachers.

The Missionaries are still called to bear up under much discouragement. The Directors state, on this subject—

"The attendance on Public Worship fluctuates extremely; sometimes the number is very considerable; at other times, very small."

It is, however, a subject of surprise and a ground of hope to the Missionaries, that the barbarous practice of marauding expeditions, formerly so common, has not been resumed.

Mr. Robson will devote his attention chiefly to the Bootsuanna, for the purpose of translating the Scriptures into this tongue, which seems the most extensively used throughout South Africa.

MAQUASSE.

A Bootsuanna Town, near the Maquasse mountains—a day's journey north of the Yellow River.

*Wesleyan Missionary Society—1823.*

S. Broadbent, T. L. Hodgson, Missionaries.

From Maquasse they write, on the 1st of July, 1823, that they consider that place as likely to be their permanent station. Subbunel and his people had heartily welcomed them. This Chief appeared to be much respected. The surrounding population is considerable: in one village there are 500 houses. The people are Heathens, but without any idolatrous customs; and even without any religious worship, so far as the Missionaries could ascertain.

DELAGOA BAY.

A Bay on the east coast of South Africa, in 26 degrees south Latitude

*Wesleyan Missionary Society—1823.*

W. Threlfall, Missionary.

The Committee quote the following account of the countries in the vicinity of Delagoa Bay:—

Inyak extends, from the cape and island of that name, to the southward, on the coast of the river: the natives are a naked, timid race: they have no religion whatever, yet use circumcision, and are under the influence of witchcraft: their king is tributary to the king of Mapoota: the population is about 10,000. Mapoota is bounded on the north by Delagoa Bay: the people are a warlike and admirable race of Caffres: in religion and manners they resemble those of Inyak: Mapoota contains 20,000 inhabitants. The people of Temby are tractable and industrious: Temby and Panyelly have 25,000 inhabitants at least.

On the prospects opening before the Society in this south-eastern part of Africa, the Committee remark—

“The new stations in South Africa, to which Providence has lately directed the brethren, appear, without design, to have brought a very extensive and populous part of the eastern country within the range of Missionary operations. The Caffre Mission, which has been entered upon by Mr. W. Shaw: the Bootsuanna Mission, commenced by Messrs. Hodgson and Boardbent; and the Delagoa Bay Mission, where Mr. Threlfall is now employed, and to which Mr. Whitworth has just sailed, will form three important points at a great distance from the operations of other Missionary Societies, from which, should the Divine Blessing attend the work, a chain of Mission Stations may be in future drawn, so as to bring the numerous tribes of this large portion of the continent, from the eastern coast considerably in the interior, into the fold of Christ.”

## NAMAQUAS.

The Station of the Wesleyan Missionaries at *Gammapp*, in great Namaqualand, has been relinquished. The Committee report—

“The exceedingly disturbed state of the Great Namaqualand Country, in consequence of the wars in which the different tribes have been engaged, and the roaming habits of the people, has led Mr. Shaw and the Brethren to resolve upon forming a settlement on a Bay on the western coast.—The place which they have fixed upon is Woolwich Bay.”

Of the Station of *Bethany*, among the Great Namaquas, belonging to the London Missionary Society, the Directors say—

“Mr. Schmelen, after struggling with many difficulties, partly arising from the failure of the crops, and partly from the disturbed state of the Namaqua tribes since the death of Africaner, has left Bethany, accompanied by many of his people, who have settled with him near the mouth of the Great Orange River.”

The Station at *Africaner's Kraal*, a little north of the Orange River, is also vacant.

## PELLA.

A little to the S. of the Orange River.

*London Missionary Society.*

A Catechist.

The Catechist is highly esteemed by the Namaquas, and labors among them with success.—Of a late visit of twelve of these people to Cape Town, Dr. Phillip thus speaks:—

“They had procured a wagon among them, and had come here to expend their money, and carry back with them the necessaries which they could procure. The people had an appearance of gravity, of good sense, and cultivation about them; qualities for which all the people whom I have seen from the Missionary Stations in that country are remarkable.”

STEINKOPFF.

In Little Namaqualand—formerly Byzondermeid.

*London Missionary Society*—1817.

A Catechist.

This Catechist arrived at the station in July, 1821.

“Ten adults have been baptized, and fourteen children. Other adults were receiving instruction, as candidates for baptism. Four couple had been married.

LILY FOUNTAIN.

In Little Namaqualand, near the Khamies Berg.

*Wesleyan Missionary Society.*

Edward Edwards, Jas. Archbell, Missionaries.

Of Lily Fountain, the Committee report—

“With the exception of much damage done to the Chapel and other buildings, by the great hurricane, the Station is in a state of increasing prosperity. This station, the first occupied by our Missions, has not only a considerable Society connected with it, but has furnished two pious Hottentot Assistant Missionaries, from one family.”

AFRICAN ISLANDS.

The hope, stated in the last Survey, that the Imaum of Muscat would be induced to lend his aid in suppressing the Slave Trade, has been realized. He entered into a Treaty, on the 10th of September, 1822, with the Government of Mauritius, for the total Abolition of that trade throughout his dominions and dependencies.

The trade, it appears, is resolutely suppressed by King Radama in Madagascar.

MAURITIUS.

Or, Isle of France—east of Madagascar—Inhabitants 70,000; chiefly French Colonists and Blacks, but belonging to Great Britain.

*London Missionary Society*—1814.

John Le Brun, Missionary.

Mr. Le Brun continues his labors at Port Louis with success. His Congregation varies from 100 to 150; the Communicants are about 40. In the Schools there were 114 Boys and 40 Girls, and in a Sunday School; from 60 to 70 scholars.

Mr. Jenkins, from the *British and Foreign School Society*, had opened a School and obtained thirty scholars.

MADAGASCAR.

A very large Island, off the eastern coast of Africa, in the Indian Ocean, about 800 miles by 120 to 200; in a partial state of civilization, and said to contain 4,000,000 inhabitants.

*London Missionary Society*—1818. renewed 1820.

David Jones, David Griffiths, John Jeffreys, Missionaries—G. Chick, John Cauham, T. Rowlands, Artisans.

In addition to 30 dollars per month, allowed by Governor Farquhar to each of the Missionaries, His Excellency, before he quitted the Government of Mauritius, (in which he has been succeeded by Lieut. General the Hon. Sir G. Lowrie Cole) assigned 20 dollars per month to each of the Artisans.

The King continues to manifest the utmost kindness to the Mission. Houses have been provided, chiefly at his expense, for the three Missionaries. Native youths, of a very tractable disposition, have been apprenticed to each Artisan.

An encouraging account is given of the progress of seven Youths now in England.

King Radama is anxious to promote education: he has established an Adult School for his officers, and has himself undertaken to instruct some of his own family. In the Schools of the Mission there were 85 scholars: they continue to manifest great avidity for learning.

Six hours are spent on the Sabbath in catechising Native children.

## JOHANNNA.

One of the four Comoro Islands, in the northern part of the Mozambique Channel.

The Mission begun in this Island in 1821, by the London Missionary Society has been relinquished.

## ABYSSINIA.

Of the Amharic and Ethiopic Scriptures the Committee of the British and Foreign Bible Society thus speak, in the last Report:—

“The printing of the Amharic Version, destined for the use of Abyssinia, is now in active progress; the difficulties which had retarded it having been, at length surmounted.

“In the course of the present year, Mr. Platt proceeded to Paris, at the request of your committee, to examine oriental MSS. of that city, for materials to assist in the prosecution of another department of their Abyssinian labors, the publication of a correct edition of the Scriptures, or parts of them in the Ethiopic language.”

The Four Gospels in Amharic have been just finished at press.

Mr. Platt has published, since his return from Paris, in a handsome quarto volume of about 80 pages, the results of his researches, with specimens of the modern languages of Abyssinia, and illustrations of those languages which indicate a close and able investigation of the subject. We rejoice to see the attention of our scholars so effectively occupied on the means of enlightening Abyssinia, and quote with great pleasure, Mr. Platt's concluding remarks in reference to that people:—

“Should such communications as this have any effect in turning the attention of the Orientalist to Ethiopic Literature, and to the people to whom that Literature was once familiar—to their present state of depression, and the best means for recovering

them from it they will indeed answer a valuable end.”

*To be Continued.*

*From the Boston Recorder.*

## RELIGION OF THE GRAND LAMA.

Concluded from p 247.

The inauguration of the infant Lama is attended with greater pomp and parade than any thing known in the country. The Emperor of China on this occasion, assumes a conspicuous part in giving respect to the object of his faith and veneration. Officers from China, a Chinese anness, the Viceroy of Lassa, accompanied by all the court, the heads of every monastery, and finally, every man of any condition in Thibet, assemble at Torpaling. The Grand Lama is carried in a palanquin to the holy mountain, and though the distance is but twenty miles, such is the concourse of people, and parade of the procession, that three days expire in this short march. The road, being previously white washed, is lined by a double row of Lamas, of which, some hold lighted rods of a perfumed composition, that burn like decayed wood, and emit an aromatic smoke. The rest are furnished with a great variety of musical instruments, which are all sounded in unison with the hymn they chant. Gold insignia, the standards of state, noble horses bearing stoves filled with burning aromatic wood, and every species of Asiatic magnificence, contribute to the splendor of the procession, which moves at an extremely slow pace until it is received within the confines of the palace amid an amazing display of colors, acclamations of the crowd, solemn music, and the chanting of the priests. Now succeed the religious ceremonies of the inauguration. Every where prevail feasting, music, rejoicing, and unfurling of banners on all the forts. Then follow sacrifices and gifts to the Grand Lama, mutual presents, &c. the consummation of which usually lasts 40



days, when the multitude is dismissed. [Asiatic Researches, vol. I.]

*Objects of Worship.*—Boodh, Fo, and Manippe, belong to the first rank of Thibetian idols.

*Boodh* seems to be venerated principally for his antiquity. Fo, who now resides in the Grand Lama, first taught his disciples the doctrine of the metempsychosis. At the age of 79, perceiving that his divinity could not prevent his paying the debt of nature, he called his disciples together and told them he would not leave them without revealing the whole secret and hidden mystery of his doctrine. He declared he had for forty years, till that moment thought best to disguise the truth under figurative and metaphorical expressions, but now he would unveil the whole mystery of wisdom. 'Learn then,' said he, 'there is no other principle of all things, but a vacuum and nothing: from nothing have all things sprung, to nothing they must again return, and then all our hopes end.'

Manippe is a large idol, sitting on a throne, with nine heads placed one above another, in the form of a cone. The Lamas burn incense to her, and furnish a choice repast to satiate her hunger. Her worshippers kneeling, incline their faces to the ground, praying, 'save us, O Manippe.'

On certain days every year, a strong, ferocious young man is clad in garments variegated by different colors, armed with sword, bow and arrows, and loaded with a variety of flags or colors unfurled, with their staves fastened to his back and neck. In this uniform he is possessed of the demon to whom he is consecrated, and drives through the streets, murdering all he meets, without the least regard to age, sex, or condition. No one dare make the least resistance, because these deaths secure the favor of the goddess, and influence her to keep the state happy and prosperous. [Kircher.]

The Thibetian temples have an almost endless variety of images, which are still increasing. When the Grand Lama dies, his body is put in an erect posture into a golden shrine, and ever after visited with sacred awe. The body of every Lama is burnt immediately after death, and his ashes enclosed in a little brass image, which is placed in the sacred cabinet. In addition to these, almost every man has in his own house, small images and pictures of the Grand Lama, which receive family worship. The Thibetians hold some objects sacred in common with the Hindoos; such as the water of the Ganges, the cows, &c.

*Manner of worship.*—Worship is generally performed in the temples three times a day, accompanied with a variety of instruments of an enormous size. There are trumpets above six feet long, drums stretched over copper cauldrons, gongs, which are circular instruments of thin hammered belmetal beat upon with a mallet, and producing a surprising noise, double drums of vast circumference, mounted on tall pedestals, which the performer turns with great facility, striking each side with a long curved iron, large kinds of bugles, cymbals, hautboys, seakonks, &c. The Thibetians assemble in their chapels, and unite together in prodigious numbers to perform worship, which they chant in alternate recitative and chorus, accompanied by all those loud, powerful and harsh instruments. In addition to all these, are the voices of 2 or 300 men and boys, making at the same time every variety of sound, which would produce a surprising effect upon an ear attuned to soft and delicate music.

The Lamas of Thibet understand their tenets much better than those at the extremities of Tartary, but their principles do not require them to render a reason. Sacred books from ar

unknown period, have been printed in Thibet. The chief business of the Lama is prayer, which is performed by reading the sacred books, when often neither reader or hearer understand a word. But they have many expedients to save the trouble not only of *thinking* but *speaking*. The London missionaries, visiting a temple in Siberia, saw the chief Lama engaged in prayer. He was counting beads and turning an instrument. This instrument resembles a barrel containing written prayers, fixed on an axle, pulled by a string fastened on the outside, and offering all the prayers it contained every revolution. This barrel is said sometimes to be turned by smoke over the fire, and thus prays with great velocity from morning till night. When this praying mill is turned by water, it is of a large kind, and contains all the prayers of the neighborhood. Capt. Gordon, who travelled through this country in 1820, mentions a stage or roof of a temple, supporting 100 of these praying mills, turned by the wind.

Another method is to write prayers on pieces of cloth and paper, which are suspended on poles fastened to the roofs of their temples. In these cases, their advances in piety are in proportion to the velocity of the wind.

*Treatment of the dead.*—In regard to the treatment of the dead, the votaries of the Grand Lama differ, in different countries. In Thibet, the body of the Grand Lama is said to be the only one suffered to undergo putrefaction. The bodies of all the priests are burnt, and the burying is unknown. The general receptacle of the dead is a spacious area near the monastery, called Teshoo Lamboo, enclosed on one side by a high perpendicular rock, and on the other by lofty walls. At the top, it is left open for the sole purpose of admitting dogs & other beasts of prey, which are very numerous in that country. On the

top of the rock *above*, a platform overhangs the enclosure, for the convenience of precipitating the dead bodies with the greater ease, from the walls into the area. No further trouble is taken with them, except such as facilitate their destruction by birds, dogs, and other animals. Some convey their deceased friends to certain high hills, where their limbs are disjointed, that they may become a more easy prey to carnivorous birds. Among these receptacles of the dead, where the mangled bodies and bleaching bones lie scattered, some old man and woman, lost to all feeling, but that of superstition, take up an abode, and performs the horrid office of receiving the bodies, and from time to time placing the mangled limbs in a situation the most eligible to carnivorous animals.—

As their souls at death, immediately pass into other bodies, they consider it honorable to be buried in living tombs, that the union of soul and body may be apparently preserved.

In Napaul, a tributary of Thibet, when people are sick, and friends despair of their recovery, those helpless and languishing beings are carried into the wilds, and thrown into pits for dead. Exposed to the open sky and damp ground, without comfort or compassion, they soon die, and are devoured by birds, dogs, and wolves. Are not the tears and sufferings of these forsaken objects, sufficient to awaken Christian sympathy, and prompt the inquiry—"Is it nothing to you, all ye that pass by?"

*Importance of a Thibetian Mission.*—A station near the holy mountain would be more important than any now in existence. Any thing printed in the vernacular tongue of the Grand Lama, would be read by every learned Lama in Asia. For a long period all books printed in the Thibetian language have been considered sacred. This prepossession, with the sanction

of some Lama, would immediately give the divine oracles a high character. Since for more than 3000 years a great part of Asia have visited the holy mountain, this place must afford an excellent situation to circulate books, and show these pilgrims they have at last found Him of whom Moses and the prophets did write. When we think of China, this station has an overwhelming importance. No missionary can preach in China. Dr. Morrison has labored as a Chinese missionary fifteen years, and all yet remains dark, except two converts.—Thibet is the only nation that enjoys free intercourse with China. The emperor and court look to Thibet for their religion. If the Gospel could be established in Thibet, it would flow in the deserted channels of Lamaism all over China and Tartary.—If a Thibetian mission should be instrumental in the conversion of the Lamas, the paganism of all Asia would tremble from its foundation. If Christians rejoice at the conversion of the chief of an island, what will be their ecstasy at the conversion of *him*, who assumes the attributes of Deity, and holds in his grasp the souls of Asia.—Are these views of a Thibetian mission visionary? What part of the human race are more deeply involved in the thralldom of paganism? Where would a few feeble exertions have a more happy and extensive influence? If my apprehensions are just, is it not the duty of this Society to invite the public mind to Central Asia, in order to dispel the thick mists and dark clouds which hover over the deluded votaries of the Grand Lama?

C. Y.

#### CURE OF ENVY.

I will not envy the prosperity of the wicked, nor be offended at the affliction of the righteous: The one is drawn in pomp to hell, whilst the other swims in tears to heaven.

*From the London Jewish Expositor for March, 1824,*

#### PALESTINE MISSION.

MR. WOLFF'S JOURNAL.

*Jerusalem, Mount Zion, April 27.*

I have adopted the Jewish fashion of eating, to satisfy the Jews more fully, that neither meat nor drink has induced me to embrace Jesus Christ as my Lord and Saviour.

I called again on Rabbi Mendel. I cited to him some of the excellent doctrines the Gospel contains; he approved of them, and said, the Gemarah says, 'Accept wisdom from whomsoever, and wherever you meet with it.'

R. Abraham Ben Jeremiah, and Rabbi Zebi Ben Zarah remained with me at night till eleven o'clock; at first they spoke blasphemous things, but they ceased when I told them that they wounded my heart by their unbelief.

*April 28.* I introduced brothers King and Fisk to R. Mendel; he received them kindly, and told me that I should tell them that he regretted he was not able to speak their language, for then they would hear words of wisdom from him, but being obliged to speak by an interpreter, the spirit of many things would be lost.

Brother King said to him, 'It affords me much pleasure to be permitted to see you in this holy city, and I hope the time will soon come, when all Israel shall be gathered.'

Rabbi Mendel said, 'when the time shall come that it will be well with the Jews, then it will be well with all other nations; as long as the Jews reigned all the nations of the earth were blessed; for Rabbi Simon Bar Joahi says in his Sohar, that 'the Jews are the root, and for this reason they ought to govern;' but as soon as the Gentiles who are the branches, begin to govern, then disorder and confusion take place. But when the root, i.e. the Jews, shall begin again to govern, then the words of Isaiah the prophet

will be accomplished, that many people shall go and say, 'Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob.'

*Mr. King.* While Israel governed in the fear of the Lord, it went well with them; and when they shall be convinced of their sins, and return to the Lord, it will again be well with them.

*Rabbi Mendel.* Truly he has answered well.

*Mr. King.* Christians in America and England are continually praying for your restoration; we long to have the time come, when the holy Spirit shall be poured out upon you, and when you will feel your sinfulness, and your entire need of that great sacrifice to expiate your sins, which was shadowed forth by all the ancient sacrifices, and by the blood with which Moses sprinkled the book of the law, after he had rehearsed it in the ears of the people.

*Rabbi Mendel.* I do not understand what you mean by the great Sacrifice.

*Jos. Wolff.* Jesus of Nazareth. And I continued the conversation with him on this subject.

*Rabbi Mendel.* This I do not believe.

*Mr. Fisk* remarked, that America was the only place where the Jews had not been persecuted, and that they there enjoy equal privileges with ourselves.

*Rabbi Mendel* replied, that it was not good for the Jews to enjoy too many privileges, lest Jeshurun should wax fat and kick.

*Mr. King.* There are not many Jews among us who are waxed fat, but they sometimes kick.

*Mr. King* immediately requested me not to interpret this, lest it should give offence; but I told it to *Rabbi M.* afterwards, and he seemed to be very much pleased, and remarked that *Mr. King* must have been himself a Jew. Our visit was short, and when we took

our leave of him, *Mr. King* said to him; our heart's desire and prayer to God for Israel is that they may be saved; and *Rabbi Mendel* and all the Jews exclaimed Amen.

A Gentile called on the famous *Tannai*, *Rabbi Shamai*, and said unto him, O *Rabbi Shamai*, tell me the contents of the whole Torah in one foot, (i. e. in few words.) *Rabbi Shamai*, turned him out of the room, and said unto him, O thou fool, how canst thou desire me to tell thee the whole contents of the Torah in one foot.

*April 29.* I called on *Rabenu Zusi*, high-priest of the Spanish Jews.

*Rabenu Zusi.* What have you yourself gained by believing in Jesus of Nazareth?

*W.* I hope that I shall be one day with him, and receive from him a crown of glory; and I have gained a rest and peace of which you have no conception: to know Christ is truly to be in Bethel, where he is ascending and descending upon my head: to know Jesus Christ is as much as to be at the very gates of heaven. Thou Lord Jesus art the angel who hast redeemed me from all evil! I intended then to have gone away, but *Rabenu Zusi* desired me to stay longer, which I did, and our conversation was the whole time about Jesus Christ.

[We now proceed to the most interesting portion of the Journal, which introduces to our notice *Rabbi J—— M——*, an ancient Polish Rabbi, who was many years ago convinced of the truth of Christianity, but never making any public profession of it, has continued to retain his situation as a Rabbi among his brethren.]

*Rabbi J—— M——*, a Polish Rabbi, 80 years of age, who is believed by the Jews to be a *Baal-Shem*, i. e. possessor of the ineffable name of God, with which he pretends to have already cured many sick persons, and performed other miracles; by which means in the course of his life, he has gained

many thousand piastres, called on me and said, I will now speak with you as a friend, and tell you things by which you will perceive that you have not to do with a fool. "The Lord said unto Samuel, fill thine horn with oil and go, I will send thee to Jesse the Bethlehemite, for I have provided me a king among his sons. And Samuel said, how can I go? if Saul hear it he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord." Rabbi J—— M—— inferred from this that we are not obliged to die as martyrs for the truth, and that, although a man believe in Christ, he need not confess his name before men, where he is in danger of being persecuted, deprived of his property, and perhaps put to death. I replied, that the passage he referred to, shews only that a person is not always obliged to tell the whole truth to those who have no business to ask for it; but as soon as it concerns the welfare of immortal souls, we are obliged to declare it, and that many prophets had died for the truth.

*Rabbi M.* You ought to argue with Jews from the Talmud, and there are many things in the Talmud, which favor the system laid down in the New Testament.

I immediately made use of the passages, shewed to me by Rabbi J—— M——, in my arguments with other Rabbies, and they really know not what to answer, and their countenance became white as snow.

The private views of Rabbi J—— M—— about sacrifices are, that they have been established to remind men that they have for their sins deserved death; and sacrifices indicate, that men acknowledge that they have deserved death for their sins.

I engaged Rabbi J—— M——, to spend with me the whole night once more, to teach me the mystery of the Shem-Hamforash, with which the Jews say that Jesus Christ

performed all his miracles, and with which Rabbi J—— M—— and Rabbi M—— pretend to be able to perform miracles. Rabbi J—— M—— often boasted that he gained much money by it; for at Constantinople (and why not at Jerusalem?) he cured a madman for which he got 1500 piastres.

*May 3.* I dined with Rabbi Mendel. He desired me to wash my hands before dinner, and to say the Talmudical prayer. I did not comply with his wish, for I said, that the prayer contains an *untruth*.

Two Jews of the Spanish community met me in the street.

*Spanish Jews.* Rabbi Joseph, (thus they call me,) you know but little of the Talmud.

*W.* You may be right; but I know one thing, which you do not know. I know Jesus Christ as my Saviour, and my Messiah, and know him as the son of God, the Creator of the whole earth, and the Lord from heaven.

When I went to my room, two very fine young Jews, of the Spanish community called. I shewed them Isaiah liii. They said, that they did not understand it, and they desired me to expound the chapter to them. I expounded the chapter for more than an hour; they promised to read it over and tell me the next day the result of their inquiry. They desired me to give them a New Testament, saying, "We swear by our head, to read it, but we beg you not to tell our Rabbies of it." I gave the Testament to both.

#### WEST INDIA SLAVERY.

From the English papers received by the late arrivals, it appears that the plan of the British government for the improvement of the condition of the slaves, preparatory to their eventual emancipation has been presented to the House of Commons by the ministry. The outline is as follows—the punishment of females by the whip is wholly abolished—and in respect

to males the whip is no longer to be used by drivers as a stimulus to labor in the fields, but only in punishment of misbehavior, *proved and recorded*.—Provision is to be made for the religious instruction of the slaves, by the establishment of two Bishoprics, with an additional number of Clergy.—Provision is to be made for regular and legal marriages.—In the sale of slaves, families are not to be separated, and the property of the slave is to be protected by law.—Saving banks are to be established, to receive the deposits of the slaves, and proper guards for their safety.—The testimony of slaves, who have certificates of the religious instruction from a minister, is to be received in all civil cases, when the master's immediate interests are not concerned, and in all criminal cases, except when the life of a white person is involved.—The slave is to be allowed to purchase his own manumission or that of his wife and children.—This plan is not to be introduced at once into all the colonies, but an experiment is to be made in the first instance with those which have lately fallen under the dominion of Great Britain, beginning with Trinidad and it is to be left to the Legislature Assemblies of the others to tread in the same path upon their own convictions.—*N. Y. Obs.*

#### DUELLING.

A Duel is termed an affair of honor! What a prostitution of language. Two men quarrel on the most frivolous provocation. They agree to reconcile this quarrel by killing each other. And this is termed an affair of honor. O tempora! O mores! Where are the virtues! Where is the humanity? Where is benevolence! Where is forbearance? Where are justice and candor? Where is magnanimity? An affair of honor!! Rather at least suffer our language to remain unprostituted, and call it by its true name—an affair of MURDER!

*Columbia Tel.*

#### CARLISLE, MAY 14.

##### TO CORRESPONDENTS

We think it best not to insert the remarks of "F." for the reason that we do not wish the subject to which they refer discussed in our columns. Our friend F. will remember that on a previous occasion, for this very reason, we declined inserting an answer to one of his communications on Psalmody; and he cannot therefore consider us as acting partially.

On Tuesday the 8th day of June next, the Board of Trustees of Dickinson College will hold an election for a Principal, in the room of the Rev. Dr. John M. Mason, resigned.

##### For the Miscellany.

*Messrs. Editors,*—You will much oblige a subscriber by giving a place in your Miscellany to the following thoughts *on the importance of attending meetings for prayer.*

The fewness of those who attend our Prayer Meetings, to implore the blessing of God on our *Missionary, Bible, and Tract Societies*, has given rise to these remarks. May all who approve of them, pray earnestly that they may be useful!

When it is considered that these Societies have long been formed of numerous Ministers and Christians of almost all denominations, for the purpose of sending the Gospel to the heathen; and that many of our dear brethren have left their native country, and all their dearest relations to go out as Missionaries, in the midst of numerous privations, and at the risk of health and even of life; when it is further considered that many thousands of pounds are annually collected and expended in this good cause, is it not greatly to be lamented that so few persons attend our Monthly Meetings for

solemn prayer; especially when so many millions of our miserable fellow-creatures are 'living' in the practice of all manner of abomination, 'without God in the world,' and, alas! dying 'without hope!'

Who does not sigh and mourn over *this sin*; so discouraging to Ministers, so distressing to Christians, so unfeeling for lost souls, so displeasing to heaven, and so gladdening to hell. Certain it is, that if there could be sorrow in heaven, or joy in hell, there would be sighs in the former, and songs in the latter. Heaven would sigh, and hell would rejoice!

Were we to judge of the worth of the souls of the heathen by those who seldom or never assemble to pray for them, must we not conclude that they are of small value; and that it appears a matter of no great moment whether they are saved or lost! O, ye pitiable mortals, who sit in darkness and the shadow of death, if he whom you have offended, had no more mercy upon you than some called Christians, what, O what would become of you!

Is the reader of this paper a regular attendant upon sanctuary service on the Sabbath, hearing the all-important things concerning the Lord Jesus Christ, and the glorious Gospel of the blessed God, and are these great things confirmed in our hearing at Missionary, Bible, and Tract Anniversaries; and can you neglect our Monthly Meetings for prayer and supplication? —I am afraid of you, lest you should have heard the Gospel of God in vain. Surely, if you felt the worth of your own soul, and the need of the Saviour, you would come up with us to the help of the heathen, and aid us by your prayers and supplications, as well as by your contributions. And here I am reminded of an awful curse contained in the Scriptures. "Curse ye Meroz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof." Why? What had Meroz done that such a dreadful curse was

denounced against her? Was she a city of swearers, drunkards, murderers, or such profane sinners? There is no hint of this kind in all the passage. No: all that was said against this city was, that 'she came not up to the help of the Lord, to the help of the Lord against the mighty.' *Judges v. 23.* That is, she assisted not with other tribes to contend with the enemies of Israel and of God.

And are there *millions* of heathens "sitting in darkness and the shadow of death?" And are not their foes mighty? Are they not under the influence of combined enemies—the world, the flesh, and the devil? And will you not come and help us to plead for their emancipation? Whether the neglectors of the Monthly Prayer Meetings be implicated in this awful curse or not, it becomes them to consider. I may be allowed however to suppose a case.

What would be your fear and consternation, if the Lord Jesus, on the day of judgment, should speak to you on this wise? "O hard-hearted sinner! when you dwelt in yonder world, year after year, you attended Missionary, Bible, and Tract Anniversaries; at those seasons I sent various Ministers to plead the cause of the heathen. —With deep concern for their conversion, they described their awful condition—their crimes, their cruelties, their abominable idolatries and impurities. The burning of their widows, and drowning their children, were all set before you in the most affecting colors. By them also you were assured that all the contributions and exertions of these Societies would be of no avail, *unless accompanied with humble and importunate prayer.*" But none of these things constrained you to attend and unite in supplication for the soul of the perishing heathen!

O my dear readers! should this be the case, what could you say? You would be struck dumb with fear, and fall at his feet as dead!

O! could we but see and feel for those perishing millions as we ought to do, our Monthly Meetings for Prayer would be crowded to excess. Every seat, every corner of the sanctuary would be filled. O what a joy-inspiring sight! In anticipation only, it is charming! Would to God we could see it realized. CHRIST pleads for the heathen, and will not you? "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." *Psalm ii. 8.*

O then, come and help us! If there be any thing awful in the damnation of hell, any thing delightful in the joys of heaven, any thing worth pleading for the conversion of souls; in short, 'If there be therefore any consolation in Christ, any comfort of love, any fellowship of the Spirit, any bowels of mercies, by all these arguments we say, 'Come, come and help us. O, let us plead *together*' that these 'perishing millions' may taste, and enjoy for ever these invaluable and eternal blessings. The heathen plead with us, and we plead with you; O that we may *together* and apart plead with God, for the glory of his name, in the conversion of the heathen! Let us exclaim in the language of the prophet, 'For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Till the way of the Lord is known upon earth, and his saving health among all nations.'

May the Lord Jesus sanctify the thoughts expressed, afford his presence in the midst of our Meetings for united prayer, assist and hear our supplications, and then, O then, we shall be found 'praying in the Holy Ghost!' The blessed result of which will never be fully known till all our supplications are turned into songs of praise to Him who is the Lord of the heathen. 'A light to lighten the Gen-

tiles, and the glory of his people Israel. To Him be all honor and glory, world without end.' *Amen.*

"Come over into Macedonia and help us." *Acts xvi. 9.*

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Long experience convinces me that no mistake is more common or fatal, than too hastily encouraging persons under serious impressions to think that they have already passed a saving change, and that all is now well. Representing salvation as invariably consequent upon a diligent, humble, persevering application to Christ, in prayer and the use of means, affords a sufficient stay to the newly awakened mind, keeps it attentive, and spurs it on to diligence. But should a person *falsely* think all right, this will soothe his conscience, slacken his diligence, and lull him to sleep. Our compassion for persons under concern for their salvation often operates in this manner. But a skilful surgeon is always afraid of a hasty cure.—*Life of Scott.*

#### A HYMN FOR SPRING.

Praise ye the Lord, who has created the spring. To God be glory, who has adorned the face of the earth! To Him be glory, honor and power, for He made the beings which he has formed happy. The Lord has created, the Lord has preserved, the Lord loves and blesses this world, the work of his hands; celebrate Him all ye creatures.

In those happy days in which man had not yet rebelled against his Maker; free from sin and the punishment due to it, the earth was a Paradise. Now though sin and punishment have deformed it, we still see in it the hand of its sublime Author, and earth is yet the entrance to heaven.

The fields which seemed dead, begin now to revive and bloom. Every day brings new blessings; the worm which creeps in the dust, and the fowls which fly in the air, rejoice in their existence.



The face of the earth is renewed; the sky shines with a pure and serene splendor; the mountains, the vallies and the forests, all resound with melodious accents, and He to whom all things owe their being and their life, looks with an eye of mercy over the works of creation.

And yet, O Creator! the meadows and fields are destitute of intelligence; and thou hast not formed the irrational animal after thy likeness; it is man alone that can rejoice in thee; man alone can know thee; can be conscious of his existence, and aspire to live with thee eternally.

Let us celebrate the Lord; he is nigh unto us; let all his hosts praise Him! The Lord is present every where, in heaven, on earth, and in the seas. I glorify thee! I sing thy praise; for, wherever I am, there thou art, ever near me by thy power, thy love and thy bounty.

Thou commandest the clouds to extend themselves over the fields; thou waterest the thirsty land, that man may be enriched by the gifts of thy hand. Thou commandest the hail, the winds, and the dew, (these messengers of thy power,) to become sources of happiness to mankind.

Even when the tempest arises, when the thunder rolls, and strikes man pale; then fertility and blessedness spring from the bosom of the stormy darkness speedily the sun restores us light and songs of joy succeed peals of thunder.

It is in thee alone that we find happiness: in thee alone, the Author of all good. It is thou who enablest us to draw salvation from the eternal springs. Happy here below, happy the mortal who submits to thy government; and is prepared to leave this world with joy, in hopes of being united to thee, his Creator and Father, by his Redeemer, the Lord Jesus Christ.

Sturm's Reflections.

Give away what you can spare; but throw away nothing.

The following extracts we copy from 'The Circular,' heretofore known by the title of 'Christian Repository,' published by Robert Porter, Wilmington Del. It is patronized by the New Castle Presbytery.

THE PRESBYTERY OF NEW-CASTLE held its semi-annual meeting at Christiana Bridge, during the second week of April. Of 29 ministers, connected with this Judicatory, 22 were present, with 13 Ruling Elders.

The meeting was opened by a sermon from the Rev. *Francis A. Latta*, on the Mutual Duties of Pastors and People, from I. Thess. v. 12, 13. "*We beseech you, brethren, that ye know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake.*" The style, delivery and substance of the discourse, were highly gratifying to the large congregation assembled on the occasion.

A request from the congregation of Upper West Nottingham, for a portion of the labors of Mr. Love, one of their Licentiates, was heard and granted.

*A Call from Marietta*, for a portion of the ministerial services of the Rev. Orson Douglass, was presented to Presbytery, and appearing to be in order, was put into his hands. Having declared his acceptance of the call, a committee was appointed to attend to his instalment, on the first Friday in June; service to commence at 11 o'clock. The Rev. Samuel Martin was appointed to preside; the Rev. E. K. Dare to preach the Sermon, and the Rev. James Latta to give the Charge to the Pastor and the Congregation.

As the Presbytery has at present 10 or 12 candidates under their care, most of them beneficiaries, and the fund for Education is not only low, but in debt, Committees were appointed to visit the different churches, to form societies and solicit contributions to this important fund.

Mr. *John A. Getty*, having been some years under their care, and having

passed through the proper trials with acceptance, was *licensed* to go forth as a Probationer for the gospel ministry, to preach the gospel wherever he shall be orderly called.

#### REVIVAL IN BALTIMORE.

A narrative of a Revival of Religion in the Third Presbyterian Church of Baltimore, by the pastor Rev. W. C. Walton, has been recently published in a pamphlet form. We make the following extracts from this valuable pamphlet.

*Boston Recorder.*

"After service on a Sabbath morning, I requested all the communicants to remain a short time.—We (a young student of theology was with Mr. W.) then addressed them more particularly and solemnly on the subject; and concluded by urging them to meet two or three together, in different parts of the congregation, to converse and pray for this object. On the same evening, and at the same hour, we assembled a few young people at a private house, and talked to them tenderly and solemnly, about the concerns of their souls: these meetings on Monday evening were continued. Meanwhile, *we visited from house to house*, and conversed with all with whom we met, if circumstances appeared favorable. We came to the point without needless ceremony, and as soon as our message was delivered, we departed. We also endeavored to impress it upon the minds of professing Christians, that now they ought to be very solemn and much engaged, and so to order their conversation, that it might tend to deepen the impression which we wished to make on the minds of their children and others around them. About that time we commenced a meeting on Friday evening *for the professors only*, with a view to engage them in such exercises as would lead them to self-examination, self-abasement, humble confession to God, and earnest prayer for the outpouring of the Spirit.

"We had not labored long in this manner before we saw something like

the beginning of a work of grace. The young people who attended our Monday evening meeting, evinced more and more concern, and soon, it became literally and emphatically an *anxious meeting*; and so it continues to this day. The beginning of this work was about the latter part of June, 1823. But no satisfactory cases of conversion took place, until the last of July. Early in October sixteen persons were admitted to our communion, as the first fruits of the revival. The day on which they were examined and received, was observed by them, and by the communicants, as a day of fasting, prayer and thanksgiving. The exercises of the communion Sabbath were greatly blessed. In three days afterwards, there were nearly thirty hopeful conversions. On the 22d November, we admitted 29 more to our communion; and on the 6th of Feb. 1824, we admitted 18; amounting in all to sixty-one. The whole number of hopeful conversions, is between eighty and ninety. I trust the good work is still going on in this congregation; and there are very encouraging indications of a similar work in several parts of the city."

#### ON TEMPTATION.

Look that you make constant resistance as well as strong resistance. Satan will come on with new temptations when old ones are too weak; in a calm, prepare for a storm. The tempter is restless, bold, and subtle, he will suit his temptations to your constitutions and inclinations. Satan loves to sail with the wind; if your knowledge be weak, he will tempt you to error; if tender, to scrupulosity and too much preciseness. If your consciences be wide and large, he will tempt you to carnal security; if you are bold spirited, he will tempt you to presumption; if timorous, to desperation; if flexible, to inconsistency; if proud and stiff, to gross folly; therefore still look for fresh assaults.

When you have overcome a temptation, take heed of unbending your bow; but look well to it, that your bow be always bent, and that it remain in strength. When you have overcome one temptation, you must be ready to enter the list with another.

None but spiritual weapons can be useful and serviceable to the soul, in fighting and combating with the devil; this the apostle shews, Eph. vi. 13. 2 Cor. x. 4. You have not to do with a weak, but with a mighty enemy; and therefore you have need of mighty weapons, and that they cannot be, unless they are spiritual. Carnal weapons have no might nor spirit in them towards making a conquest upon Satan. It was not David's sling nor stone, that gave him the honor and advantage of setting his feet upon Goliath, but his faith in the name of the Lord of Hosts. 1 Sam. xvii. 45. He that fights against Satan in the strength of his own resolutions, constitution, or education, will certainly fly and fall before him.

*Brooks' Precious Remedies.*

THE GREEKS seem to be as prosperous as their warmest friends could wish. Two or three printing presses are about to be established at Missolonghi; by which the people of Greece will be enlightened, and the world at large more speedily and correctly informed than it has heretofore been, of the truth and state of their affairs. The first No. of a newspaper, printed in modern Greek, has just arrived in England. The types were sent from that country by the Greek committee.

GREEK FUND.

The sub-committee charged by a resolution of 18th March last, with remitting the funds collected in aid of the Greeks, have, by the packet-ship *New-York*, which sailed on Saturday,

transmitted to Baring, Brothers & Co. £6600 sterling, purchased at the following rates:

|             |                                     |             |
|-------------|-------------------------------------|-------------|
| £3695 12 6, | at premium of 8 3-4 per cent making | \$17,862 20 |
| 2901 7 6,   | at 9 per cent premium,              | 14,070 09   |

£6600 00 00      \$31,952 29  
being the whole amount in the hands of the Treasurer. Other collections have been advised of, however, which, when received, will be forwarded in like manner. By order:

CHARLES KING,  
*Secretary of the Greek Fund.*

The various swords, pistols and munitions which have been received by the committee, will be forwarded to Leghorn, by the first convenient opportunity, and placed in safe hands at the disposition of the Greek chiefs.

FROM GREECE.

*Nuremburg, March 19.*—We continue to receive advices from the Grecian States. Ismael Pacha had completely defeated Omer Vrione, leaving him complete master of the two banks of the Upper Aæpropotemo, where he communicated with the Greek General Longos, who had been sent by Prince Maurocordato with reinforcements for Rentina, whilst a Greek corps and reserve has been established near Zapandi, upon the road to Prevesa, which Omer had strongly garrisoned in order to prevent the raising of the blockade of Lepanto, which the Turks have much at heart. An Ottoman corps from Thessaly for Lepanto, had been entirely cut to pieces by the Greeks at Livadia. The negotiations for the surrender of Patras have been broken off by the Turkish garrison, which had provisions for several months.

Is it not better that your friends should tell you your faults, than that your enemies should talk of them publicly?

*For the Miscellany.*SUPPOSED TO BE SPOKEN BY A LADY  
AT THE GRAVE OF HER BROTHER.

What kindly voice so softly calls  
On recollection's saddening tear?  
Did Nature speak the tear, which falls  
In memory of a friend so dear!

Ah Nature! 'twas a kind dear word,  
So sweetly spoken from the heart,  
That did such quick relief afford  
My lab'ring bosom's deadly smart.

Didst ever, stranger, love a friend!—  
Didst ever heave a tender sigh!—  
Didst ever at the grave attend,  
And see thy friend so lowly lie?

Stop stranger—listen to my tale!  
My friend was dearer still than thine  
Low, low—within that mournful pale  
A brother's laid—A cold confine!

He strayed with me in youth's fair wild,  
He pulled the flowers that strewed our way;  
And all my infant cares beguil'd,  
When lonesome hours drew on the day.

And oh! when manhood decked his brow,  
And spoke so lively from his eye;—  
'Twas short—'tis gone—'tis withered now!  
He reached short manhood but to die.

My brother! O my brother!—could  
Thy blessed spirit visit here;  
'Twould sure to Horace joy afford  
To wipe away a sister's tear.

Cold, selfish grave! remorseless bed!  
No cheering smile lights up thy gloom.  
Thy pillow's hard beneath his head,  
He's cheerless laid in thy cold womb. X.

--:-----:

## MARRIED,

—, On Tuesday the 4th inst. by the Rev.  
Mr. Möller, Doctor Nicholas B. Lane, to  
Miss Eliza Hetlich all of Chambersburg.

—, On Monday evening the 3d inst. by  
the Rev. David Denny, Mr. Samuel Sib-  
bett to Miss Nancy Greenfield.

—, On the 29 ult. by Robert Thomp-  
son, Esq. Mr. Benjamin Elliott, to Miss Ann  
Watts, all of Rye township. Perry co.

—, On Thursday evening last, by the  
Rev. D. Hassinger, Mr. David Sanderson, of  
Perry county, to Miss Amelia Sanderson,  
daughter of John Sanderson of North middle-  
ton, Cumberland County.

—, On Thursday evening last by the Rev.  
Patrick Dwinn, Mr. Bernard Carney to Miss  
Catherine Livingston, all of this place.

—, On Thursday last in this place, by  
the Rev. Mr. Ebaugh, Mr. John Zinn, to Mrs.  
Stine, widow of the late George Stine, both  
of Harrisburg.

\*\*\*\*\*

**DIED**—On Friday evening last, after a  
lingering illness, Miss SARAH RUDESSILL,  
daughter of Mr. Jacob Rudessill, of this vicini-  
ty, in the 27th year of her age. On Sunday  
morning she was followed to the grave by a  
great concourse of weeping relatives and  
friends, her lifeless remains were placed to  
moulder in the silent tomb. The clods of the  
valley has forever veiled from mortal sight a  
being who merited and received universal es-  
teem and affection—whose life was spent in  
public usefulness, inculcating virtue upon the  
minds of the young and ignorant, and bringing  
them to a knowledge of the ways of Heaven—  
pointing out to those who saw it not, the beau-  
ties of religion and holiness, both by precept  
and example. Her last moments were sweet  
and serene, and her last breath was spent in  
exhorting those around her to put on the wed-  
ding garment and prepare to meet the Heav-  
enly bridegroom, in the abode of holiness, im-  
mortality and love. She died without a strug-  
gle, falling sweetly asleep in the arms of her  
Redeemer, and mounted on angels wings far  
above the azure vaults of heaven, clothed in  
immortal robes, clear and unspotted as the  
chrysal rivulet, and bright shining as the me-  
ridian sun, into the presence of her God—into  
the company of all the righteous who had  
gone before her. *Herald.*

**DIED**—On Saturday, the 24th ult. *Maria  
Ellen*, infant daughter of John Baldwin, of  
Dickinson township, after a few days illness.  
Aged, 3 years and 5 months.

Thy soul, sweet cherub's gone to Heaven,  
From God it came,—to Him 'tis freely given.

— Near Baltimore, on Friday last, Mr.  
Jacob Myers, of Dickinson township, Cum-  
berland county. His death was occasioned by  
falling from the tongue of his wagon, the  
wheels of which passed over his body.

— In Philadelphia, on Sunday, May 2d,  
Thomas Passmore, Esquire, late Auctioneer  
of that city.

— On the 16th ult. in Harrisburg, Sarah,  
youngest daughter of the Rev. Dr. Lochman.

## SUNDAY SCHOOL TICKETS.

Tickets for Sunday schools can be had at  
this Office, where Societies can be supplied  
with any number, on the shortest notice.

Orders for tickets will be punctually at-  
tended to. May 13.

*Printed and Published by Fleming and Geddes, every Friday, at two dollars per annum.*

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 18.

CARLISLE, MAY 21, 1824.

Vol. III.

## MISSIONARY.

*An Abstract from the London Missionary Register, for January, 1824.*

### SURVEY

Of Protestant Missionary Stations throughout the world, in their Geographical order.

*Continued from p. 260.*

### MEDITERRANEAN.

The principal station, at present permanently occupied within this sphere of Missionary Labor, is Malta.

We observe with pleasure in the Journals of the Missionaries employed in these parts, that they hold friendly conferences with one another at Malta, in which, by an interchange of knowledge and experience, they endeavor to improve their respective plans for obviating the various difficulties of their work and attaining the great object at which they aim.

In the present state of Missionary Labors throughout the Mediterranean, we shall arrange the intelligence under the different Societies engaged, and not under the Stations; as this course seems best adapted to the particular circumstances of the case.

*American Board of Missions—1820.*

Pliny Fisk, Daniel Temple, Jonas King, W. Goodell, Isaac Bird, Missionaries.

In a large room in their house, they preached twice on Sundays to about 100 persons: they preached here also on Wednesday evenings; and on Thursday evenings, to 30 or 40 persons in the suburbs. A Sunday School was established in August, which met in the afternoon, and had soon 45 scholars.

The press began to work in August 1822; and was got into active operation in November. Two men are constantly employed, and a Greek boy

from Scio, is under instruction. <sup>51</sup> Tracts in Italian and nine in Modern Greek have been printed. Mr. Temple has the direction of the press, but earnestly calls for a Missionary Printer, 'an able, faithful, and pious man.' On the arrival of Messrs. Goodell and Bird, the evening congregation on Sunday increased to between 150 and 200; and the School to 70, of whom from 20 to 30 were Greek children.

Mr. Fisk, accompanied by Mr. King and Mr. Wolff, (who had returned to Malta from Syria, on his way to England, but gladly retraced his course,) left Malta on the 3d of January 1823, and arrived at Alexandria on the 10th with a large supply of the Scriptures and Tracts.

In the three months which they passed in Egypt, the Missionaries distributed 3700 Tracts and 900 copies of the whole or parts of Scripture. Of the copies of the Scriptures, 944 were sold for about 2380 piastres. Their opportunities for distribution had greatly exceeded their expectations.

In the thirteenth Report the Board state—"As more is learned respecting countries on the borders of the Mediterranean, the importance of this vast field of labor is more clearly seen; and tho' the progress of good designs may here be uncommonly slow at first, there is no reason to doubt that their ultimate success will be peculiarly great and joyful."

### BIBLE SOCIETIES.

The British and Foreign Bible Society has been actively employed, by means of the different associated Institutions in these parts, in the circulation of the Scriptures.

Of the Bible Society of Malta, the Committee say—"Italian, Greek, Armenian, Arabic, Syriac, Hebrew, and

French Bibles and Testaments, have been transmitted to Alexandria, Cairo, Smyrna, Aleppo, Candia, Cyprus, Algiers, Tunis, Joannina, and other places by this Society."

Messrs. Wolff, Fisk and King have been active agents of this Institution, in Egypt and Syria.

At Constantinople and in its vicinity, Mr. Leeves reports the distribution of 1300 copies, in various languages. In the northern part of Syria, the operations had been interrupted by the appalling earthquake which had desolated those parts.

Mr. Barker joined Mr. Leeves at Constantinople in the beginning of March. He writes from Constantinople—

'An active Agent should be constantly at Smyrna; not only to be ready to supply the wants of that town as well as Magnesia, and all the great towns in Antolia and Caramania; but also to make excursions among the numerous Greek Islands. While at Smyrna I had occasion to sell the Holy Scriptures to strangers from all parts of Turkey, some of whom were from Merdeen, Mousul, and even from Bagdad. Priests from Antolia and Caramania, from the towns of Caissarich, Brusa, and Magnesia, became considerable purchasers.'

In April and May, Mr. Barker visited Adrianople and other places in the vicinity. He found a great want of the Scriptures, but the utmost readiness on the part of the Christian Authorities to promote their circulation.

Mr. Leeves apprised the Society, some time since, that the Modern Greek Testament, so far as depended on Hilarion was finished.

A manuscript copy of the Gospels of St. Matthew and St. Luke, translated into the Jewish-Spanish dialect, spoken by the numerous Jews in the Ottoman Empire, has been received from Mr. Leeves.

#### *Church Missionary Society—1815.*

W. Jowett, T. C. Deininger, Representatives of the Society—Dr. Cleardo Naudi, Compiler of Tracts—Henry Andrews, Printer.

Mr. Jowett has continued, at Malta, his usual course of labor. On the 7th of December 1822, he was joined by Mr. Deininger.

On the subject of the Maltese Version of the Scriptures, the Committee remark—"The translation of the scriptures into Maltese is prosecuting, with the advantage of additional and learned aid: and though objections are made to the circulation of copies among Roman Catholics, the Committee will not cease to avail themselves of every means in their power of procuring, in due time, a faithful Version of the Word of God into the language of these Islands."

Mr. Jowett's Volume of 'Christian Researches' has awakened, as might be expected, much new interest in the field of his labors. The third edition is now in the press.

#### EDUCATION SOCIETIES.

*Malta.*—In the Valetta schools the daily attendance is, from 190 to 200 boys and from 100 to 120 girls. The number admitted from the beginning has been 606 boys and 330 girls. Mr. Joseph Naudi continues the Master; the Mistress is from Ireland.

In the schools at Castle-Zeitum, under Don Luigi Camilleri, there are about 100 boys and 50 girls.

A school has been lately established in the island of Gozo.

#### IONIAN ISLANDS.

Of the Schools in these Islands the following account is given in the last Report of the British and Foreign School Society:—

'The British system has been introduced into all the Ionian Islands, and Schools established under the sanction of Government. In Santa Maura alone, there are 12 schools, providing instruction for a population of 12,000 souls.'

**JEW'S SOCIETIES.**

*London Society—1821.*

Joseph Wolff, W. B. Lewis, C. Neat, Missionaries.

His associates state that Mr. Wolff, had made a strong impression at Jerusalem. He writes himself from the Holy City, in June—

'I meet with a kind reception by the Jews; and lodged among them—engaged in preaching the Gospel to them from morning till night and often whole nights.'

It has been determined by the Society to establish a permanent Mission at Jerusalem. Mr. Lewis, accompanied by Mr. Wolff, will proceed thither with that view, without delay.

*Malta Society.*

A Society was formed on the 2d of May, while Mr. Way and Mr. Lewis were at Malta, entitled the "Malta Jews' Society."

*Boston Ladies' Society.*

The American Board of Missions, in their Thirteenth Report, give the following statement:—

'In consequence of representations made by Mr. Fisk in a letter addressed to the Society of Ladies in Boston for the promotion of Christianity among the Jews, it has been resolved by that Society to support a Missionary, who shall be especially devoted to labor for the spiritual good of the children of Israel.'

*London Missionary Society—1811.*

Isaac Lowndes, S. S. Wilson, Missionaries.

Mr. Lowndes has been actively engaged in preparing and publishing books and tracts in Modern Greek: of these and of the Scriptures, he distributed, while in Zante, 1762 copies, with manifest benefit. He has at Corfu, on Sunday evenings, a congregation in his own house, of about 100 persons.

At Malta, Mr. Wilson's congregation had increased in numbers and communicants before he left Mr. Tem-

ple, and his associates from America, took charge of the concerns of the Mission, during Mr. Wilson's absence.

*Wesleyan Missionary Society.*

A subscription having been successfully opened by one of the District Treasurers of the Society, to raise 500 guineas toward the establishment of a Mission by the Society at Jerusalem. Mr. Cook, who has acted for some time as a missionary in France, has been appointed to begin this Mission.

**BLACK AND CASPIAN SEAS.**

For those portions of the Russian, Turkish and Persian Empires, which surround these inland seas, the Scriptures are now under preparation, or have been prepared and are in the course of circulation, by various Bible and Missionary Societies—particularly in Russ, Turkish, Tartar, Turkish, Greek, Persian, Arabic, and Armenian.

The Scottish Missionary Society occupies the greatest number of Stations in this sphere of labor. A dark cloud rests at present on exertions among the Mehomedans of these parts. It is remarked in the last Report of the Society, in reference to the Mehomedans of the Crimea—

'The present important movements in Turkey lead many of them to conclude, that the day of Judgment is at hand; and they believe that before that day, Mehomedanism will be almost completely abolished. The chief Effendi wept, when he heard of the defeat of the Turks at the Straits of Thermopylae, and seemed to think that the Ottoman Empire was hastening to destruction, and carrying along with it the interests of the Mehomedan Faith.'

**BAKTCHESERAI.**

The ancient capital of the Crimea, which is a Peninsula of European Russia, on the northern shore of the Black Sea, 208 miles long and 124 broad,

the native inhabitants of which are Tartars, and in religion Mehomedans.

*Scottish Missionary Society—1821.*

J. J. Carruthers, Missionary.

Mr. Carruthers having become sufficiently master of the language, began to itinerate through the Crimea. At first he was very favorably received; and copies of the New Testament were readily accepted, but were afterwards, in many instances returned.

The Greeks have, from the first, been hostile; and represent him as an infidel, and his books as impositions.

Mehmed, a Tartar, the first fruits of the mission, was baptized on the 6th of August, and another Tartar, desirous of instruction, has been taken under the care of Mr. Carruthers.

On occasion of the baptism of Mehmed, Prince Galitzin, in reply to a petition from him to be allowed to be baptized by Mr. Carruthers, stated in a letter to that gentleman—'The Imperial Ordinance of the 25th December, 1806, most graciously represented to the Colony of Scotchmen in the Causasian Government, authorizes you to introduce into the faith preached by you, without requiring any decision on the subject.'

Mr. Carruthers instructs a few Tartar children, and is frequently visited by the women.

A pleasing account is given of the Sultan:—

'He continues to manifest a deep interest in the spiritual welfare of his countrymen, and, with his characteristic ardor, appears no way discouraged by their blindness and obduracy. For the school which he proposed establishing, he has obtained a Tartar Teacher, whom he conceives well qualified for that office; and who had agreed to employ the Scriptures as a school-book and not to use the Koran.'

KARASS.

A large village in Asiatic Russia, between the Black and Caspian Seas, near Georghievska.

*Scottish Missionary Society—1816.*

John Jack, Alexander Paterson, James Galloway, missionaries.

Copies of the New Testament and other parts of the Scriptures have, as usual, been circulated; and many more were requested, but it was found that the books given away were often destroyed.

ASTRACHAN.

A city in Asiatic Russia, and capital of the Province—built on an island in the Wolgo, about 52 miles from its mouth, on the north-west of the Caspian—Inhabitants 70,000; of many nations—a place of great trade.

*Scottish Missionary Society—1815.*

W. Glen, Dr. Ross, D. M'Pherson, John Mitchell, John Dickson, missionaries.

The same distressing insensibility is manifested by the people as prevails near Karass: with this are united mockery and opposition.

The account of their first convert, Mahomed Ali, and his baptism, is highly encouraging.

The number of books and tracts printed, in the year, was 10,500—consisting of 3000 Tartar tracts, 1000 Turkish, 2,500 Tartar-Turkish, 3000 Persian, and 1000 copies of Grotius in Arabic.—The circulation amounted to 767 copies of the whole or parts of Scripture, and 3430 tracts.

Mr. Glen had begun, with the help of a learned Persian, a translation of the Old Testament into Persian.

SEREPTA.

A settlement of the Brethren, on the river Sarpa, 24 miles below Czaritzin, on the Wolga, and close to the borders of Asiatic Russia.

*United Brethren—1765, renewed 1815.*

Schill, Loos, Dehm, missionaries.

The wife of Sodnom had died happily.

Badma also, one of the two noble Buriats whose conversion was remarkable, departed in the Lord, Oct. 29, 1822.



*London Missionary Society*—1819.

Cornelius Rahmn, missionary.

By Mr. Rahmn's labors in the summer of 1821, among the Calmucs of the Derbat horde, the attention of many had been excited.

On his return to Serepta, Mr. Rahmn occupied himself in preparing a dictionary and Grammar of the Calmuc, with a version of the Psalms.

To be continued.

Facts collected from the last Missionary Herald.

*Mission at Ceylon.*—The Missionary Herald for May contains a list of 152 children in the Boarding Schools at Ceylon, "who have been selected with great care, and after considerable trial, from more than twice the number." Of these, 123 are boys, and 29 girls; distributed among the scholars as follows. At Tilliqually, 30 boys and 3 girls. Batticotta, 24 boys and 2 girls. Panditeripo, 25 boys and 8 girls. Oodooville, 28 boys and 7 girls. Manepy, 16 boys and 4 girls. The age of the youngest mentioned in the list, is 5; of the oldest 17. Much the greater number are between the age of 10 and 15. Besides the 152 scholars, who are considered as properly members of the school, there are several others who attend on probation—to be regularly admitted, if they are found to be worthy—*Five day schools have been established for girls:* a most important step, in a country where females are considered undeserving and almost incapable, of intellectual improvement. The whole number of day schools attached to the mission is 42; containing 1300 children, who daily attend them.—A door is now opened for distributing the scriptures among the Catholics. About 2000 copies of an abridgement of the New Testament, with other tracts, were distributed in two weeks—chiefly among the Catholics.—A printing press has been established at Nellore, under the direction of the

Church (of England) Missionary Society. Nellore is only five miles from two of our Missionary stations.

*Bombay.*—The schools in Bombay are prosperous. Many of the natives seem to approve of them. Among others, there is a school for *Jewish* children, at which, also, many Hindoo boys attend. The present number of *Jewish* boys in this school is 19—13 likewise at other schools in Bombay; making a total of 32 children of this description on the island. At five schools on the coast, there are 71 Jewish children, and 12 at Tannah. In nine schools, under the care of the mission, therefore, there are 116 Jewish children. A letter from Mr. Nichols, dated Tannah, Nov. 30, 1823, intimates an intention on the part of the missionaries, to make arrangements so as to pay the native teachers according to the *progress made* by the scholars, and not according to their *number*, as heretofore. He states, that, if sufficient funds were afforded, they might have 10 or 12,000 youth in a course of education; to all whom they might communicate a knowledge of divine truth, and of the way to heaven. As encouraging a token of Providential favor, Mr. Nichols mentions an intimation from the Bombay Auxiliary Bible Society, that they will assist the American Mission in publishing the book of Genesis and the whole New Testament; and, as another token, a grant, by the Governor of Bombay, of a spot for a burying ground, to be enclosed with a wall of masonry at the public expense. Not having learned that Mr. and Mrs. Frost, in company with Mrs. Graves, were on their way to join the Mission, Mr. Nichols urges the importance of more missionaries, in the following earnest manner: "Our very souls are panting for an increase of our number. Will not the Board send some young men to our help? We do ask for missionaries; not, schoolmasters, physicians or mechan-

ics, we want *missionaries*. Had we three more, I think we would have two or three new stations. Notwithstanding what has been said against *scattering* missionaries, I am in favor of the measure. Would to God there were missionaries *scattered* over the whole land. Two more are exceedingly wanted in Salsette, and two at Bassen, a most interesting station, twenty-five miles north of this, on the continent." The intelligence that more missionaries were on their way, reached them soon after the above was written, to the great joy and gratitude of all the members of the mission.

Boston Telegraph.

#### REFORMED CHURCH IN FRANCE.

In 1821, there was published in London, in two volumes, a Work entitled "History of the Persecutions endured by the Protestants in the South of France, and more especially of the Department of the Gard during the years 1814, 1815, 1816, &c. including a defence of their conduct, from the Revolution to the present period. By Mark Wilks."

From a Review of this work in the Literary and Evangelical Magazine, of Virginia, we make some extracts, which will probably communicate to our readers intelligence which is new although distressing, but which will not be without its use, if it should teach them to value more highly the inestimable civil and religious privileges which they enjoy.—*N. H. R. Int.*

When the Revolution broke out in France, the *Reformed* population of that country did not exceed, at the highest calculations we have seen, two millions of souls; not a twelfth part of the whole.—They were generally merchants, artisans, and small farmers. They had no hand in producing that event. It is natural however, to suppose that men, who had been persecuted and proscribed for ages, would hail with joy a change, which, in the beginning, promised the restoration of

civil and religious liberty. It is certain that, while this was the case, they did not run to those excuses which disgraced liberty and finally ruined the cause. Peaceable and industrious, they only wanted security of persons and privileges. When the forms of republicanism give away before the genius and ambition of Bonaparte, the Protestants submitted, because the enjoyment of their religious privileges were guaranteed to them. They, however, became weary of his military despotism, and were willing to see the ancient dynasty restored *under the charter*. But they soon had reason to repent the change. The work before us gives a history of the persecutions endured by these unhappy people, from the period of the restoration to the year 1820. The author is a very respectable clergyman of the Congregational order, who has ministered for some time to an English church in Paris. His opportunities of gaining information have been as favorable as they could be. He visited the persecuted Protestants, and heard from themselves a true account of their sufferings. His case is completely made out; he has proved beyond all question, that in France, in the nineteenth century, under the eyes and with the connivance of men in power, the most furious fanaticism was permitted to perpetrate its outrages, and do its work of violence on unarmed and unoffending fellow-subjects. The narrative of these crimes occupies more than six hundred octavo pages. We can permit ourselves to make only a few extracts, for the purpose of showing our readers what their fellow christians have suffered under the pretences of *loyalty* and *religion*; and what bigotry for *popery* and *legitimacy* can inflict. But we give warning beforehand, that the narrative is shocking. It cannot be otherwise, when it details the outrages committed by lawless power on unre-sisting innocence.

It was the policy of the government to disarm the Protestants, before the work of persecution commenced. This was peaceably and quietly submitted to, because the Protestants wished to avoid all suspicion, that they intended to disturb the throne of *Louis the desired*. When this measure was accomplished, *bantitti* were permitted to rob, plunder and murder without restraint.

The first extract which we shall give affords an example of the influence exerted on the minds of the common people.

"It has been asserted, that at Alais, women were advised and instigated to poison their Protestant husbands. I would hope that such reports were unfounded or exaggerated, especially as too many others, less revolting appear unquestionable. M. Mariane was married to a Protestant wife, and they lived peaceably and happily for some years, in the village of Moza, in the commune of Cardet. Attentive to the duties of his religion, he went one day to St. Jean de Serre, to confess to the *Cure* of the parish. The priest refused absolution, but on condition, that the man would convert his wife. 'Assume,' said he, 'an angry countenance, and when she asks the reason of this change, say to her, I am not my own master, a demon possesses me, and you may deliver me by turning Catholic; thus you can save me, and save yourself.' Mariane was a good Catholic, but he also had good sense enough to reject this wicked attempt to make him live miserably with a wife, whom he had long found, though a Protestant, to be worthy of his affections."—A perruquier, at Nismes, during several months, rendered his wife most unhappy, without assigning any reason for his unusual and cruel treatment. At length reason regained its empire, and he acknowledged to his wife, 'that the priest had poisoned his mind against the Protestants, and taught him to believe that

they must be exterminated in France, —pp. 113, 114.

These two odious examples are sufficient to show the influence exerted; let us now see the effect.

"After the populace had abandoned themselves to every species of intemperance in the taverns, they assembled in the streets and public squares in mobs of 3 or 4000. Those, who but a short time before would have thought themselves disgraced by any contact with such persons, now supported and increased their licentiousness. If they met with Protestants, they seized them, danced round them with barbarous joy, and amidst repeated cries of *vive le Roy*, they roared in their ears cannibal songs, the chorus of which was, in *Patois*\*

Savaren nastri mans  
Din lou sang di P-outeustans

Duon sang deis enfane de Calvin  
Faren de boudin.—pp. 115, 116.

Mr. Durand, an advocate and a Catholic, declares that he had seen these frightful groupes, and heard these sanguinary songs, more than an hundred times. It is easy to see that a mob thus trained and excited, is prepared for any thing that is vile and cruel. We give the following extract as a specimen of a detail of much more than a hundred pages. The author, having given an account of the murder of a man named *Imbert*, proceeds thus.

"The miseries of the family of Chivas, of which Imbert was a member, have revolted all France. Five individuals of this family, all husbands and fathers, were massacred in the course of a few days; and they furnished a specimen of the crimes and horrors, with which Nismes was so long visited. I saw the five widows of their murdered Protestants, in their habiliments of mourning. I heard

\*"We will wash our hands in the blood of the Protestants."—"We will make black puddings of the blood of Calvin's children."

their sobs, and witnessed their tears and anguish, as they related to me, with all the minuteness and emotion of recent bereavement, the dreadful detail of their sufferings. The orphan children mingled their tears with their widowed mothers. On one occasion, the whole were collected round me; and I never shall forget what I endured, on thus finding myself in the centre of a large groupe of unhappy beings, who had been actors and sufferers in the most tragic scenes."

It was not men only, who suffered violence from these friends of the *altar and the throne*. Females endured the most shameful outrages. The statements made by the author are fully confirmed by the declarations of M. Durand, the Catholic advocate before mentioned. Here is his testimony.

"I have seen the assassins in the foubourg Bourgade, arm a *battoir* with sharp nails in the form of *fleurs-de-lis*; I have seen them raise the garments of females, and apply, with heavy blows to the bleeding body this *battoir*, to which they gave a name which my pen refuses to inscribe. The cries of the sufferers—the streams of blood—the murmurs of indignation, which were suppressed by fear—nothing could move them. The surgeons who attended on those who are dead, can attest by the marks of their wounds, and the agonies which they endured, that this account, however horrible, is strictly true."—p. 250.

This treatment was, in several instances, experienced by most respectable matrons, even in a state of pregnancy; and the only crime of which they were guilty, was that of being Calvinists!

It was in vain for the Protestants to present their grievances at the foot of the throne, and petition for redress. Proclamations signed by the King, calumniated the petitioners, and misrepresented their conduct. The murders perpetrated and all the crimes

committed by furious banditti, were palliated, and in some instances, at least by implication, charged on the Protestants themselves. In a word, they were obnoxious to the *legitimates*, to the *ultra royalists*, because they were Calvinists; and they were hated by the fanatical Catholics, because they were not Papists.

The official agents of England suffered themselves to be imposed on by the representatives of the persecutors of the Protestants; and the Duke of Wellington wrote a letter, 'dictated by the chiefs of the Catholic faction.' Its statements have since been fully contradicted. But at the time they did extreme injury to the Protestant cause.

The English Dissenters, the firmest friends to liberty in Europe, took up the cause of the unhappy French Protestants. They held a meeting in London, and determined to employ an agent to go to the place and learn the truth. The Rev. Clement Perrot undertook this mission, and executed it in the most satisfactory manner. On his return, he furnished materials for an appeal to the British Parliament; and for a printed Report, which was circulated through the continent and first gave correct information even to the inhabitants of France.

In the British Parliament the late lamented Sir Samuel Romilly and Mr. Brougham espoused the cause of the oppressed Protestants, and fully exposed the enormities of the persecuting Catholics and the criminal connivance of the government. This foreign interference took effect.—There was a suspension of murder and pillage. And if the robbers and murderers were not punished, and security thus given for the future; it was at least a relief for the poor Protestants to know that through the agency of their brethren abroad, the sword, which had so long been bathed in their blood, had been put up into its scabbard. The

author, however, thinks that the case of these poor people is still a very frightful one.

We have thought that it would be well to bring this subject before our readers, that we might, in this age of the world, pregnant with fearful changes, be made to feel, with deeper emotion and more fervent gratitude, their obligations to the Almighty Ruler of Nations, for the precious heritage which he has given to us. Indeed 'the lines have fallen to us in pleasant places.' Among the rich blessings which providence has bestowed on this nation, not the least is religious liberty. The man, who cares nothing for christianity, cannot feel this as *he* does, who looks every day to his religion for his highest enjoyments and choicest comforts. The mere man of the world only asks the state to let him alone. Allow him to neglect religion as he pleases, and in this respect he is satisfied. But it is not so with the vital christian. Religion with him enters into every department and affects every relation of life. He, then, wants the strongest guarantee that nothing human shall come between him and his God, and control his intercourse with Heaven.

From the London Christian Instructor, for April, 1823.

#### THE THREE SISTERS

*An Allegory.*

There were three sisters dwelling in one house, each marked by certain particularities of person and character. The eldest, with a frame full of life, health, and vigor, had an air of dignity and decision, which, at times bespoke somewhat of sternness. The second seemed to have less of strength, but more of sprightliness; her face glowed with the bloom of spring, and the blush of morning; every feature and motion indicated a sanguine temper, an ardent aspiring spirit, and a mind of elastic spring, easily recovering from any temporary de-

pression. The third, possessed a person admirably fitted to please and delight; her countenance was open, animated, and attractive; exhibiting the varied play of warm liberal, and tender emotions; her voice was mild and musical, capable of those diversified tones and inflexions, which render it at once the vehicle of thought and of sentiment; her steps and all her gestures were decent, graceful, and engaging. She had blended in her constitution and habits, many of the principal qualities of the other two without any of the stern severity, and the sanguine eagerness and impatience, which they sometimes discovered.

These three sisters, whose names were *Faith*, *Hope*, and *Charity*, lived in great harmony, and evinced a mutual attachment and dependance. In difficult affairs, and daring enterprises, Faith uniformly took the lead. Steady and intrepid, patient and persevering, when her object was clearly defined and approved by the judgment, and her purpose deliberately formed by the will, she shrunk from no task or toil necessary to its accomplishment. Hope, beside aiding and inspiring the efforts of her elder sister, had the happy art of assuaging any misfortune and calamity, of heightening the relish of every enjoyment by the infusion of an exquisite sweetness, and of gilding every scene and circumstance with colors and tints peculiarly attractive. Charity, alive to all the wants and woes of the human species, was ever ready with her sunny smiles, or melting tears, to comfort and soothe the sons and daughters of wretchedness; her eyes, her tongue, her hands, her feet, her every faculty and power, were busily employed in ministrations of compassion and kindness. These illustrious sisters performed more wonderful works, achieved more glorious victories, than any of the heroines whom history has enrolled in the book of

fame. Faith had a notable shield and heaven-tempered sword, which, being firmly grasped in either hand, were able to quench the fiery darts and repel the fierce assaults of every enemy, and even make Apollyon himself flee. Hope had an extraordinary cruse, which, in times of scarcity, would continue to run, without ever being exhausted; and she possessed a telescope, which, when the weather was cloudy, served to bring distant objects near, and render the unseen visible. Charity had a graceful *mantle*, capable of covering a multitude of spots and blemishes, and a medicinal *vial*, like that which the good Samaritan carried, in which was a balsam, whose virtue healed all sorts of wounds. When she found stains and offences, which were not easily to be removed, she gently spread her mantle over them, and hid them from the sight; and when she found any bleeding broken hearts, she poured from her vial the balsamic mixture which gave speedy relief, and seldom failed to effect a cure.

These sisters, amiable as they were, had certainly their defects and faults. Faith, though far the most strong and active, now and then staggered, and became irregular and sluggish in her movements. Hope was not altogether free from fits of peevishness and discontent. The youngest, as I have before said, had so many charms in her benignant aspect, and soft winning address, as made her the general favorite; yet, being of a very delicate frame, she was subject to chills, and languors, and faintings, and did not use every means she might have done to prevent them. But without enlarging on their defects, I must say, that these lovely relatives, which is not always the case with persons nearly allied, were penetrated with the liveliest sympathy, and appeared necessary to each other. When Faith grew feeble and sickly, her sisters were half-paralyzed. If Hope were absent, tho'

but for a short time, the whole house was sure to be hung in mourning, and filled with sighing and tears, till her return. Charity could do nothing without her seniors and companions; and yet her presence was not less essential to them, as neither the plans of Hope, nor the work of Faith succeeded in her absence.

I shall leave others to record their noble deeds; and numberless trophies, and only just touch on the nature and issue of their trials. Know then, gentle reader, that they were encompassed with bad neighbors, and what is far more grievous, were plagued and tormented with evil-minded and perverse domestics, who could neither be sent away, nor wholly subdued. Nothing is more true than the ancient proverb, "that the worst enemies are those of one's own house." It would be tedious to tell a hundredth part of the distractions and tumults, conflicts and woes, which the worthy sisters above described met with from this cause. Every generous purpose they could form was thwarted and opposed, every word in its meaning, and every action in its motive, was misconstrued, and almost every cup was poisoned, at least embittered, by these spiteful inmates. And beside, their dwelling, though originally built after a faultless model, and wonderfully contrived, so as to combine every possible convenience and accommodation, had been in such a manner shaken and injured by a terrible catastrophe, that it required the most vigilant attention and incessant repairs to keep it in a tenable state. The windows were dim, the doors shattered, the walls damp and mouldy, the timbers worm-eaten and decayed. At length, in a stormy winter's night, the house which had often rocked and tottered under the howling blast suddenly fell with a tremendous crash. Faith and Hope, the two elder sisters were crushed to death and buried in the ruins; the youngest, how-

ever; not only escaped unhurt, but, wonderful to tell, lost also by the stock all her nervous tremours and langors, chills and changes, her weakness and infirmities. While the sisters lived, she was dependant on them; but since their decease, all the virtues and excellencies of the three, detached from blemishes and defects, and refined to perfection, now centre in her. Report likewise says, that she has risen to far higher honor and purer happiness; that she wears a robe of spotless white, and a crown of glory inlaid with costly gems; that she moves amid shining ranks of immortals, and occupies a mansion of indescribable magnificence; where, free from molestation, danger, and joy, and transport, she sings as an angel, and glows as a seraph.

AMICUS B.

ON FULFILLING ENGAGEMENTS AND  
PAYING DEBTS.

[From a Sermon by the late President Edwards, on Exod. xx. 15. *Thou shalt not steal*]

There are many ways in which persons may unjustly usurp their neighbor's property, by withholding what is his due; but I shall particularize at this time only two things:

1. The unfaithfulness of men in not fulfilling their engagements. Ordinarily when men promise any thing to their neighbor, or enter into engagements, by undertaking any business with which their neighbor intrusts them, their engagements invest their neighbor with a right to that which is engaged; so that if they withhold it, they usurp that which belongs to their neighbor. So it is when men break their promises, because they find them to be inconvenient, and they cannot fulfill them without difficulty and trouble; or merely because they have altered their minds since they promised—They think they have not consulted their own interest in the promise which they have made, and that if

they had considered the matter as much before they promised, they have since, they should not have promised. Therefore they take the liberty to set their own promises aside. Besides, sometimes persons violate this command, by neglecting to fulfil their engagements, through a careless, negligent spirit.

They violate this command in withholding, what belongs to their neighbor, when they are not faithful in any business which they have undertaken to do for their neighbor. If their neighbor has hired them to labor for him for a certain time, and they be not careful well to husband the time; if they be hired to day's labor, and be not careful to improve the day, as they have reason to think he who hired them justly expected of them; or if they be hired to accomplish such a piece of work, and be not careful to do it well, but do it slightly, do it not as if it were for themselves, or as they would have others do for them, when they in like manner entrust them with any business of their's; or if they be entrusted with any particular affair, which they undertake, but use not that care, contrivance, or diligence, to manage it so as it will be to the advantage of him who entrusts them, and as they would manage it, or would insist that it should be managed, if the affair were their own; in all these cases they unjustly withhold what belongs to their neighbor.

2. Another way in which men unjustly withhold what is their neighbor's, is in neglecting to pay their debts. Sometimes this happens, because they run so far into debt that they cannot reasonably hope to be able to pay their debts; and this they do, either through pride and affectation of living above their circumstances; or through a grasping, covetous disposition, or some other corrupt principles. Sometimes they neglect to pay their debts from carelessness of spirit about

it, little concerning themselves whether they are paid or not, taking no care to go to their creditor, or to send to him; and if they see him from time to time, they say nothing about their debts, because it would put them to some inconvenience. The reason why they do not, is not because they cannot do it, but because they cannot do it so conveniently as they desire; and so they rather chuse to put their creditor to inconvenience by being without what properly belongs to him, than to put themselves to inconvenience by being without what doth not belong to them, and what they have no right to detain. In any of these cases, they unjustly usurp the property of their neighbor.

Sometimes persons have that by them with which they could pay their debts if they would; but they want to lay out their money for something else, to buy clothing for their children, or to advance their estates, or for some such end.—They have other designs in hand, which must fail, if they pay their debts. When men thus withhold what is due, they unjustly usurp what is not their own. Sometimes they neglect to pay their debts, and their excuse for it is, that their creditor doth not need it; that he hath a plentiful estate, and can well bear to lie out of his money. But if the creditor be ever so rich, that gives no right to the debtor, to withhold from him that which belongs to him. If it be due, it ought to be paid; for that is the very notion of its being due. It is no more lawful to withhold from a man what is due without his consent, because he is rich and able to do without it, than it is lawful to steal from a man because he is rich and able to bear the loss.

The *cent* contributions for missionary purposes in the South Carolina Methodist Conference, amounted alone the past year to \$941 42.

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#### CARLISLE, MAY 21.

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By appointment of the Presbytery, the Rev. A. M'Clelland will administer the Sacrament of the Lord's Supper on Sabbath next, in the Centre Church, in Perry county.

The General Assembly of the Presbyterian Church, met on yesterday, in Philadelphia. The Rev. Dr. Chester of Albany, was to open the meeting with a sermon.

By the request of several members of the Presbytery of Carlisle and other persons, we have been encouraged to issue proposals for publishing by subscription, "a Discourse on Psalmody, from Col. 3. 16, 17, by James Latta, A. M. minister of the Gospel at Chesnut Level, in 1794.

"In which it is clearly shewn, that it is the duty of christians to take the principal subjects & occasions of their Psalms, Hymns, and Spiritual Songs from the gospel of Christ."

This work was printed 30 years ago, and is now nearly out of print, and being a plain, dispassionate discourse on the subject, cannot fail to be interesting to every candid inquirer after truth. Proposals will be immediately printed and forwarded to persons who may be desirous of furthering its publication.

Died, in Guilford Township Franklin co. Pa. on the 18th ult. a man named *Walter Murran*. On the evening of the 17th he had taken supper at the house of Geo. and Samuel Shaffer, and enquired after a stray Mule. He asked



permission to sleep in the barn, which was granted him. In the morning he was found dead, apparently in the position in which he had laid down. A Coroner's jury was summoned, who reported a natural death. He is said to have emigrated to this country from the West of Ireland about 6 years since; that he left two children there, his wife being dead. Sewed up in his coat pocket was found \$5 75 in silver, 7 guinees and a half eagle in gold, and \$445 in notes on different Banks.

He had worked on the turnpike for some time, and had purchased the mule he was in pursuit of, from the contractor, with the avowed intention of going to the canal, or a sea-port to take passage for Europe. J. Welsh Esq. has administered on his effects, and measures will be taken to inform his friends.

#### UNITED FOREIGN MISSIONARY SOCIETY.

The 7th anniversary of the U. F. Missionary Society was celebrated in the City-Hotel on Wednesday evening the 12th inst. The meeting was opened with prayer by the Rev. Dr. Griffin. The report was then read by the Domestic Secretary, Mr. Z. Lewis.

On motion of the Rev. Mr. Wyck-off of Catskill, seconded by the Rev. Mr. M'Elroy of this city, it was resolved that the Report now read, be accepted and published.

The Rev. Dr. Milledoler then introduced to the audience, *Sacharissa*, a venerable chief of the Tuscorara tribe, who delivered, through his interpreter, *William Alvis*, the following speech:

*Sacharissa's Speech.*

Friends and Brothers,—I first thank

the Great Spirit for preserving your lives and mine. I rejoice to meet you this evening, and I rejoice that your love to my poor countrymen has brought you all together on this occasion. You are holding a council to-night, to hear what has been done the past year, and God has permitted me to meet with you, and hear and see great things which I never heard or saw before.

My countrymen have long been in darkness, but now I see the light is spreading among them. My poor countrymen have long been neglected, but now I see the white brothers opening their eyes and looking upon us. In time past there were only a few who loved and pitied us; now there are a great many. I meet with friends every where, and I see and hear that every year my Christian bothers are doing more. They are getting the dust out of their eyes and ears, which had been thrown into them by the evil reports of bad men. Now I see old and young and little children, and men and women engaged to do us good. These things make my heart rejoice. Many years ago, I was in darkness, and even now I am poor and ignorant. I cannot read for myself, but I have heard the gospel, and now I hope that I have received it into my heart. It is true I have always been a sinner, and now I am a very old sinner. But you have sent me the gospel, and I have learned that Jesus can save me. For this gospel and this Saviour I have thrown away the foolish things I received from my fathers.

I am now near my grave, and I wished to see you once more before I go to meet your fathers with whom I made this first covenant. I hope you will not be weary in this good work, but continue to make your path broader and longer every year. Then I shall die, hoping that before many years all my countrymen will have the light.

On motion of the Rev. Dr. Spring, seconded by a member of the board, it was resolved, that the thanks of the Society be presented to Auxiliary Societies; to Congregations which have made their ministers members for life, and those which have made collections at the monthly concert of prayer; and to all who, by contributions in money, or in articles for the support and comfort of Mission families, have aided the operations of the Society.

Mr. *Guy Chew*, a youth of the Tuscarora tribe, and member of the school at Cornwall, Connecticut, was then introduced to the audience by Mr. Lewis, and delivered an address.

On motion of the Rev. John M. Duncan of Baltimore, seconded by the Rev. James C. Crane, general agent of the Board, it was resolved that clergymen and other friends of Indian Missions throughout the country be respectfully & urgently requested to use their influence in forming Auxiliary Societies, in procuring collections at the Monthly Concert of Prayer, and in promoting other modes of augmenting the funds of this Institution.

A collection was taken up amounting to \$242; and the exercises of the evening were closed with a hymn sung by the two Indian youth, and *Yonica*, only surviving daughter of the late Wm. Henry, a Tuscarora Indian.

N.Y.Obs.

#### INSTALLATION.

On Thursday evening the 6th inst. the Rev. *Joseph McElroy*, was installed as Pastor of the Scotch Presbyterian church and congregation in Cedar street. The Rev. Wm. D. Snodgrass preached the sermon from I. Thess. 3. 8. "For now we live, if ye stand fast in the Lord." The Rev. Wm. W. Phillips gave the charge to the Minister and People. *ib.*

#### INDIAN LANDS IN GEORGIA.

The select committee of the House

of Representatives, (says the N. Y. Observer) to whom was referred the President's message and other documents relating to the Indian lands in Georgia, have reported several resolutions declaring, "that the United States are bound, by their obligations to Georgia, to take immediately, the necessary measures for the removal of the Cherokee Indians beyond the limits of that state: and that the sum of ——— dollars should be appropriated for that purpose." The language of the report is much more decorous than that of the memorial signed by the Georgia delegation, but its sentiments are quite as exceptionable. The committee contend that the encouragement which has been given by the government to the measures for civilizing the Indians, is a violation of its obligations to Georgia, and that the Indian claim should be extinguished, even if force is required for that purpose. We cannot believe that congress will ever sanction such doctrines as these.

From the Christian Advocate for May.  
EUROPE.

The state of public affairs in Europe is one of much interest, and yet no important changes have been announced within the last month. The principles, claims and system of absolute rule, in opposition to free government and individual rights and happiness, seem to be dominant in almost every part of this section of the globe, except in Britain and its dependencies. Even in Switzerland there appears to be a deterioration in an attachment to rational liberty. In the Netherlands there seems to be something of a better spirit, and a laudable disposition in the government to consult the real happiness of the people. Greece is yet contending for existence and for freedom, and with a success which is truly cheering. But the last accounts show that the Turk is still bent on vengeance. An army of 80,000 men.

it is said, will be employed against Greece in the coming campaign. Russia, Austria and Prussia remain in *statu quo*. Sweden and Norway, under the government of a well informed and sagacious monarch, appear to be in an improving state. The same may perhaps be said of Denmark. France, with an astonishing rapidity, is verging toward despotism.—Thus does one extreme almost invariably beget its opposite. In the new election for members of the national legislature, out of nearly 200 chosen, there were only 16 liberals. All the rest are known to be devoted to the will of the monarch.—Our friend La Fayette—he refuses to be called *Marquis*—has lost his election. The French court have declared that no intention is cherished to aid the Spaniards, by sending a military force to South America. We believe the declaration—and we equally believe that they have *relinquished* the intention, because our President and the British government have let it be known, that the United States and Britain will be found on the side of the colonies, if Spain is not left to settle her dispute with them, unassisted by other powers. As to Portugal and Spain, we think that malignity itself could not wish their wretched inhabitants to suffer more severely than they actually do, under the weak and tyrannical princes to whose absolute sway they have chosen to resign themselves. It is said that in Spain there was a wish to restore the Inquisition; but that the Pope refused to sanction the measure—alleging that the age was too enlightened to endure that tribunal. If this be so, we give Leo XII. much credit for so wise and equitable a decision; and hope it is an earnest that he will not imitate his predecessor in opposing Bible societies. But what are we to think of those who in popery, outgo the Pope himself.—It is stated in the last accounts from Britain, that some time in the beginning of A-

pril, a treaty was signed in London between Mr. Rush on the part of the United States, and Mr. Canning on the part of Great Britain, granting the mutual right of search of all vessels suspected of being engaged in the African slave trade. We hope this is true; and we also hope that the British parliament will pass a law declaring the slave trade piracy, under the law of nations; a point which was well urged by Mr. Adams in his late correspondence with Mr. Canning, the British envoy at Washington. The whole subject of the slave trade was before the British House of Commons, at the date of the last advices, and the speech of Mr. Canning on the subject, was one of the ablest and most satisfactory that we have ever read: Britain is at war with Algiers; but the Dey, we think, is likely to comply with the terms on which peace will be restored—the observance of an article in the last treaty, that he shall not make slaves of Christian captives.

#### AMERICA.

In the southern section of this continent, no very important changes have been announced within the last month. The Colombian republic is doing well; and the Mexican republic—for such it has really become—is, we hope, likely to be consolidated. A new republic has also arisen, which styles itself "The United Provinces in the centre of America." Guatemala is the capital. It is said that the Bible is here freely distributed and read, that the country enjoys tranquility, and is desirous to cultivate intercourse with the United States. Don Pedro I. emperor of the Brazils, has given his people, a constitution according to his promise. It is said to limit his power, but that the throne is to be hereditary in his family. Buenos Ayres appears to be more tranquil than it was some time since.—We hear no more of the Indian invasion. On the western side of the great southern peninsula, the royal troops

of Spain have been successful in opposing the republicans, among whom and their leaders discord and dissension are producing the most serious mischiefs.

**From Hayti.**—Accounts from Hayti to the 13th of April, state that very serious apprehensions are entertained that the King of France is meditating an invasion of the island. President Boyer has issued a decree ordering the necessary measures to be taken for the defence of the country.—*N. Y. Obs.*

#### LATE FROM INDIA.

Intelligence has been received from India of the safe arrival of Mrs. Judson; Mr. & Mrs. Wade in Rangoon last December, all well. Mr. Rowe, of Digah, has been called to exchange worlds. His widow will remain at the station in Digah for the present. Mrs. Eustace Cary was sick at Calcutta.—These facts were received in a letter from Mr. Jones, dated Jan. 7, 1824.

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#### A HYMN.

##### *Mourning after an absent Saviour.*

Dearest Jesus, though unseen,  
My believing heart must love thee;  
Poor despised Nazarene,

A true and constant friend I prove thee:  
Sinking in thy balmy name,  
Oh, how I love my dearest Lamb.

Night and day I vent my sighs,  
Languishing to see my Saviour;  
With warm heart and wand'ring eyes,  
I view my dying Lord forever.  
Here I always would abide,  
Oh, this I choose and naught beside.

Like the widowed turtle dove,  
I dear lovely Lamb mourn for thee,  
Pants my soul thy love to prove,  
Crying Oh my God, restore me  
To thy presence sweet and fair,  
Oh how I long to meet thee there.

O'er the hills I see him come  
Swift as darts and piercing lightning  
Scattered o'er the horrid gloom,  
All thy joys are quick and brightenings;  
Welcome, welcome bleeding Lamb,  
Oh, how thy presence feeds the flame.

**Bibles in Prisons.**—A bill which recently passed the Assembly of the state of N. York, provides that the keepers of the New York and Auburn prisons, shall furnish all the prisoners in solitary cells, with a copy of the Bible, whether they desire it or not.

#### FIRE!

The House and Barn of George Geese, in Franklia township, was entirely consumed by fire, on Friday last, with all their contents. We have not yet learnt the particulars of this distressing calamity.

#### THE TARIFF BILL

Passed the Senate with various amendments, and was returned to the H. of Representatives on the 13th inst. The duties on Iron & Hemp, which had been stricken out in committee of the whole, were finally restored.

#### DIED,

On Tuesday last, near this borough, mr. Jacob Zug, at an advanced age.

On Wednesday evening last, Miss Mary, eldest daughter of Francis Searight, Esquire, of South Middleton township, in the 13th year of her age.

#### YOUNG MEN'S MIS. SOCIETY.

At a meeting of the Board of Managers of the Young men's Missionary Society, on Saturday last, the following resolution was passed.

*Resolved*—That the Treasurer be requested to give notice to the subscribers of the Young men's missionary Society, that the second instalment is now due, and request its immediate discharge; and that committees be appointed to call on the subscribers, and solicit payment.

William Shrom, Treasurer.

#### DICKINSON COLLEGE.

A general meeting of the Board of Trustees of Dickinson College, will be held in the College Chapel, on Tuesday, the 8th day of June next, at ten o'clock A. M. when an election will be held for a *Principal*, in the room of the Rev. Doctor John M. Mason, resigned, and also, for a *President* of the Board of Trustees, in the room of the Hon. James Armstrong, resigned, and the vacancies now existing in the Board will then be filled

By order of the Board.

James Hamilton, Secretary.

Tickets for Sunday schools can be had at this Office.

Printed and Published by Fleming and Geddes, every Friday, at two dollars per annum.

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 19.

CARLISLE, MAY 28, 1824.

Vol. III.

## MISSIONARY.

*An Abstract from the London Missionary Register, for January, 1824.*

### SURVEY

Of Protestant Missionary Stations throughout the world, in their Geographical order.

*Continued from p. 277.*

#### ORENBURG.

A town in Asiatic Russia, north by east of the Caspian, and about 600 miles from Astrachan—situated in a vast plain, contains 2000 houses, the great thoroughfare by caravans, between Siberia and European Russia.

*Scottish Missionary Society—1815.*

C. Fraser, G. M'Alpine, John Gray, missionaries—Walter Buchanan, Native Assistant.

The prospect of benefitting the Kirghisians, for whom this mission was designed, appears, for the present, to have entirely vanished.

As the missionaries were, under these circumstances, almost entirely prevented from laboring among the Kirghisians, they visited the Tartars and Bashkurts in the vicinity.

*German Missionary Society—1822.*

Benz, Dittrich, Hohnaker, Lang and Zarembo, missionaries.

They have now taken the charge of two Colonies of German Emigrants in the Crimea—Mr. Dieterich, at Zuerchthal; and Mr. Boerlins, at Neusatz.

The difficulties before them, in reference to their Mission, are such as forbid the indulgence of sanguine expectations. The work will probably be very slow in its early progress.

Mahomed Ali, the Persian convert, was their Turkish instructor. They assisted, and greatly rejoiced in his conversion to the Faith.

#### NOGAY TARTARS.

*Baptist Missionary Society—1822.*

Daniel Schlatter, missionary.

The last notice in reference to this self-denying missionary, which we have met with, says a great deal in few words:—

'He has not yet found the least spark of religious knowledge among the people. Notwithstanding his hard situation, he is of good cheer—lives in a stable with their horses—drinks mares' milk, and eats horseflesh with the Tartars—but nourishes the hope that the Lord will strengthen his faith and courage, in order to win souls for His glorious kingdom.'

#### SIBERIA.

*Selingsinsk.*—A Military Station, southeast of Irkutsk and Lake Baikal.—about 160 miles from Irkutsk—Inhabitants about 3000, exclusive of those of several villages—in the centre of all the Buriats, on the east side of the Baikal.

*London Missionary Society—1819.*

Edward Stallybrass, W. Swan, Robert Yuille, missionaries.

One great obstacle to the good effect of the Word distributed among the people, is their indolence and indisposition to read or think.

The printing press, with types and paper, had been forwarded from St. Petersburg.

#### CHINA.

##### CANTON.

*London Missionary Society—1807.*

Robert Morrison, D. D. Missionary.

'Nearly ten years have elapsed since the completion of Dr. Morrison's Chinese Version of the New Testament. Two editions were printed from 1813 to 1819, of about 5500 copies; exclu-

sive of detached portions, previously printed, amounting to 1650 copies. A third edition was printed in 1822.

'Of the Chinese Version of the Old Testament, executed by Drs. Morrison and Milne jointly, the whole has been either printed or is passing thro' the press; except the Book of Judges, and the Second Book of Chronicles, which portions are under revision.'

In the early part of 1822, Dr. Morrison completed his Chinese and English Dictionary in five quarto volumes; a work which has occupied more or less of his time for 15 years. It has been printed at the expense of the East India Company.

The completion of this work enables Dr. Morrison to devote time daily to the explanation of the Scriptures. Since 1813, the Gospel has been preached both in English and Chinese, more or less regularly, either at Macao or Canton; not without effect on some of the Chinese.

Referring to the lamented decease of Dr. Milne, his surviving colleague writes, July 5, 1822—

'Yesterday, July 4th, nine years have elapsed since Mr. & Mrs. Milne landed at Macoa, and were received by me and Mrs. Morrison. Three of the four, all I believe under forty years of age, have been called hence, and left me alone and disconsolate. But good is the will of the Lord! They all died in the faith and hope of the Gospel; and they all died at their post, attending to the business of their Christian Warfare in distant lands. They have left their bodies in the field of battle. They were faithful to their Saviour's cause until death.'

#### INDIA BEYOND THE GANGES.

On the suggestion of the late Dr. Milne, the Directors of the London Missionary Society, at a meeting held January 29, 1823, adopted the following resolution—

'The Directors of this society, view-

ing with Christian compassion the vast population of the Kingdoms of Siam, Cochin China, and Japan, now sunk in the most abasing idolatry, and without the knowledge of a Saviour, do

'Resolve, by the help of a gracious Providence to attempt, as early as practicable, complete Versions of the Old and New Testament into each of the three languages of the said kingdoms.'

#### MALACCA.

The chief town in the Peninsula of Malacca—restored to the Dutch in 1818.

James Humphreys, David Collie, missionaries—G. H. Huttman, printer.

A Chinese woman and two Malays were baptized in 1821.

The three Chinese Schools were prospering under Mr. Humphreys. The Malabar School was well attended. In the English and Malay School, in the care of which Mr. Huttman succeeded Mr. Thomson, several hundred boys had learned to read the Scriptures. Mr. Humphreys had opened a Female Malay School, the first establishment of the kind at Malacca. The Mahomedan priests have begun, after the example of the missionaries, to afford gratuitous instruction to the children of the Malays.

At the Malay Press five books and tracts, with four numbers of the Magazine, were issued in 1821; and at the Chinese, up to August 1822, the Versions of Jeremiah and Ezekial, the second edition of Dr. Morrison's hymn book, his translation of the First Homily, and a Sketch of the World by Dr. Milne.

The *Religious Tract Society* has supplied 32 reams of paper, and 6500 English tracts; and has devoted the sum of 200£ to the circulation of Chinese tracts.

#### Anglo-Chinese College.

The students were 15, of whom 12 were on the foundation.

In reference to the support of the

College, the Directors say—'The contributions abroad toward the support of this Institution, during the last year, amount to 1070 dollars—those received in this country to 67£ 2s. 7d.'

In February Dr. Morrison landed from Canton, and took charge, for the present, of the affairs of the College. He writes—

'I cannot express to you the great satisfaction afforded me by this house—the Libraries—the Chinese printers (unawed by any Mandarins) printing the Book of God—and the Chinese youth singing in their own language the high praises of Jehovah.' He feelingly adds—

'But my dear William Milne! my faithful fellow servant—Alas! how short the number of his years: but—he lived much in a little time. His works praise him.'

As Founder of the College, he issued an Address, explanatory of his own views and those of his departed friend, of which we extract the conclusion:—

'The founder of the College, and the builder of the Edifice, loved their own country; and they also loved the rest of the nations. China, that object of wonder and of pity to Christendom, excited in their minds a deep interest. China, one of the fairest portions of the Globe—the most ancient, the most populous, the best skilled in the management of human nature, of any country under heaven—China is full of dumb idols, is estranged from the true God, and hates and persecutes the name of Jesus.'

#### SINGAPORE.

A small Island, at the southern extremity of the Peninsula of Malacca—taken possession of by the English in Feb. 1819—rapidly increased since, both in commerce and population—Inhabitants, 10,000.

*London Missionary Society*—1819.

S. Milton, Claudius H. Thomsen, Missionaries.

In the Chinese School, about 20 boys were under instruction. A line of buildings, 90 feet by 18, intended as apartments for the Schoolmasters, teachers, &c. in connexion with the Chinese department of the Mission, has been built.

A plot of ground has been given by the Government, for the use of the mission.

#### PULU PENANG.

Or, Prince of Wales Island, lying off the coast of the Malay Peninsula—contains about 160 square miles—Inhabitants, according to a census in 1818, were 30,200; but since increased to between 35 and 40,000: of whom about 1300 are Native Christians, 8000 Chinese, and the rest Malay and other Settlers—transferred in 1786, to the East India Company, and has a regular government, subordinate only to the Governor General.

*London Missionary Society*—1819.

#### GEORGE TOWN.

T. Beighton, John Ince, missionaries.

In the two Chinese and four Malay Schools at George Town, the Scriptures continue to be taught. The Schools might be easily multiplied if funds were supplied.

The late Dr. Milne, in April 1822, gave the following view of the mission:

'The mission is doing well. There seems a good deal of Christian truth communicated directly to the Heathen daily, as well as on the Sabbath—a thing of much importance in this stage of our missions. We are already in possession of many books: more preaching, catechising, &c. is wanting.'

#### RANGOON.

The chief sea-port of the Burman Empire,—about 670 miles southeast of Calcutta.

*American Baptist Missions*—1813.

Adoniram Judson, Dr. Price, G. H. Hough, Jonathan Wade, Missionaries.

Mr. Judson had proceeded far in the translation of the New Testament,

and thus writes of the state of the people, under date Aug. 21, 1822:—"This morning I administered baptism to the *eighteenth* Burman convert. Two more still remain: the one deterred by the fear of government, and the other by fear of her husband."

Mr. Judson and Dr. Price, leaving the mission in charge of Mr. Hough, set out for Ava on the 28th of August, and reached that place on the 27th of September. They were favorably received by the King, with whom and some of his chief courtiers conversations were several times held on the subject of Christianity. A piece of ground had been obtained, and Dr. Price and Mr. Judson were to return to Ava, and settle there under the sanction of the King. It is remarked on the subject—"This unexpected occurrence changed the whole aspect of the mission in Burmah.—No disposition to tolerate the Christian religion has yet, it is true, been manifested by the King: but he has never persecuted the disciples of any creed; and we may hope that the removal of the Missionaries to Ava is only a preliminary to the unimpeded introduction of the Gospel into the Burman Empire. Dr. Price speaks favorably of the mild disposition and affable manners of the Monarch. May the King of kings shed on him the spirit of grace, and make him the *nursing father* of the infant church in Burmah!"

#### INDIA WITHIN THE GANGES.

A sufficient number of competent Christian instructors is the most urgent want of India.

We extract, on this subject, from the Twenty third Report of the Church Missionary Society, a few sentences of an animated letter, addressed to the Society by the Rev. Marmaduke Thompson, on his return to his labors in India:—

"We require holy men, who are at the same time Scholars and Divines—men, who, capable of adorning a Uni-

versity, but emulating rather the self-denial and toil of Apostles, and crucified as they to the world, and the world to them, gladly give themselves wholly to the service of the heathen, for the love of Christ, at any personal cost and sacrifice. The country itself will not be wanting in us. From its proper Native population, and from the descendants of Europeans, it has yielded, and still yields to the Romish Missions, and will yield to us under equal care, sufficient supplies of fit and able men for every department of our labors."

Another eye-witness of what he describes, draws the following picture of the preparation already made for future good:—

"In the *work of preparation*—of which, in so numerous a population, much, according to the common course of Providence, must precede the extensive prevalence of true piety—*much* has, I think, been accomplished, and almost all by missionaries. The introduction of the printed character into general use, by which unbounded stores of knowledge are communicated to the population generally, instead of being confined to the Brahmins—the preparation of almost the entertaining and instructive works published by the School Book Society—the commencement and superintendence of almost all the schools yet established for Natives, whether males or females—the intelligible translation of the Scriptures into many languages—the preparation, printing, and extensive circulation of Religious Tracts, in Bengalee, Hindostanee, Persian, Sanscrit, and Hinduwee—the commencement of newspapers, in the language of the Natives, of which *five* are now printed in Calcutta and its neighborhood—and the establishment of printing presses among the Natives themselves—all this, with the exception of what has been done by a few honored individuals, must be attributed to missionaries."



CHITTAGONG.

Is a district, 120 miles by an average of 25—the capital is Islamabad, but it is frequently called by the name of the district—it is 8 miles from the sea, and 317 miles travelling distance from Calcutta.

*Baptist Missions—1812.*

—Fink, Missionary—John Johannes, Schoolmaster.

Mr. Fink, from Serampore, has charge of the Mission at Chittagong. In the Benevolent Institution, under Mr. Johannes, there were 140 children: they read the Scriptures, and receive religious instruction.

SAHEBGUNJ.

The principal town in the District of Jessore—nearly 80 miles east-north-east of Calcutta.

*Baptist Missionary Society—1807.*

Wm. Thomas, Portuguese; with 4 Native Assistants.

Mr. Thomas and the Native Teachers continue to itinerate among the numerous villages connected with this Station. Out of 30 families in one of them, it was reported that 25 wished to embrace the Gospel.

To be continued.

LETTER OF A CONVERTED CATHOLIC.

The following is a Pastoral Letter written by "Mr. C. formerly professor in the R. C. College of —, and during three years Cure of the parishes of V. and G."

This person, thus described by an English resident in France, addresses those who were lately under his spiritual care, from a place of concealment. Those who attentively perused an article in our paper relative to the persecutions of Protestants, will readily see the necessity of the course which he has adopted.

"My dear Parishioners, and Brethren in Christ Jesus,

"Removed from you by those conscientious reasons which are despised by the world, my enemies have seized the opportunity of my absence to heap on me the epithets of impious &

heretic; as though I had become heretic by having dared to place on the candlestick that light of the divine word which they wish to be hid under a bushel; as if I were become impious by having taken, in spite of ancient prejudices, the firm resolution to follow with sincerity, the course that I found marked out in the Holy Scriptures. Christians who love the truth and desire the salvation of their souls instead of seeing in me an impious heretic and a dangerous citizen, will know how to judge me with impartiality; & will, I hope, find in me a frank and sincere believer, who hates hypocrisy, and who has preferred to throw himself into the arms of Providence, and to endure all the trials to which he may be exposed, rather than to continue the exercise of a ministry condemned by the gospel and his own experience. Matthew xix. 29. Those enemies who have seen in my determination to embrace the gospel only worldly motives, have endeavored to blacken my character by every means which hatred could suggest, and by ascribing my conduct to passion and ambition. From such accusations charity itself requires that I should justify my profession of the faith of Christ.

"I demand then of my accusers, if passion and ambition have secured their ends, or contributed to their gratification, by the sacrifice of all that the world esteems so much, by the loss of a profession which furnished worldly wealth and civil consideration? Assuredly, had I been actuated by motives so base, I should have pursued a course more shameful still, and I should have become hypocritical in proportion to the wickedness of my designs. But no; I openly and freely made known my sentiments; and if my conduct has not gained me friends, at least it has left me peace with God and with myself, and placed me in harmony with the Scriptures—

the only means by which, aided by the Holy Spirit, we can enjoy that faith which justifies the sinner.

"There is a very large class of persons who believe, that in separating myself from the church of Rome, I have abandoned all religion. This is an error highly injurious to the speed of the gospel, since those that are imbued with so fatal a prejudice, dare not open the precious testament of our redemption, the perusal of which I have so strongly urged, lest they should become enlightened, and be constrained to quit their delusions, and follow with humility the Lamb of God. No, my dear parishioners, I have not abandoned the religion of the Lord Jesus; I have only rejected human ordinances; I have only united myself more closely to the Saviour, expecting henceforth my salvation from him alone, and not from the absolution of my fellow creatures, nor from any works of righteousness that I have done; 'Neither is there salvation in any other name,' &c. Acts iv. 12. Having said thus much, I leave my justification to a gracious Providence, and proceed to speak to you of the gospel of Christ, and to exhort you to seek that righteousness which the world does not know, because it is held captive by its present interests and sinful pleasures. Forget not then all I have so often said to you of the love of our God and Saviour. Remember that he is a God of mercy; and that from the right hand of the Father he extends to you his arms, and calls you to him, to be consoled and sustained. 'Come unto me, all you that labor and are heavy laden, and I will give you rest.' [Mr. C. here exhibits Jesus Christ speaking in the words recorded in several parts of St. John's gospel: such as the vi<sup>th</sup>, xiv<sup>th</sup>, and xv<sup>th</sup> chapters, and exhorts his friends to read those Scriptures, which thus testify of Christ.]

"I know (he continues) that they

cils and popes have fixed the doctrines and the sense of the Scriptures after the tradition of the fathers; and that thus it is both absurd and rash for private individuals to meddle with their decisions, and pretend to a right to examine for themselves, if the doctrine taught is in accordance with the word of God; but, my beloved brethren, if you have really at heart your own salvation, you ought to regard only the commandments of Christ, without any respect for the mass of human ordinances; because it is not by such ordinances that you will be judged in the day of the judgment of the Lord, but by his word. John xii. 48 and 50. I. Cor. iv. 3 and 4. Coloss. ii. 8. In vain also will you amuse yourselves in seeking the Saviour amidst the labyrinth of polluted ordinances; there you will never find him; all these things are of the earth and are earthly; but you are redeemed by Jesus Christ. Come to him as his redeemed people, stripped of the badges of your former bondage, and of those earthly ties which prevent you from raising your souls to God, and seeking and adoring him in spirit and in truth. I repeat my exhortation to retain and to impress deeply on your hearts these important truths, for they are entirely derived from the word of God; and you may see in Gal. i. 8. the dreadful curses pronounced on those who corrupt the gospel of Christ by mixing it with human inventions. Ah! take care that you do not by a cowardly submission, participate in this sacrilege on the word of God, and bring down on your own heads the weight of his anathema. You will not be able at the day of judgment, as many others, to plead your ignorance as an excuse, because I have exhibited to you the truth in the sacred word; and every day you may satisfy and enlighten yourselves by reading the divine testimony.

"You see, then, by all I have said, that the doctrine of the church of

Rome is opposed to the word of God; that the boasted merit of good works is a baseless foundation, on which you will in vain attempt to build for eternal salvation.—Your best works are too imperfect and too polluted; it is the blood of Jesus Christ which can alone render you worthy of the crown of glory, because it is by him alone that you have been redeemed. ‘For you are not redeemed with corruptible things, as silver and gold,’ &c. I Peter, i. 18. And as I have shown you from numerous passages of Scripture, that man is not justified by works but by faith; that the righteousness of God is the free gift of his own grace, permit me to show you, that the church of Rome is in contradiction with itself in pretending that works have some part in the justification of the sinner. If, as it pretends, good works contribute conjointly with faith to our justification, they must either precede or follow our justification; for there is no neutral state in the spiritual condition of man—we are justified or guilty. If they precede, I reply they are dead, according to the church’s own avowal, and of course without merit, and consequently incapable of justifying. Consult the Catholic theologians on the article *opera mortua*. If they follow justification they cannot contribute to the justification of the sinner, for he is already justified, as St. Paul says, *by faith without the deeds of the law*. Rom. iii. 28. Besides this fundamental error of the church of Rome, observe these that flow from it, and of which you may judge by the following parallels.

“The Scripture saith that Jesus Christ is our only mediator with God, and the sole foundation of our salvation. ‘There is one God, and one mediator between God and men, the man Christ Jesus.’ I. Tim. ii. 5 and 6. If any sin, we have an advocate with the Father, Jesus Christ,’ &c. I John ii. 1. 2. ‘Neither is there salvation in any other,’ &c. Acts iv. 12. The

church of Rome, on the contrary, admits over and above this, the merits and intercession of the Virgin Mary and of Saints. Christ is represented as a severe judge, and Mary as fulfilling, instead of Jesus, the functions of mediator.

“The Scriptures saith, that by one single oblation Christ has perfected for ever those that he has justified; and that sin being once expiated, there is no need of any sacrifice;—‘For by one offering he hath perfected for ever them that are sanctified,’ ‘Now where remission of sins is, there is no more offering for sin.’ Heb. ix. 18.—But the church of Rome, renews every day in the celebration of the mass, the sacrifice of Jesus Christ.

“The Scripture saith that Jesus Christ has instituted the Sacrament in two kinds, and has commanded us to celebrate it in that manner. ‘Jesus took bread and blessed it, &c. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it, &c. Matt. xxvi. 26—28. But the church of Rome has changed the institution of Jesus Christ, in depriving the laity of the cup. The Scripture calls the bread bread, and the wine wine, after as well as before the benediction. ‘For as often as ye eat this bread, and drink of this cup, ye do show forth the Lord’s death till he come.’ ‘Wherefore whosoever shall eat this bread and drink this cup unworthily,’ &c. 1. Cor. xi. 26, 28. The church of Rome teaches their transubstantiation, and will not allow, that after their benediction by a priest, the bread and wine are still those substances, but declares they have really become the body and blood of Jesus Christ. The Scripture states that it was at supper that Jesus communed with his disciples. Mark xxi. 26. The church of Rome pronounces it a dreadful sin to partake of the consecrated wafer otherwise than fasting.

“The Scripture announces as an heresy the prohibition of marriage, a

of eating meat on certain days. Now the Spirit speaketh expressly, that, 'in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, forbidding to marry, and commanding to abstain from meats,' &c. I Tim. i. 3. The church of Rome forbids its ministers to marry, and interdicts the use of meats on Fridays, Saturdays, in Lent, the four seasons, and others.

"The Scriptures says that we are not to condemn each other for the use or neglect of meats and drinks. Rom. xiv. 5. The church of Rome condemns most severely those who do not scruple to use the good things of this life.

"The Scriptures recommend the celebration of divine service in a language which is intelligible to the people: 'If I come unto you, says St. Paul, 'speaking with tongues,' that is, in an unknown language, 'what shall I profit you,' &c. I Cor. xiv. The church of Rome celebrates mass, and several other acts of religious worship, in Latin, a language unintelligible to the people.

"The Scripture saith that the Church is an edifice built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, &c. Ephes. ii. 20, 21. The church of Rome is founded on a man, on Peter and his descendants: after these come individuals, and orders founded—one on St. Francis, another on St. Ursule, a third on St. Joseph; but Jesus Christ, the chief corner stone, is laid aside.

"The Scripture saith that Jesus Christ forbids all disputes about rank and preeminence in his kingdom. 'Ye know,' says Jesus Christ, 'that the princes of the Gentiles exercise dominion over them, but it shall not be so among you.' Matt. xx. 25-28. In the church of Rome every one wishes to be above another, and the Pope will be above all. The Scriptures says the pastors are not the masters, but the models of the flock, without as-

suming a dominion over its faith. 'Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind,' &c. I Peter, v. 2. 3. The church of Rome desires the people to believe on its authority, and for this purpose interdicts the means of enlightening the conscience. Jesus Christ says in the Scripture, 'come unto me, all ye that labor and are heavy laden, and I will give you rest;' Matt. xi. 25. The church of Rome says on the contrary, 'Go to the priest, and he will give you rest.' Jesus Christ says in the New Testament, 'Search the Scriptures,' John v. 39. The church of Rome prohibits the reading of the Scriptures by the laity, as being too mysterious. The Scripture says, 'Thou shalt not make unto thee any graven image:—Thou shalt not bow down thyself to them, nor serve them,' &c. Exod. xx. 4. 6. The church of Rome, on the contrary, makes statues and images, exhibits them in her places of worship, and orders every one to uncover himself and to kneel before them. What a crowd of observances do we find in the church of Rome that God has not ordained! What a crowd of observances which he has prohibited! What a crowd of superstitions and ceremonies amid which the Saviour and the regeneration of the soul are hid from the view of man! And now, my dear friends, imagine the sinner on the bed of death—at that moment when he can no longer dispute with conscience, but must appear before his Judge. When the veil is rent asunder, and eternity is before him—Do you believe that reflecting on his spiritual misery, his depravity, his evil actions, he can find repose in all the confessions he has made to a man probably as guilty as himself? Can he believe that signs of the cross, fasts, indulgences bought at the hands of a priest, can efface the greatness of his sins? Can he believe that all his stains are washed away by

the water called holy, because over it there have been made some signs of the cross, and pronounced some Latin words? Can his good words offer a remedy for all he has done and all he suffers? No, none of these things, nor his good works can pacify the conscience of a dying sinner. He will feel the enormous load of his sins, but no real consolations. And why? Because he does not seek repose by faith in the blood of Jesus, 'who died for our sins, and rose for our justification.' Rom. iv. 25. You see, then, that you are not in the right road, if you abandon the work of God and trust in human inventions, and neglect Jesus crucified for the redemption of sinners. I was myself once as you, in these fatal errors, walking after the doctrines and commandments of men; but the Lord has had mercy on me, he opened my eyes. He taught me the truth by the perusal of his word. I saw that every day I was advancing towards destruction, and should perish if influenced by human considerations: if I did not quit the church of Rome to follow Jesus Christ in the liberty of the gospel. But I should have done nothing aright, if I had hesitated to tell you fully the truth. It is the work of my ministry and I accomplish it with joy for your sakes, and in the name of the Lord; because I am not ashamed of his gospel. These truths are not calculated to flatter you, nor to make me popular. It is the salvation of your souls that I desire, because in losing them you will lose all; and if you remain as you are, they must be lost. I acknowledge the thought makes me shudder; I see the precipice yawning at your feet. Perhaps, even since I have been ordered to quit you, and have been prevented preaching to you the word of life, some souls have passed into eternity without having been led to cast themselves by faith into the arms of the Saviour. I intreat those who lately received me cordially to accept my

thanks, and to be assured that my remembrance of them, as their attachment to me, will be deep and permanent. And as for those who have thought proper to treat me ill, I forgive them, and pray the Lord to forgive them also. Wherever I may be, I shall learn with delight that you seek the Lord with sincerity of heart.

J. A. C.

From the place of my retreat.  
September, 1823.

From the Christian Gazette.

THE HOPE OF AN UNIVERSALIST TRIED.

Mr. — was once a regular worshipper in an orthodox church and in common with other families of his flock, the pastor visited his, and in conversing with him, found him always pleased till he came to the idea of punishment and particularly *Eternal punishment*. This particularly displeased him: he would always reply to the pastor, that, he did not believe that God ever made *any body* to damn them. When conversed with about the influence of his conduct over his children, he became very angry, and denied that he was accountable for their misconduct. He quit, however, almost entirely attending church, and soon became intemperate. It was not long till in the course of God's Providence he was obliged to *try the strength of his hope*; he was called to die. When sick he sent in great haste for his old pastor. The minister not being at home, a second messenger was soon despatched after him. When the minister arrived and had inquired as to his views of entering into eternity, "Oh!" says he, "I am of all men most miserable!! pray for me—I've but a short time to live; and am *altogether unfit to die*. The grounds of his former hope *now forsook him* forever. After the minister had left him which was at a late hour of the night, his anguish of mind and pain of body increasing, he sent before day light for a pious physician, and when he came he begged that he

would pray, for him, with which he complied. He continued in this wretched state till near day light when he expired. Not quite twenty-four hours were given him to prepare for eternity. He had been somewhat unwell before; but not considered dangerously so, till the day before he died. In the morning he was taken ill, in the evening was full of pain of body and horror of mind: and before the next rising sun was in Eternity.

*"When distress and anguish cometh upon the wicked; then shall they call upon Me, but I will not answer—they shall seek me early, but shall not find me. Terrors shall make the wicked afraid. His confidence shall be rooted out: He shall be chased out of the world. Prov. 1. Job 18.*

#### RELIGION OF KENTUCKY.

A letter from Augusta (Kentucky) represents the state of religion in that part of the country as rather unpromising. In the course of a short journey, the writer of it, Mr. H——, called on 36 families, of which six were destitute of any portion of the Bible. One half of the whole number of these had never seen a Report of either Tract, Missionary or Bible Society. Having taken for distribution a few Testaments, Monthly Extracts, and Reports of the American Bible Society, he found occasion to leave them all, and would have been glad to leave more, before he had half completed his little journey. One man on whom he called, was a School Teacher—he had no Bible, nor any portion of one. Mr. H—— agreed to send him one, together with some Reports of Religious Benevolent Societies, which he engaged to read to his pupils. The case of one family was still more gloomy. It consisted of father, mother and twelve children. They had no Bible nor religious books, nor any means of religious instruction. With a pained heart, Mr. H—— was compelled to leave them in the same des-

titude condition in which he found them.

He urges the necessity of having a Depository of Tracts in Augusta, or some place in its vicinity. A Tract Society was formed there three years ago. After distributing several thousand of these publications, many have withdrawn their patronage, *on account of the difficulty of obtaining tracts.* There is no Depository of Tracts nearer Augusta than Bowling Green, a distance of 200 miles; and Mr. H—— knows of no other in the State of Kentucky. He intimates a determination on the part of several friends to the cause, to make more vigorous efforts than they have done heretofore; and anxiously requests that those who have the management of tracts and books for distribution, in New-England, would remember the destitute and perishing in Kentucky.

*Boston Telegraph.*

#### MARINERS' CHURCH IN PHILADELPHIA.

On the 27th ult. the foundation stone of a Mariner's Church in Philadelphia, was laid with appropriate solemnities—It is, by contract, to be completed before the ensuing winter. Every friend of religion must rejoice in this event; and while they rejoice, let their fervent prayers ascend to God, for his special blessing on those who shall worship in this house. The venerable man by whose pious and arduous labors the sailors in Philadelphia have been congregated, and many of them we trust savingly benefited, and who has appropriated his whole property to this distinguished Christian charity, must on this occasion have an enviable pleasure—a pleasure which he would not exchange for the wealth of the world. May he yet be spared to see those mariners whom he so much loves, and by whom he is so much beloved, collected in this rising edifice; and many of them by the Divine blessing on his instructions and prayers, made meet to enter

with him 'a building of God, a house not made with hands, eternal in the heavens.' *Ch. Advocate.*

## CARLISLE, MAY 28.

### SYNODICAL MEETING.

The Evangelical Lutheran Synod of Penn. will meet in this place, on the 13th of June next, on which occasion there will be German & English preaching in the Lutheran church. On the 14th the Synod will commence their sessions, and continue them till they shall have transacted all their business.

From a Philadelphia paper we learn that the Rev. Mr. Summurfield has arrived in Philadelphia and that he preached in the Union Church on the 2d inst. The following extracts may be acceptable.

"The church was crowded, and at least as many went away as found admittance. There were many listeners outside, inclining their ears in the hollow of their hands to catch the sound of the preacher's voice.

"In his prayer for the conversion of the heathen, and the extension of the lines, and the strengthening of the stakes of the church, he most eloquently invoked the blessing of God upon the labors of the Missionary:—"Give to him, O God," said he, "give to him the courage of a lion, the patience of the ox, the wisdom of the serpent, and the harmlessness of the dove, that thousands and tens of thousands of idolators, and millions of heathens—yea, so that every knee shall bow to Jesus."

"His text was from Psalms cxxii. 6. "Pray for the peace of Jerusalem; they shall prosper that love thee." After a beautiful sketch of the life of David, and the loving kindness of the Lord to him and to his family, and to the tribes which remained faithful to them; the preacher proceeded to apply the words of the text to the Christian church, and more particu-

larly to that portion of it, of which he is a member.

"He enlarged upon *purity*, as one of the evidences of prosperity. In this part of his discourse, Mr. Sumerfield said they should bear in mind the advice of one of the fathers of the church, and preach their doctrine and experience—their practice and discipline.—The tribes of Israel, and the followers of the ancient philosophers, were known by their badges and their outward ornaments; but the distinguished characteristic of a christian is neither badge nor outward ornament. It resides in the heart. and it is thus made known by the founder of the church—"By *this* shall men know that ye are my disciples, if ye have love one another.

"Speaking of the enlargement of the Methodist church, he stated its increase in the four last years, 65,000 additional members; among these said he, how many brands were plucked from the fire, yet—"Not unto us, not unto us, but unto thy name, O Lord, be the glory."

### SALEM PRESBYTERY, INDIANA.

Extract of a letter published in the Christian Gazette, dated Millersburg, Ripley County, Indiana, April 10th, 1844.

"I have just returned from the meeting of our Presbytery. This was the first meeting since our (Salem) Presbytery was formed. Every member was present besides a goodly number of elders. All was harmony and love. There are within our bounds, about twenty churches and only six ministers. Many more churches might be formed if they could have preaching. Here are then within our bounds about one hundred and twenty thousand souls, many of whom are famishing for the bread of life, and have none to break it into them. It would do you good to witness the cordiality with which the minister or missionary is received by these scattered children

of the most high God. Almost every member of the congregation comes forward to shake hands with him as an expression of affection for him, and all are ambitious to entertain him while he remains in the neighborhood.

#### **PRESBYTERY OF OHIO.**

This Presbytery held its annual meeting, in April, and received reports from the churches, which did not afford a flattering view of the state of religion within their bounds. A committee was therefore appointed to inquire what means should be adopted by the Presbytery, to promote an increased attention to religion. This committee reported several resolutions, the substance of which is, that the pastors and churches meet for social prayer on the first Thursday of May; that the ministers and elders meet by themselves on some other day to seek the blessing of God upon officers of the churches; that it be recommended to the communicants in all the churches to observe a day of fasting and prayer; that all baptized persons, not communicants, in the churches, be invited to meet with the minister and elders for prayer and council; that all persons of the above classes, who are at variance, be earnestly and affectionately entreated to be reconciled to one another. These measures, were adopted with great unanimity. [*Bos. Recorder.*]

#### **PRESBYTERY OF HARTFORD, DENN.**

In Mount Pleasant congregation, in addition to the number mentioned last year, 26 subjects of the late revival have been added to the church. In New Salem and Long Run, since the last Report 40; and in the congregation in Beavertown, thirty persons have been added to the church. ib.

#### *Search the Scriptures.—John v. 38.*

There is no exercise for a youthful mind which can be so pleasing and profitable if attended to with serious-

ness and diligence, as the study of the scriptures. Young Timothy was trained up from his childhood in this duty. Jerome writing to *Loeta*, says instead of gems and silk, let your young daughter be enamoured with the holy scriptures; wherein not gold, nor skins, nor Babylonish embroideries, but a correct and beautiful variety producing faith, will recommend itself. Let her learn the Psalter, and be entertained with those songs, then be instructed into life by the Proverbs of Solomon. Let her learn from Ecclesiastes to despise the vanity of worldly things. Let her transcribe from Job the practice of patience and virtue. Let her pass then to the gospels, and never let them be out of her hands; and then imbibe with all the faculties of her mind the Acts of the Apostles, and Epistles.

When she has enriched the storehouse of her breast with these treasures, let her learn the prophets, the books of Moses, Joshua and Judges, the books of Kings and Chronicles, of Ezra and Esther, and lastly the Canticles. The book of Revelation has many mysteries, but its excellency is above all praise. Mr. Simpson from whom the above is taken, says, "Various instances might be produced of persons, who, when they approach the close of life, bitterly lamented the neglect of the sacred volume. And numerous are the examples of persons in all ages, who have spent much of their time in perusing that sacred book. Eusebias says of Origen, that he was made to learn the scriptures, before he was set to the study of the liberal arts and polite learning. And Eusebias himself was first taught the holy scriptures that he could repeat the Old Testament without book. Gregory gives an instance of a poor man at Rome, who, though he knew not a letter in the book, yet purchasing a Bible and entertaining religious people, he prevail-



ed with them to read it continually to him, by which means he perfectly learned the holy scriptures. There is yet a more astonishing instance given by Eusebias, of a blind man called John, who had so happy a memory that he could repeat any part of the Bible as readily as others could read it, and he sometimes supplied the office of reader in the church, and he did this to so great a perfection that many thought him to be actually reading; till they were otherwise informed. Queen Elizabeth, speaking of her own conduct, saith, "I walk many times in the pleasant fields of the holy scriptures, where I pluck up the goodly herbs of sentences, and lay them up in the high seat of the memory, so that having tasted the sweetness, I may the less perceive the bitterness of this miserable life." Susanna, Countess of Suffolk, for the last seven years of her life, read the holy scriptures over twice every year. I will conclude this number in the words of Erasmus.

I would desire that all women should read the gospel and the epistles of Paul. I would to God the ploughman would sing a text of scripture at his plough, and that the weaver at his loom would thus drive away the tediousness of time. I would the way-faring man, with this pastime, would expel the wearisomeness of his journey. And I would in short that all communication of the christian should be the holy scriptures.

*Religious Intelligencer.*

#### THE BIBLE.

Mr. Dudley, a benevolent Quaker, related the following anecdote at the meeting of the Paisle Bible Association:—A baker in Southwark, addicted to drunkenness, at first refused to allow his wife to subscribe for a Bible, though there was not one in the house. He was afterwards, however, induced to allow her to subscribe. The Bible thus procured was eminently blessed

to him. He read it daily, and was in the habit of putting in pieces of paper to mark the passages which struck him. He became a kind father, and an industrious member of society. Some time after this change had been wrought upon him, he stopped the collectors one day on the street, and told them he wished now to be a free subscriber. He was told that they could not allow him to do so, so long as he was a pauper, receiving support, either in whole or in part, from his parish. At this he was considerably disappointed, but confessed that had he not spent so much money weekly at the ale-house, he would not have needed any thing from the poor's fund. The collectors advised him to think of saving in that way, but not to neglect his family. The advice was given in good season. His children were soon better clothed and better fed, his house much neater, and his family more comfortable in every respect. He also succeeded in being independent of his parish. He is now a weekly free subscriber to the Bible Society, and has besides in the Savings' Bank the sum of 58*l*. The fact here related is unquestionable, and many such might be brought forward in evidence of the good effects of Bible Associations. Is it manly then, or Chistian, to sneer at such endeavors on the part of benevolent females to increase the temporal and spiritual blessings of their fellow-creatures, by teaching them to value the Scriptures, which are the words of eternal life?

*Sheffield Mercury.*

An American revolutionary officer, *Major Swan*, is said to be in the prison of St. Pelagic, in France for debt, and has been there these 15 years. A N. York paper proposes in this age of liberality, to raise a subscription, and procure the discharge of this old compatriot in arms of La Fayette and Washington, that he may return to his country.

## LITERARY AND SCIENTIFIC.

**New Publication.**—The first number of the United States Literary Gazette has made its appearance in a very fascinating dress. The style of execution, by which we mean the paper, printing, &c. is equal to that of the North American Review, or any other periodical publication with which we are acquainted in America. We have not the opportunity we could wish, to examine its contents; but from what we have examined, should be disposed to think very favorably of the talents and skill of its conductors. It augurs well for the literature of a nation, when such a work can be honorably supported.

(*Boston Telegraph.*)

**Fate of Books.**—"There are 1000 books published per annum in Great Britain, on 600 of which there is a commercial loss, on 200 no gain, on 100 a trifling gain, and only on 100 any considerable profit—700 are forgotten within the year, other 100 in two years, other 150 in three years—not more than 50 survive seven years, and scarcely 10 are thought of after 20 years. Of the 50,000 books published in the 17th century, not 50 are now in estimation; and of the 80,000 published in the 18th century, not more than 300 are considered worth reprinting, and not more than 500 are sought after in 1823. Since the first writings, 1400 years before Christ, i. e. in 32 centuries, only about 500 works of writers of all nations have sustained themselves against the devouring influence of time."

"*A view of all the known Languages, and their Dialects,*" has been lately published by a Russian author. They amount to 3,014, classed as follows: 937 Asiatic, 587 European, 226 African, 1,264 American.—

*Lit. and Evan. Mag.*

The Scriptures have been published by the British and Foreign Bible

Society, in whole or in part, in 140 languages and dialects. *ib.*

## POLYGLOTT GRAMMAR.

Proposals have been issued by Mr. Samuel Barnard, and subscriptions are received by Messrs. Wilber and Campbell of New-York, for a Polyglott Grammar of the Hebrew, Greek, Latin, English, French, Italian, Spanish and German Languages, with notes, observations, &c.

An interesting work has been published in Paris, entitled the History of Egypt under Mahommed Ali Pacha, or Recital of political and military occurrences after the departure of the French till the year 1822, 3 vo. by Felix Mengen. It contains the portrait of the Viceroy, and is accompanied with an atlas; and also Charts of the country of Nedjd, and the plan of the canal of Alexandria. The price is about four dollars and a half.

"*New Solar Theory.*"—Dr. Hoyer, of Minden, has published a detailed account of his hypothesis, that the nucleus of the Sun consists of Molten gold." We shall next hear of a detailed account of an hypothesis that the moon is made of Green cheese—which will be a lunar theory quite as philosophical as that of Dr. Hoyer, having the advantage withal of being somewhat the elder of the two."

*Discoveries in the Moon.*—All our readers have heard of the "man in the moon;" but he has never told us half as much of the state of affairs there, as has lately been divulged by a man *out of the moon*, one Professor Gruithuisen, of Munich, who, with the aid of a telescope, has made out a superb colossal building, near the equator of the moon, with straight ramparts, that would defy the assaults of all the sons of earth. He has also found out sundry traces of cultivation in the moon, but does not state the quality or price of the lands, or whether they are sold on Government account,

at long credit, payable in uncurrent money and take them back if you can't pay, according to the liberal custom in "this region"—but he states that the roads are regularly made, and from the whole of his account there can be but little doubt that a trip to the moon would be a fine jaunt for flying travellers.—*N. Y. Statesman.*

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A GUN POWDER PLOT.

The last Richmond Compiler states that, a Mr. Lyon, who was employed in finishing a contract on the James' River Canal, was aroused from his sleep about 5 o'clock on Saturday morning last, by a negro, who delivered to him a small box saying it was from his friend Mr. E. and begging him to take care of it till he came. As soon as he had delivered the box, the negro retired with great precipitation. Mr. L. put it under the bed: but a singular glimmering appearing in the room, he proceeded to examine the box, which he found to contain six or eight pounds of gunpowder, in a small keg, and two candles which were burning very low. In a few minutes an explosion would have taken place, and Mr. L. might have been blown to atoms.

He was sleeping in a temporary cabin on the banks of the Canal. A man who had been deprived of the contract Mr. L. has obtained, has been arrested on suspicion.

HARRIET NEWELL.

The Committee of the American Tract Society have a brief Memoir of Mrs. Harriet Newell, now fitted for the press, to comprise 24 pages. It is designed to prefix it to a cut representing the grave of Harriet, as it now appears to him who visits it in the Isle of France, with the evergreen that spreads itself over it.

The design of publishing the Tract is mentioned with the hope that, as the committee are under large pecuniary engagements of new depositories

in destitute parts, some friend of Harriet, or of Missions, or some one who wishes the power of divine grace displayed in her, to be mentioned in every part of our country, may wish to bear a part of the expense of printing it. The estimated expense of keeping a Tract of 24 pages in perpetual circulation, is one hundred and twenty dollars. The Treasurer of the Society is Amos Blanchard, Esq. Andover, Mass.—*Bos. Record.*

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Lines written on hearing the Rev. Mr. SUMMERFIELD.

From "Lyrics," by W. B. Tappan.

I saw the Evangelist of God ascend  
The holy place. He stood in the beauty  
Of meekness—He spake, and on his heart  
Fell accents glowing with the prophets fire.  
I heard thee, mighty one! and was afraid,  
Yea, trembling, listened; for methought no  
voice  
Of mortal mould could thrill my bosom thus.  
O, sweet as angel's music were the tones  
Which breathed their Gilead on the wounded  
heart:  
Strengthened the weary—bade the broken  
come  
To Siloa's fountain and in faith be whole.  
I wept o'er blighted hopes—but thou didst  
draw,  
A willing captive, my admiring soul  
With thee, to brighter regions, where the  
dream  
Of full fruition lives, nor is unreal.  
I feared Death—but thou didst deek the foe  
In lovely garb; with softest beauty clad,  
I saw him beckoning to the narrow house  
Of rest, where spicy odours balm the air,  
And resurrection's halo crowns the dead.  
God speed thee, favored one! thy diadem,  
'Tis wreathed of gentleness, is thick bestrown  
With pearls of nature's forming—they are  
tears,  
Yea, tears of rapture, holy, and untold.

\*\*\*\*\*

MARRIED—On the 20th inst. by the Rev. J. S. Ebaugh, mr. Jacob Wetzel to miss Catharine Walter.

— On the same day, by the same, mr. John Stevenson to miss Elizabeth Keller, daughter of mr. Henry Keller, all of the vicinity of Carlisle.

— On the 23th inst. by the same, mr. Jacob Greiner to miss Ann Anwerter, both of Lancaster county.

— On the 20th inst. by the Rev. Daniel Lewis, mr. James Lockerman to miss Eliza Ann C. King, all of Wilmington, Delaware.

The following epitaph on the celebrated Dr. Samuel Johnson, appears in the late publication of the private Correspondence of the Poet Cowper; and was written by him immediately after the Doctor's death. We have never before seen it. We think it would have past the review of the great critic and moralist himself, could he have examined it, with less censure than he has bestowed on most of the epitaphs of Pope.

It appears that Cowper, and his friend Newton, had feared that Johnson's piety was not more than *formal* till near the time of his death; and that they believed it then became *real* or evangelical. We mention this as explanatory of the words—"And faith at last."

*Ch. Advocate.*

#### EPITAPH ON DR. JOHNSON.

Here Johnson lies—a sage by all allow'd,  
Whom to have bred, may well make England proud;  
Whose prose was eloquence, by wisdom taught  
The graceful vehicle of virtuous thought;  
Whose verse may claim, grave, masculine, and strong,  
Superior praise to the mere poet's song;  
Who many a noble gift from Heaven possess'd,  
And faith at last—alone worth all the rest.  
Oh man immortal by a double prize,  
On earth by fame, by favor with the skies.

#### OBITUARIES.

Departed this life on the 22d inst. in the 45th year of his age, Mr. *George Phillips*, late proprietor and editor of the *Carlisle Herald*. The disease which terminated his earthly existence was the dropsy. Mr. Phillips had been the conductor of the above paper for upwards of twenty years, and supported during that time, a character for veracity and honorable principles, even among his political opponents, unimpeachable. Those who have had dealings with him join in speaking of his magnanimous spirit in all such intercourse, as highly becoming a good citizen. His loss will be felt severely, especially by a numerous family, and materially in that department in which he was engaged. At his death he was quite sensible of the insufficiency of his own merits, in securing his future blessedness, and therefore rested his hopes on a better security. —The respect had for him was manifested by a large concourse of citizens who attended his remains to the grave. *Communicated.*

DIED—in Harrisburg, on Monday the 10th

inst. Mrs. *Isabella McCormick*, in the 72d year of her age.

Early in life she indulged the sweet hope of acceptance with God, through the merits of the Redeemer; to whose service and glory she devoted her days.—In the decline of life, she manifested a maturity of christian character to be expected from one who had spent her early days in the exercise of the christian graces. She had too long experienced the faithfulness of God to his promises amid the trials of her pilgrimage, to doubt of his support in its termination. She viewed the approach of death with calmness and composure, and looked beyond the grave with hope and joy. She died as she had lived in the faith of her Redeemer, and left to her relatives and friends the delightful hope, that she has gone to be with Christ.—*Blessed are the dead that die in the Lord.* *Visiter.*

#### TERMS OF PUBLICATION.

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A failure to notify the editors of an intention to discontinue, will be considered a new engagement. Subscribers must pay off all arrearages before they can discontinue receiving this paper, except at the option of the editors.

Persons wishing to withdraw their support must give notice thereof to the editors one month before the close of the time for which they subscribed.

#### AGENTS.

Rev. J. S. Woods, *Lewistown*.  
Orson Douglas, *Marrietta*.  
Mr. Samuel Blood, *Chambersburg*.  
D. Rodgers, *Shippensburg*.  
Hugh Cowan, *Mercersburg*.  
S. Perley, *Harrisburg*.  
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Th. Goforth, Esq. *Liburn*.  
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W Duffield, Esq. *M'Connellsburg*.  
Th. M'Grath, Esq. *York*.

Blue and Red Tickets for Sunday schools can be had at this Office, at the city prices.

*Printed and Published by Fleming and Geddes, every Friday, at two dollars per annum.*

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 20.

CARLISLE, JUNE 4, 1824.

Vol. III.

## MISSIONARY.

*An Abstract from the London Missionary Register, for January, 1824.*

### SURVEY

Of Protestant Missionary Stations throughout the world, in their Geographical order.

*Continued from p. 293.*

#### CALCUTTA.

The chief of the British Presidencies in India—inhabitants, including 20 miles round, calculated in 1802, at 2,225,000: those of Calcutta itself variously estimated.

#### *Auxiliary Bible Society.*

This Society circulated, in its eleventh year, 17,155 copies of the whole or parts of the Scriptures. Its income was 11,200 rupees. The British and Foreign Bible Society has made grants to it during the year, to the amount of 5500£; and has resolved to print in England, under the care of Professor Lee, the following works for distribution in the east—5000 Martyn's Persian Testament, 2000 Persian Psalter, 1000 Persian Genesis, and 5000 Sabat's Arabic Testament.

The Calcutta Society was about to put to press 1000 Bengalee Testaments and 4000 Gospels and Acts, 500 Persian Testaments and 2000 Gospels and Acts, and 500 Arabic Testaments with 2000 Gospels and Acts.

The printing of the Old Testament in Hindostanee had advanced nearly to the end of Leviticus.

The Rev. W. Bowley had continued his preparation of the New Testament in Hinduwee, for the use of his people of Benares and a large district around.

It is stated in the last Report of the British and Foreign Bible Society—'The Calcutta Auxiliary has recently

resolved on forming a Committee for the revision of Versions circulating in India; upon the plan adopted for a similar purpose by the Madras Auxiliary.'

An Association for Calcutta and its vicinity, in aid of the Society, was formed in July 1822: The contributions in its first half year, amounted to nearly 6000 rupees:

#### *Society for propagating the Gospel.*

On the death of the late Bishop of Calcutta, the Archdeacon gave directions for carrying on the College Buildings; but his own decease soon following, the authority to act on behalf of the Society devolved on the Principal of the College.

The Christian Knowledge Society has appropriated 6000£. for the endowment of Five Scholarships in the College, and the salary of a Tamul Teacher.

#### *Christian Knowledge Society:*

On the circulation of books the Board state—'Care has been taken to keep up a supply of books and tracts for distribution, and of elementary works for young people.'

Lending Libraries have been established at Chittagong, Datca, Cawn-pore and Meerut.—These institutions are increasingly acceptable and useful.

The number of books and tracts received during the year amounted to 16,723: of these, 5974 had been sold or gratuitously distributed. The committee have published not less than 14,000 tracts, translated under their care, into the native languages.

'At every important station of European troops, the Diocesan Committee has its Depot of Bibles and tracts, which are distributed by the Station Committees, in conformity with the rules of the Society.'

The Committee state that the im-

portance of education begins to be more justly appreciated by the Natives. Two additional Schools were in preparation.

*Baptist Missionary Society—1801.*

John Lawson, Eustace Carey, W. Yates, James Penney, W. H. Pearce, J. Statham, missionaries—with Native Assistants.

Anunda, the promising Brahmin, died on the 7th of September. Krishnoo, the first convert of the Society, had departed in peace about a fortnight before.

The congregation at the English chapel is greatly on the increase. A Sunday School has been established.

The places for Native worship—are four in Calcutta, one at Hourah, and three connected with Doorgapore.

At Doorgapore there is another Brahmin, who seems likely to tread in the steps of Anunda.

Of three Boy's Schools—at Shealdah, Intalee, and Gowree Ber—the first has been relinquished for want of funds. The Society has six girls' schools; and the missionaries consider it peculiarly advantageous, that they have been able to procure native women competent to conduct them.

On the subject of Female education, Mr. Pierce remarks—'There can be no reasonable doubt that female education will soon become popular in Calcutta; though I am of opinion that, for some years, we shall not be able to get any large schools.'

In the Benevolent Institution, under the superintendence of Mr. Penny nearly 500 indigent Christian children are educated.

The number of tracts printed during the year or at press in Bengalee, Hindoostanee, Hinduwe, and Sanscrit, was 12,500. A Harmony of the Gospels, on the plan of Macknight, of 400 pages 12 mo. had been prepared in Bengalee, and 1000 copies printed: the same work was to be prepared in Hindoostanee, chiefly from Martyn's Version, and 1000 copies were to be printed. A volume of Essays in Eng-

lish, by Mr. Yates, on the Doctrine, of the Gospel, in answer to Rammo-hun Roy, had been printed: and a periodical work also in English, called the 'Missionary Herald,' for conveying religious intelligence to persons at a distance from Calcutta had been undertaken.

*Church Missionary Society—1816.*

Deocar Schmid, J. And. Jetter, Theophilus Reichardt, Isaac Wilson, Michael Wilkinson, missionaries—T. W. Smyth, Assistant—Mrs. Wilson, Mrs. Wilkinson, Superintendents of females schools—Anne M'Kay, Sarah Baron, Assistants—Thomas Brown, Printer—Native Masters of 8 schools.

The boys' schools had increased, in June 1822, to six, with about 600 scholars; in November to eight, with 735 scholars; and subsequently, to nine, with 751 scholars.

'They have, in every instance, been established on the representation, and at the earnest request of a number of the most respectable inhabitants in the respective neighborhoods, expressed in writing.'

In March, fifteen Female Schools had been opened, eleven of which were held in School Houses erected for the purpose. Proposals were circulated for the establishment of a Central School; and contributions to a considerable amount collected, for that object and the general support of Female education—the subscriptions amounting to 3320 rupees per annum, and the benefactions to 2794 rupees.

The printing-presses and types sent out by the Society, now form an efficient printing establishment.

'The two presses already employed were found so inadequate to supply the wants of the rapidly increasing number of readers, that a third was ordered in Calcutta; but, so urgent is the demand, that the Committee have just received a request, that, in addition to two powerful presses, known to be on their way to India, two more might immediately follow.'

Besides various tracts and school

books in the native languages, with other works, which employ the press it is stated—'Preparations are also making for printing three large editions of the New Testament in Bengalee, Persian and Arabic, under the patronage and at the expense of the Calcutta Auxiliary Bible Society.'

The following extract from the last report of the Society gives a general view of the North India Mission:—

'At six stations, missionary labors are pursued; and at two others, schools are maintained. In the schools at the different stations, upward of 2000 children are receiving education.

'The expenditure, by the Corresponding Committee, in the North-India Mission, from the 1st of July 1821, to the 30th of June 1822, amounted to about 50,460 rupees; or 6,308£ reckoning the rupee at 2s 6d.

'The receipts in Calcutta, besides the bills drawn on the Society, were in round numbers as follows:—Benefactions and Subscriptions, 574£ Female Branch, 892£—Collection after the annual sermon, preached by the Rev. Daniel Corrie, 175£—Donation from government to the school at Benares, 347£—Printing, binding, and sale of books, 345£—making a total of 2333£.

*London Missionary Society*—1816.

S. Trawin, James Hill, Micaiah Hill, Jos. Bradley Warden, missionaries—Edward Ray, Assistant—George Gogerly, printer.

At Union Chapel the Congregation has increased to upwards of three hundred: the Communicants are about 50. There is Pengalee preaching in four places, and another was to be erected.

'The congregations which assemble listen with attention. Many, from time to time, have appeared deeply impressed with the force of truth, and some during the past year have manifested very encouraging indications of real conversion to Christ.

'Seriously and painfully impressed with the little success which has hith-

erto attended their labors among the heathen, the brethren at this station have resolved to set apart one day in every month, for self-examination, humiliation, and special prayer.'

The Native Schools are on the increase: in all, catechisms and the Scriptures are used. Mrs. Trawin's School at Kidderpore had 16 girls.

From the establishment of the press up to Aug. 1822, seventeen Works in various languages, comprising 26,750 copies, had been printed; and 101,500 copies of tracts, catechisms and Magazines.

*Calcutta School Society.*

The Annual Examination of the Schools of the Society took place on the 27th of February. Out of more than 2800 boys now in the schools, about 150 boys, brought from nearly 90 schools by their respective Masters, were examined. The improvement of the youths of the Hindoo College, in particular, was manifest: some yet in the College and others who have left it, gratuitously instruct other youths in English.

*Calcutta Female Juvenile Society*—1819.

The object of this Society is the establishment and support of Bengalee Female Schools.

The prejudice of parents against the education of their daughters gradually giving away, the number has increased to 101, in four schools, under Female Teachers.

'Of 30 scholars, no less than 11 are called after one Goddess, the wife of Siva; and 9 more after another, the wife of Vishnoo. What kind of conduct ought we to expect from these poor children, named by their parents after imaginary Goddesses, whose adultery, cruelty, and gratification of other passions, as detailed by their own sacred writings, were so abominable!'

The committee consider the progress of the society as encouraging—'not so much from the little that has been effected by its own exertions, as

from the view which it presents of what it is possible for Females in India to accomplish, by more vigorous and extended co-operation.'

*Christian School Society—1822.*

This Society is designed to effect much good at a small charge; by allowing the Teachers of such schools as are under the entire management of Natives about a penny a week for each scholar taught to read the Scriptures.

INDIA WITHIN THE GANGES.

SERAMPORE.

A Danish settlement, about 15 miles north of Calcutta, on the western bank of the Hoogly—the chief station of the Baptist Mission.

*Baptist Missionary Society—1799.*

Wm. Carey, D. D. Joshua Marshman, D. D. missionaries—John Mack, Professor in the College—European and Native Assistants.

With pain we cease to connect the name of the Rev. Wm. Ward with his faithful associates. An extract from a Circular Letter, addressed by him to several friends in different parts of Britain, will be read with mournful interest.

'On my return to Serampore, after an absence of nearly three years, the College premises had made a progress, considering the largeness of the pile, which could not have been expected: the principal building forms one of the finest modern pieces of architecture in India. This College is built from the proceeds of our own labors.

'A second Examination of the College has been held, equally satisfactory with the first; several of the head pupils having, in a third of the time occupied by Students in the Hindoo colleges, conquered the Sanscrit Grammar, will soon commence the study of a regular series of Sanscrit Literature. We have, at present, no students for the Ministry.

'Two students are already members

of the church, and are youths of great promise; and four more students, apparently under serious impressions, have solicited baptism. Between 30 and 40 youths and children, born of converted Heathens, are thus brought under daily close serious christian instruction.

'One morning the college native physician said, as we sat down to worship, 'Sir, the boys have made a hymn and wish to sing it.' I sat and listened to this hymn in honor of the Saviour of the world, made and sung by this interesting groupe, with sensations of delight, which no person, unless he had been in the same circumstances, could realize.'

The ninth memoir on the Translations states, that the New Testament had been published in 21 languages, and was in the press in 10 more, and that 10 versions of the Old Testament were completed or in progress.

'The native converts at Serampore, whose knowledge of the Gospel and practical exemplification of it encourage their teachers to send them out as Itinerants, spend part of each Lord's day in the neighboring towns and villages, scattering the good seed.'

Mrs. Mack, assisted by Mr. Ward's eldest daughter, holds meetings with the native christian females twice a week. They learn to read and use the needle; and appear pleased with their new engagements.

Dr. Carey writes in March—'The progress of the work of God in this country, though not rapid is very encouraging. At nearly all the stations connected with our mission, there have been additions, and at some of them, very considerable ones.'

CHINSURAH.

A Dutch settlement, 22 miles north of Calcutta.

*London Missionary Society—1813.*

J. D. Pearson, G. Mundy, missionaries.

The schools under the patronage of



Government, and superintended by Mr. Pearson, were 24; and contained, at the latest dates, 2600 scholars.

‘Three of these schools are kept in bungalows, which are used as places for native worship, and are situated in the most public parts of the town. The remaining school is situated at a village a few miles from it. One of the bungalows will contain as many as 200 children, in this, all the children of the town schools assemble every Sabbath for catechetical instruction.

‘The parents of the children who are taught in these schools, are fully apprized, that their offspring are instructed in the christian religion; and it is worthy of remark, that although they do not scruple to acknowledge that the influence of the schools will hasten the fall of Hindooism, they nevertheless, for the sake of the advantages of Education, permit their children to attend them.’

‘The Brethren observe that nothing is required for the indefinite extension of native schools in Bengal, in which direct Christian instruction might be communicated, but adequate funds.’

**BURDWAN.**

A large town, about 50 miles northward of Calcutta, in a very populous district.

*Church Missionary Society—1815.*

John Perowne, W. J. Deerr, Jacob Maisch, missionaries—J. Dunsmure, Assistant—Thirty-nine native schoolmasters and Assistants.

In reference to the state and effects of education at this station, many facts might be adduced, in proof of the efficiency of the schools, under the Divine blessing, in the improvement of the habits and enlightening of the mind.

**CUTWA.**

A town in Bengal, on the western bank of the Hoogly, about 75 miles north of Calcutta.

*Baptist Missionary Society—1804.*

W. Carey, jun. missionary—Kangalee, Poree, Soroop, Raddhamahon, native assistants.

Mr. Carey is here entirely surrounded by Natives, no other European residing at Cutwa. Divine worship is steadily maintained in the hall of his house: there are three other places of worship.

There are but few communicants, as the greater part of them reside at Birbhoom: this has led to the formation there of a separate station.—The number of persons baptized at Cutwa has been 79.

The late Mr. Ward wrote from Serampore, in February, a very short time before he died—‘Mr. William Carey, of Cutwa, has recently paid a visit to his father, accompanied by 2 native preachers, whose appearance, conversation and prayers were very gratifying.’

Mr. Carey finds no difficulty in establishing schools, but the want of funds. He is beset with almost daily petitions, from all quarters, to obtain this favor. He writes—‘I think that it would be a great and good thing if money could be found to support some young Christians, that they might be brought up as Itinerants, and well instructed for that object alone. This is an important object now, as the Lord is, in his wise Providence, removing so many European teachers from his vineyard.’

On this last point the committee remark—‘This judicious suggestion, respecting the training of native converts for the work of the ministry, has been anticipated, by the arrangements made for the reception of such persons in the Serampore college. The funds raised for this object by the exertions of Mr. Ward, and vested in public securities in England, supply annually more than 100£ per annum, which is regularly remitted to Serampore for this specific object.’

To be continued.

*From the Boston Recorder.*

UNITED FOREIGN MISSIONARY SOCIETY.

The Missionary Register for May, contains recent intelligence from Union, Harmony, Seneca, Cataraugus, and Fort Gratiot. The following is a brief view of it.

*Union Mission.*—A letter from the superintendent, dated Jan. 5, states that the present circumstances of the mission are critical; but another letter dated Feb. 13, says, the dark clouds which were rising when we last wrote, have assumed a milder aspect. The lenity of the United States Government, induces the hope, that the late breach upon the citizens of the Territory, will be healed without a war. Amidst the difficulties in which the nation was involved, the mission was becoming more solemn and heavenly; two persons were admitted to the church in January, one of whom was a promising youth, who exerted great influence among his companions. The school was never more prosperous than at the date of the last letter; the scholars were beginning to rise above their foolish diffidence in speaking our language, and the two oldest boys, who are anxious to be sent to Cornwall, were making rapid improvement. The missionaries were exerting themselves to diminish their expenses, or provide for themselves, so as to meet the exigencies of the Board. The health of the family was generally good.

*Masacre of the Hunting Party.*—

Mr. Vaill states, that this was not an act of national hostility, but of a war party, who, after an unsuccessful campaign against the Pawnees, fell upon the party, and killed six or seven of their number.

*The Delaware Indians.*—Mr. Vaill inquired of three Delaware chiefs, whether their nation would encourage schools. They replied that it was not for them to decide, but for their father, the old chief, who is said to be prejudiced against schools. The people

can speak the English language, and they have some ideas of a future state of rewards and punishments. They have some tradition concerning the Moravian missionaries, who formerly labored among their tribe. They subsist partly by agriculture. The tribe is located about 200 miles from Union, and is surrounded by the remnants of five or six other tribes, which formerly lived east of the Mississippi.

*Visit to the Osages.*—Mr. Chapman with an interpreter, visited the Osage villages, and preached the Gospel to them, and became fully satisfied that all the leading men in the nation, are anxious to perpetuate peace with the whites. While he was with them, major Cummings came and called the chiefs in council, to demand the murderers of the hunting party but as there is no efficiency in the government, the chiefs could not deliver the murderers, though they wished not to be regarded as accessory to the crime.

*Return of Mr. Requa.*—Mr. George Requa returned to the mission in safety, after an absence of nine months, during which time he had visited New York, and had been married to Miss S. Clapp of Cincinnati, who returned with Mr. Requa to the mission, and was received with great cordiality by the mission family as a valuable assistant.

*Alarm and departure of hired men.*

—In consequence of the alarm, which had existed in relation to a war between the Indians, all the hired men, with one exception, left the family. Their unexpected departure was a great disappointment to the missionaries.

*Great Osage Mission.*—The Journal for November and December represents the family as in good health.

Two young men, partly of Indian blood, had been admitted to the school. Big Soldier, an Indian chief of great influence, died of grief for the loss of his wife. An Indian lad, who had

been absent from the school ten months returned, with gratitude that he could be received. At an examination on the 9th of December, it appeared, that the girls had made seventy seven garments, besides performing their share of labor in the kitchen. The improvement of both the boys and girls was gratifying.

*Visit to the Kickapoo and Delaware Tribes.*—Mr. Dodge and Mr. Blight found, on this visit, (Jan. 9) an Indian family, in which the wife inquired whether they had brought Christ with them; if so, she wished them to pray with her and her family before they parted. She had read a Bible, which she said her father owned and loved to read. This woman hopes she has been a christian 20 years. She lives among the pagans, three days journey from the Cataraugus mission.

*Interview of the Missionaries with the Delaware Chief.*—They entered his cabin and were received with the usual tokens of friendship and cordiality. They were seated in decent style, and the aged chief placed himself in his great chair. He is represented as a grave and venerable man, possessing a mind of uncommon strength. His ears were cut in strings and loaded with silver, and to his nose was suspended a large jewel. When he had taken his long pipe, he was prepared to receive the communication of the missionaries. The Interpreter stated the object of the embassy. He remarked, that he was pleased with the plan of having the children instructed in industrious habits; but he could say nothing decisively till he had called a Council of his nation. This could not be done before the month of May. After receiving his answer, in relation to the establishment of schools, the missionaries inquired of him, whether he believed in the existence of a Supreme Being. He said, 'long ago, before a white man set his foot in America, the Delawares knew there was one God, and believ-

ed there was a hell, where bad folks would go when they die, and a Heaven, where good folks would go. He believed there was a Devil, and he was afraid of him. These things were handed down from his ancestors, before William Penn's arrival in Pennsylvania. He also knew it to be wrong to turn a poor man away from his door hungry and naked, for he believed God loved the poorest of men, better than proud rich men. Long time ago, it was a good custom among his people to take but one wife, and that for life, but now they had become so foolish, that they would take a number of wives at a time, and turn them off at pleasure.' He was asked to state what he knew of Jesus Christ. He said, he knew but little about him; he had heard people say there was a Jesus Christ, and that he was the son of God.' The missionaries left the old man, with the intention of visiting him again in May, when he had promised to give them an answer, in relation to the establishment of schools among his people.

*Dress of the Delaware women.*—As a specimen of the female dress, the Interpreter's wife arrayed herself as follows:—'Her hair was neatly folded in a piece of plaid silk, fastened with a silver band; her gown was silk, and thirty-two broaches on it of various sizes; her shroud of scarlet, embroidered with deep blue, pale blue, white and black ribbon.'

*Seneca Mission.*—The dispersion of the school, at this station has been mentioned. The Secretary of the Society, presented a memorial to the Legislature of New York, praying, that a law might be enacted to exempt the Missionary Establishment from the operation of the law of 1821. This memorial produced the passage of a bill, in the Senate, allowing missionaries, teachers, and mechanics, to reside on either of the reservations, in the state of New-York, for the purpose of communicating instruction to the

Indians. In the Assembly however, the bill was lost. An attempt was made to connect a clause with some other bill which should afford temporary relief to the mission family; but this measure also, was opposed violently in the Assembly, and it was finally abandoned. Thus, says the committee, the Assembly, which had passed a bill authorizing a tavern keeper to return to his residence among the Indians, would not permit our devoted teachers to return and resume their gratuitous labors of instructing the Indian children and youth.

*Cataraugus Mission.*—The chiefs visited the mission family on the first day of the new year, and received presents, and reciprocated the kindness which was exhibited towards them. The school is flourishing: while most of the girls are employed in knitting and sewing, two or three prepare breakfast at an early hour. The neatness and regularity with which they perform their tasks, would be honorable to any children. In January the missionary was prevented by sickness from officiating on the Sabbath, and Mr. Johnson, a chief, made the prayers and gave an exhortation. On the 17th of March, eighteen scholars from Seneca, thirteen boys and five girls had joined the school. The chiefs at this station appear much pleased that the Buffalo chiefs have brought their children to the Cataraugus station. The number of children now in the school, is forty-five. Mr. Clark, who was recently appointed to the Seneca Station, has joined the family at Cataraugus, but will return to Seneca if the mission is resumed there.

The Committee of the Wesleyan Missionary Society of Great Britain have resolved to appoint two missionaries to St. Augustine's Bay, on the S. W. part of the island of Madagascar, where a new mission has been commenced.

#### CONVERSION OF A VILLAGE.

A village called Mulhused, in the Grand Duchy of Baden, consisting of about sixty families of three hundred souls, was, at the commencement of the last year, entirely Catholics. At the present moment, forty-eight of these families, or four fifth of the population, are Protestants, and the greater part of the remaining fifth are expected to join their co-worshippers. The following is the manner in which this surprising change has been effected. The Cure of the village was of remarkable good sense, and great assiduity in his pastoral duties, esteemed for his Christian virtues, and admired for his learning and moderation. In his sermons to his flock, he endeavored more to impress on their minds the general truths of the christian system, than the particular dogmas of the Catholics.—Above all, he inculcated the uselessness of observing external rites and ceremonies to the exclusion or neglect of internal piety. Charity, justice, and all the moral and social duties, were more frequently on his lips than the virtues of masses, the power of relics, or the pains of purgatory. This conduct did not suit the vicar-general of his diocese. The Cure was summoned into his presence, reproached for his laxness & moderation, and desired henceforth to evince more Catholic zeal, or to leave his cure. The good man returned to his village undismayed by the menaces of his ecclesiastical superior. He called his flock together with the seigneur of the village at their head, and having recapitulated both the doctrines which he had preached, and those which the vicar-general required him to adopt, assured them that his conscience would not allow him to change his system, but that he would continue to be their pastor as heretofore, if they followed him in the old course, and protested against the superstitious bigotry which was attempted to be enforced. The

seigneur, and upwards of forty families, immediately joined him, and forever separated themselves from the Catholic communion. A petition was sent to the government to appoint another Cure for those who continued Catholics, but it is now supposed that the expense may be spared, as they are rapidly uniting themselves to the congregation of their old pastor. If the Inquisition had existed in Baden this curate and his flock would have been condemned to an Auto da-fe!

London Baptist Magazine.

*Note.*—The Grand Duchy of Baden contains 1,000,000 inhabitants, of whom 600,000 are Catholics, and the remainder Lutherans and Calvinists. The Grand Duke is a Lutheran.

#### ON SETTLING MINISTERS FOR A LIMITED TIME.

It is recommended for consideration by a writer in the *Christian Spectator*, that the following reasons be considered, in favor of settling ministers for the term of *ten years*.

1. It would tend to prevent many of the disputes and controversies, which now convulse Pedobaptist societies, whenever a part of the people become dissatisfied with their minister. 2. The preaching would have more effect. The modes of address and the manner of exhibiting truth are very diverse in different preachers; and the valuable moral effect, which one may fail to accomplish, may be attained by another. The impetuous Peter breaks down the stubborn unbelief of the Jews, and the discriminating Paul exposes the vain sophistry of the Greeks; whilst the meek and affectionate John rebukes, encourages, and instructs the whole. 3. The other labors of the minister would be more effectual, because they would be more faithful. 4. Ministers would preach better. Set a man in a new sphere and he will find a new excite-

ment to exertion. 5. It would remove the complaint of some, that when a young man is comfortably settled, he has accomplished the *great* business of his life, and risen as high as he expects to. 6. Ministers would put forth their mental efforts with more courage. 7. Such a system would give ministers a better opportunity to publish the results of their studies. 8. The health of ministers would be better preserved. 6. The churches would be better supplied according to their real wants.

Undoubtedly several of these considerations have weight, to show that ministers may profitably remove from their original charge. And by what rule it is, divine or human, that Pedobaptist or any other ministers are settled for life, we cannot comprehend. How is it possible for a church to determine that they shall always be satisfied with a preacher, or he be satisfied with them. There are some who would exhaust their whole stock of knowledge in preaching one year or less, and take no pains to gain new information or to improve their minds; others would increase in zeal, and in gifts and grace during life. Here then is a case, where one might be profitably dismissed in a year, & another be profitably continued for life. It would be impossible, perhaps, to establish any rule other than this, that "wisdom is profitable to direct;" and every judicious minister and prudent church must be left to judge for themselves. We were much pleased some years since, with the answer of a minister to the call of a church. He replied, "I am willing to exercise amongst you the duties of a pastor, so long as it shall appear to be for the glory of God, and our *mutual* benefit."

Christian Watchman.

Three boys, 12 or 14 years old, were lately sentenced by the Police Court in Boston, to 24 hours imprisonment for a *breach of the Sabbath*.

## INTEMPERANCE.

If, with so quaint a title, we may hope for a moment's attention, we would earnestly inquire whether the philanthropists of this age and nation have given over, as incurable, the thousands and thousands of our countrymen who are perishing under the ravages of this disease. Or, if all these must perish, is there no hope for future generations; no means by which *they* may be secured from the contagion of this vice? Quaint or not, this is a great question; and one which will be answered, if in no other way by the blood of hundreds of thousands of our citizens.—The physician tells us that intemperance undermines the constitution; the clergyman, that it destroys the soul; the moralist, that it corrupts the fountains of social life; the minister of justice, that it fills our poor houses and prisons. With all these testimonies sounding in our ears—nay, with the very victims of its ravages before our eyes, what are we doing to stay its desolating progress.

It is estimated, from data, which cannot essentially mislead, that **FORTY MILLIONS GALLONS** of ardent spirits are consumed in this country annually; or about *four gallons to an inhabitant*. The average daily consumption, then in the United States is more than *one hundred thousand gallons*. What a comment is this upon the extent and aggravation of evil!

Look next, at the *enormous tax*, which is thus paid by our citizens, to appease the hankering of a diseased appetite. At fifty cents per gallon, the cost of 40,000,000 is *twenty millions of dollars*—equal to the ordinary expenditures of our national government for a year. As much, therefore, is paid by our citizens to support the most arbitrary and bloody tyranny, as to maintain a government of freedom.

But this is not all. There are other

effects of intemperance, in comparison with which, the loss of property is scarcely worthy of consideration. Among these may be reckoned the loss of reputation, domestic wretchedness, the corruption of morals, the commission of heinous crimes, untimely death, and everlasting ruin. Can any greater or more terrible calamities befall a human soul? On this subject, our bills of mortality, our courts of justice, our prisons, and even our streets and wharves, speak a language too painful to be repeated.

If we search for the fountains, which have let loose this sweeping deluge upon our country, another crying sin obtrudes itself upon our notice. *Nearly all the imported liquors, and a considerable portion of the domestic are prepared by the toil and sinews of SLAVES!* This is economizing vice, with a witness. It is questionable whether the arch-deceiver himself could have suggested a more artful device, than to subject one portion of our race to the horrors of slavery, for the sake of converting another portion into beasts.

Now, turning the enemy's weapons upon himself, is it not possible to reverse the process, and make intemperance pay its way, by effecting the gradual abolition of slavery? We think it is possible: and that by the same process, intemperance itself may receive a considerable check.

It is well known, that, as liquors are now sold, a man may reduce himself, for six or eight cents, to the lowest depths of intoxication. Nor can it be doubted, that with many, the cheapness of the article is a reason for procuring it more frequently, and in greater quantities, than would otherwise be done. Particularly is this the case with a numerous class of youth and children; who, not choosing to reject an acquaintance offered on so easy terms, and which, at least, is likely to be the source of some festivity and merriment, are gradually in-

weighed with its charms, till finally they are overcome by its power, and enrolled on the list of confirmed drunkards. If men question the correctness of this principle, viz. that intemperance is more prevalent in consequence of the facility with which the elements of intoxication may be obtained, let them suppose that intoxicating liquors flowed in rivers, like water, and were free to all. Is it not to be feared that, in such a case, a very great portion of our race would become amphibious?

To strike at the root of the evil, therefore, or at least to lop off some of its branches, let *an additional duty of fifty or more per cent. be imposed on all intoxicating liquors, whether foreign or domestic.* In that case, the *drunken tax* might be a little increased, or it might not. Supposing it to remain the same as now, twenty millions dollars a year, the consumption of ardent spirits in our country would be diminished *one third*; and a new revenue raised, to the amount of six and a half million dollars. On this supposition, intemperance is diminished, while the drunken tax remains the same. If, however, it is insisted that the consumption of spirits would not be diminished by this expedient—then, instead of six and a half million dollars, our additional revenue would amount to ten millions. The truth doubtless lies between the two extremities. By imposing such a duty, a less quantity of spirits would be consumed than now, but the amount of expense might be somewhat increased.

Now it appears to us, but just, that men, who voluntarily bring so much mischief upon society should do something, if possible, to atone for it. The thief is fined or imprisoned, the murderer forfeits his life; and shall he who is taken in the very act of *suicide*, and who, by his example, is exhorting others to do the same, shall he be furnished gratis with the weapons

of his own destruction? Besides, if men are determined to spend to the last cent, for the means of brutalizing themselves, the sooner they reach their mark, the better. Their poverty is less injurious to society than their property. We have said, that, by such a measure, there would be raised a new revenue of at least six and a half million dollars annually. Now, *let this revenue be appropriated to the colonization of slaves, and intemperance will either be compelled to hide its head, or to work the extinction of slavery.* In either case, the triumph of virtue would be glorious.

*Boston Telegraph.*

#### TRACT ON INTEMPERANCE.

The American Tract Society, it appears, have it in contemplation to publish a Tract on the subject of intemperance; and among the donations of the last month, we notice several which were made with an express view of aiding this object, amounting in the whole to \$19. Considering the alarming increase of evils attendant on the beastly habit of intemperate drinking, the disorder and confusion in society, the increase of pauperism, the destruction of family peace, and the bitter pangs and accumulation of misery, which is brought upon virtuous and dependent families, it is cause of wonder that something more effectual is not immediately done to stop the further progress of this enemy to our country. The general circulation of a Tract calculated to expose the sin and horror of this practice in all its deformity, would with a divine blessing, have a salutary influence, and with the assistance which might be rendered by civil authority, might be made the means of checking an evil which, in many places, destroys the peace of society and plunges many souls in everlasting ruin.

*New Hampshire Repository.*

Fools make a mock at sin: but among the righteous there is favor.

*From the (London) Baptist Magazine.*

BENCLOOLEN.

In the quarterly letter from this station, dated in Jan. 1823, there is a paragraph, which will interest many of our readers, as tending to shew the gradual effects of the establishment of a Malayan press, and as introducing a very favorable specimen of their ethical compositions.

Some of the natives seem desirous of employing the press in printing some of their favorite books. Proposals are now in circulation for printing, by subscription, a very popular native work, called "The Crown of all Kings." It is in reality a translation from the Arabic; but it is one of the best books, both in point of style and morality, which the Malays have among them; and it would, we believe, be helping them to advance a step in civilization to print it for them, if a sufficient number of subscribers can be procured. The proposal originated with the natives, and is one of those slight indications of improvement, which we cannot behold without pleasure. That you may form some idea of the kind of morality contained in this work, we will subjoin a few extracts for your perusal.

*Extracts from a Malay Book called The Crown of Kings.*

"The vehicle of human life never stops; it is always moving, but man does not know it. Every breath of man is like a step in his journey; every day is like passing a valley; every month is like a mile; and every year is like a league.

"Every breath that is emitted from the body of man, is like a stone broken down from the house of his life; for every breath diminishes the time which he has to live. By another mode of reckoning, every breath is like a step, by which we recede farther from the world, approach nearer to eternity.

"This world is in truth like a tem-

porary bridge in the road to eternity, and whoever erects a dwelling on this bridge, for the sake of enjoying pleasure, is ignorant and foolish. If a wise man erects a building on this bridge, he considers that he must soon leave it; and he does not encumber himself with ornaments and luxuries; but his mind is set on making preparations for his journey to another world; a journey which is both long and difficult. He does not wish to load himself with useless burdens, for the more of the business of life, the more thought, anxiety, and trouble while he lives, and at death, impatience and regret that he must resign his life, and leave his property to another. If his property has been lawfully obtained, it causes him trouble while he lives, and impatience and regret at death; and if it has been obtained unlawfully, it causes anxiety in this world, grief at the hour of death, and exposes him to punishment in the world to come.

"Some wise men have said: 'This world is like a dream, and all the inhabitants of the world are like persons asleep; and when they awake, they find that nothing remains of all those things about which they have been dreaming.'

"Some wise men have said: 'This world is like lightning; as soon as it is seen it disappears.'

"Some wise men have said: 'This world is like an old woman, profusely ornamented, and arrayed in beautifully colored garments; seen at a distance her appearance is captivating, and those who do not know her are enamored with her, but those who know her, despise her.'

"Some wise men have said: 'This world is like an inn on the road, with two doors; those who come to this inn to-day, enter at one door, and to-morrow when they leave, go out at the other.'"

Religion! the soul of happiness.



**CARLISLE, JUNE 4.**

**DISSOLUTION OF PARTNERSHIP.**

The partnership heretofore existing between *Fleming & Geddes* is this day dissolved by mutual consent. The Religious Miscellany will hereafter be conducted by Wm F. Geddes. All subscribers in arrears for subscriptions, &c. will pay the same to Geo. Fleming, who is authorized to receive them. This should be done immediately. The creditors of the late firm are informed, that their dues will be discharged as soon as the outstanding subscriptions are collected. Persons rendering their accounts will please present them to G. Fleming for settlement.

**GEO. FLEMING.  
WM. F. GEDDES.**

June 1, 1824.

*Dear Patrons.*—By the above notice you will perceive that I have resigned the relationship I have heretofore held towards you. In so doing it is sufficient for me to know that I have not done it unpremeditatedly; or without considering the ties which the execution of it would sever. I am fully conscious, that it will cut me off from the participation of many privileges which numerous associations conspire to render doubly dear. But I have many reasons for so doing, some of which are of a private nature, and the rest are withheld for the best of reasons. It is some consolation to me in retiring from the station I have occupied, to know that the Religious Miscellany will not be rendered the less interesting by this circumstance.

In retiring from this station, dear patrons, I cannot help calling your attention to the many enterprizes now in actual operation;—to Missionary, Bible, Tract and Education Societies; and to instant prayer for the outpouring of the Spirit of grace on these measures for the spread of the Gospel and on the children of men. The cause of Missions is the cause of God;—instituted by his special command, and should therefore receive your serious attention. I shall not advance arguments to prove this assertion, it is unfolding in its progress many stronger ones than language can enforce. There is only safety in moving with these stupendous operations, for it is death to oppose them. The arm that is raised against Jehovah shall not prosper.—Because the heathen are deep sunk in ignorance, do not

leave them hopeless, for nothing is too hard for God.

Dear patrons, be united in your conflict against the arch enemy of souls; he is a crafty one, full of lying devices, and requires the combined skill and energy of all the soldiers of the cross to foil him in his wiles. Be reconciled to one another;—

“Let love in one delightful stream  
Thro’ ev’ry bosom flow  
And union sweet, and dear esteem  
In every action glow.”

Then will you resemble the church above;—then will you fulfil the new commandment to love one another;—then will you show to those around you who are watching to discover what effects the religion you profess has on your conduct, that it is not a vain thing to serve the Lord.

That the day is not far distant when the followers of the Lamb will be of but one mind;—when the wilderness will bud and blossom as the rose;—and when the word of God, will be in the hand of every person who can read it, is the sincere desire of, dear patrons, your humble servant,  
**GEO. FLEMING.**

**TO THE PATRONS OF THE RELIGIOUS MISCELLANY.**

It will be seen from our columns this day, that the co-partnership of the present editors has been dissolved by mutual consent, and that Wm. F. Geddes having become sole proprietor of the establishment, the conducting of the paper will devolve upon him alone. The undersigned contemplates with the commencement of the next volume, that is, from and after the 1st of July next, to make some change in the form and style of his paper with a view to render it both more useful and interesting. He is encouraged by the liberal patronage which it has obtained while as yet in its infancy, to enlarge it to a super royal sheet and alter the arrangements of its columns so that without increasing the price of subscription he may furnish to its readers a greater quantity and variety of matter. He assures the patrons of the *Religious Miscellany* that they need be under no apprehensions of the paper being discontinued but that he will exert himself to the utmost of his abilities, and endeavor in every way to render worthy of their patronage than it is

time past. He solicits the friends and patrons of the establishment to continue their confidence and subscriptions, and promises very shortly to apprise them more fully of the nature and design of the contemplated change, with the character also which he hopes to give to it. He can only for the present remark, that his main design will be to make it subserve the interests of truth and piety, and that for that purpose he will endeavor to put its readers in possession of all such information on all subjects relating to the condition of the church, the progress of civilization, the moral improvement of mankind, and the glory of God, which it may be either important or interesting for those to know who with care and prayerfulness observe "the signs of the times."

WM. F. GEDDES.

The Rev. Dr. Robert G. Wilson, of Chillicothe, O. has been elected President, of the University at Athens, Ohio.

The Chillicothe Times, of the 19th inst. contains the following favorable notice of Dr. Wilson's Valedictory Sermon, preached to the people among whom he had labored in the Gospel for many years, and who were greatly attached to him as their pastor and their invariable friend.

'The Rev. Robert G. Wilson preached his valedictory sermon on Sunday last, to a crowded and much affected audience. There is an inexpressible feeling, of which we can better conceive than express, in parting with those from whom we have been accustomed to receive religious instruction. Perhaps no minister ever possessed the affections of his people more eminently than Dr. Wilson. Indeed such are his talents, his piety and his zeal, in the promulgation of the divine precepts, that he has excited the esteem and veneration of all classes and denominations of this community. While we lament his departure, we congratulate the University at Athens on the acquisition of President so well qualified to honor 'add to the celebrity of that institution.'

The General Conference of the Methodist Episcopal Church in the United States, commenced its session in Baltimore on the 1st inst. All the three Bishops were present; and of 134 delegates, only 18 were absent. The Rev. Richard Reece and the Rev. John Hannah, the representatives from the British Conference, were introduced to the Episcopacy, and after their letters were read, the former addressed the Conference in a very handsome manner. He is about 60 years of age, venerable in his appearance, and his head covered with hair nearly as white as snow. Mr. Hannah is about 30 years old, and is said to remind one of Elisha attending on Elijah. The Rev. Dr. Emory of Baltimore was appointed Secretary of the Conference. Standing Committees were appointed on the following subjects: Episcopacy; Itinerancy; Boundaries of Conferences; Book Concern; Local Ministry; Education; Churches and Parsonages; Missions; Revivals. Important business was expected to come before the Conference, of which we hope to give some account hereafter.—*Family Visitor*.

The Sixth Annual Meeting of the Presbyterian Education Society was held in New-York on the 13th inst. De Witt Clinton, Esq. one of the Vice-Presidents in the chair. The Rev. Richards, of Auburn Theological Seminary, Rice of the Theological Seminary in Virginia, Griffin of Williams College, Professor Monteith of Hamilton College, the Rev. Messrs. Peters of Vermont, Henry of New-Jersey, and Nott of New-York, took part in the exercises.—The collection amounted to \$240, besides several gold rings. Speeches were delivered by De Witt Clinton and others, which gave interest to the meeting.—*ib*.

The Fifth Anniversary of the American Society for Meliorating the

condition of the Jews, was celebrated in New-York on the 14th inst.

We learn from a Georgia paper, that Mr. Frey, agent of this Society, who has spent the winter at the South, has established about 20 auxiliaries, and made collections to the amount of \$665:67 during a late tour in the country.—ib.

*New England Conference.*—The New England Conference is to hold its annual meeting in Barnard, Vermont, on the 22d of this month.

Zion's Herald.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of \$2,270 38 in the month of April,

The Treasurer of the American Bible Society acknowledges the receipt of \$5,886 06 in the month of April. The issues from the Depository in the same month, were, Bibles, 4808; Testaments, 3326: Total 8236.

The Treasurer of the Trustees of the General Assembly of the Presbyterian church, acknowledges the receipt of \$885, for the Theological Seminary at Princeton, during the month of April.

The receipts of the *American Tract Society*, in the month of April last, were \$294.99.

#### VACANT CHURCHES.

Dr. Rice, in his Inaugural Discourse as Professor of Christian Theology in the Theological Seminary of Virginia, observes, that there are six hundred congregations amongst the Presbyterians destitute of a settled ministry. As 20 or 30 new congregations are annually organized, and 15 or 20 ministers die every year, there is, he says, a demand for 40 or 50 ministers every year, above that which is now urgently made for supply of existing vacancies.

Ch. Watchman.

From the official excise returns furnished by order of the House of Commons, every man, woman and child, in London, seems to drink, on the average, two barrels of beer a year. The quantity of strong beer brewed in England a year would float all the navy in commission.

#### LITERARY AND SCIENTIFIC.

Mr. Peal has announced in the House of Commons, that the manuscript of Milton, recently discovered, the nature of which is to furnish proofs of the truth of the Christian religion, was about to be published under the auspices of the King.

The first number of the Atlantic Magazine has been published by Messrs. Bliss and White, of N. York. It is to appear monthly, and to be devoted to American Literature and Science.

*Public American Library in London.*—We learn by the N. Y. Evening Post, that a Bookseller in London has established a public library, containing American books and newspapers. This establishment must be of great advantage to the literary intercourse between the two countries; and we hope, will prove the means of diffusing more correct information relating to America, than is possessed, at present, by those whose learning and talents give the tone to public sentiment in England.

A new College has been authorized by the Legislature of Connecticut; and the trustees have decided to locate it at Hartford. It was incorporated before it possessed any funds.

*Gas Lights.*—The experiments of the gas light company of N. Y. are said to have been so satisfactory that the stock has risen to 30 per cent. above par. The gas pipes were contracted for in England, and their arrival is hourly expected.

*From the Southern Intelligencer.*

Surely when youth and beauty bright,  
Are summon'd to the tomb,  
Some spirit of celestial light,  
Conducts the wanderer home.

On seraph's pinions, up to heaven,  
They wing their joyous way,  
They go—to find their sins forgiven;  
By Jesus wash'd away.

There, in that everlasting home,  
They never taste of pain;  
Our guardian spirits while we roam,  
Till in bliss we meet again.

While angel Hope points to the skies  
Where guilt and sorrow cease;  
There we shall bask in endless joys,  
In everlasting peace.

**MARRIED,**

On Thursday evening last, by the Rev. Professor Spencer, Robert C. Hall, esq. of Sunbury, Pa. to Miss Sarah Ann Watts, second daughter of the late David Watts, esq. of this borough.

At Philadelphia, on Thursday the 27th ult. by the Rev. Dr. Abercrombie, John M'Ginnis, jr. esq. to miss Charlotte O'Brien, daughter of the late Com. Richard O'Brien, all of this place.

At Milford, Pa. on the 25th ult. by the Rev. Mr. Hill, mr. John Randolph, of this county, to miss Margaret Fleming, of Milford county.

At Philadelphia, on the 19th ult. by the Rev. Dr. Sergeant, mr. James Winnard, Editor of the Norristown Register, to miss Hannah Lear, of the Northern Liberties.

At Philadelphia, on the 4th inst. by the Rev. John Knox, the Rev. Joseph M'Elroy, to mrs. Mariana F. Poyntell, daughter of the late judge Walker.

**DIED,**

On Friday last, in York, Pa. of a lingering illness, *David Cassat*, Esq. in the 56th year of his age. In the death of this esteemed and most valuable citizen, the county of York has sustained a loss, which for many years may not be repaired; but death has forever closed his earthly usefulness, and it is our duty to submit to that Divine disposition, in which all things work together for the best. Mr. Cassat graduated at Dickinson College, while it was under the direction of the learned Dr. Nesbit. Mr. Cassat was decidedly an able lawyer, and a man of the most unblemished

integrity. It may be confidently asserted there was neither blur nor blot upon the escutcheon of his moral character. Upon honesty and propriety of conduct no man sat a higher value than the deceased.

— At Baltimore, on the 24th ult. Gen. William H. Winder, a distinguished member of the Bar, and of the Senate of Maryland.

— In Harrisburg, on the 19th ult. very suddenly, though he had been in a debilitated state for some weeks, *William Orth*, in the 18th year of his age. The deceased was a young man of amiable disposition and deportment.

— At Marietta, Ohio, on the 1st ult. Gen. Rufus Putnam, a soldier of the revolution.

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A failure to notify the editor of an intention to discontinue, will be considered a new engagement. Subscribers must pay off all arrearages before they can discontinue receiving this paper, except at the option of the editor.

Persons wishing to withdraw their support must give notice thereof to the editor one month before the close of the time for which they subscribed.

**AGENTS,**

Rev. J. S. Woods, *Lewistown.*  
Orson Douglas, *Marietta.*  
Mr. Samuel Blood, *Chambersburg.*  
D. Rodgers, *Shippensburg.*  
Hugh Cowan, *Mercersburg.*  
S. Perley, *Harrisburg.*  
Wm Smiley, *Douglas mills.*  
Paul Geddes, *Fannetsburg.*  
C. Anderson, Esq. *Green castle.*  
David Fullerton, Esq. *Waynesburg.*  
M. Stoner, Esq. *Gettysburg.*  
John Hersh, Esq. *Lisburn.*  
Th. Goforth, Esq. *Lundisburg.*  
Samuel Linn, Esq. *M'Connelsburg.*  
W Duffield, Esq. *York.*  
Th. M'Grath, Esq. *York.*

Blue and Red Tickets for Sunday schools can be had at this Office, at the city prices.

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# Religious Miscellany.

"Say ye, to the daughter of Zion, behold, thy salvation cometh."

No. 21.

CARLISLE, JUNE 11, 1824.

Vol. III.

## MISSIONARY.

*An Abstract from the London Missionary Register, for January, 1824.*

### SURVEY

Of Protestant Missionary Stations throughout the world, in their Geographical order.

*Continued from p. 309.*

### BIRBHOO.

A town in Bengal, 60 miles north-west of Cutwa, and 135 of Calcutta.

*Baptist Missionary Society—1822.*

— Hampden, missionary.

### MOORSHEDEABAD.

A large town extending 8 miles along both sides of the most sacred branch of the Ganges—formerly the capital of Bengal, 130 miles north-west of Calcutta—population said to be nearly equal to that of Calcutta.

*Baptist Missionary Society—1816.*

Stephen Sutton, missionary—Bhovudgur, Native Assistant.

Kureem, one of the native assistants died in the Lord, while on a visit at Serampore. The late Mr. Ward wrote of him—'One evening he was very ill, his speech was almost gone: he called me to sit close to his bed; and then said, laying his hand on his breast, that he was happy, that Christ was his only hope, that he wished for heaven, and desired to stay on earth no longer.'

It is one striking evidence of the increase of knowledge in India, that Natives have established Printing Presses.

### DINAGEPORE.

A city in Bengal, 240 miles north of Calcutta—Inhabitants 40,000.

*Baptist Missionary Society—1804.*

Ignatius Fernandez, Portuguese—Nidheram, Native Assistant.

The cause of true religion appears to be steadily advancing. There were 13 candidates for Baptism.

## MONGHYR.

A large city, about 250 miles north-west of Calcutta, a Station for invalids of the British army.

*Baptist Missionary Society—1816.*

Hingham Misser, Nyansook, Native Laborers.

A third Native Assistant is supported by a Friend.

Although the station at Monghyr has been deprived, by the hand of death, of the faithful services of Mr. Chamberlain, Mrs. Chamberlain, still resides at the station, and affords an edifying example of the benefit which may result from the exertions of a Christian Female, when her heart is engaged in the cause of Christ. Under her direction, the three Native Itinerants persevere in their labors—worship is regularly maintained in the chapel—and at the date of the last account, three Hindoo women, who ascribed their serious impressions to the ministry of Mr. Chamberlain, had proposed themselves for baptism. Another candidate for that ordinance, a very promising young Brahmin, had, just before been removed by death; exhibiting in his last hours, the efficacy of divine grace.

In two schools for boys, and one for girls, some of both sexes can read the Scriptures well.

### DIGAH.

Near the extensive Cantonments of Dinapore—320 miles northwest of Calcutta.

*Baptist Missionary Society—1809.*

Joshua Rowe, W. Moore, missionaries—with Native Assistants.

Several inquirers have excited attention. Among them, one in the service of a Native Rajah, resident for a time at Digah, received, and read apparently to his conversion, the Hindoostanee Testament, and labor-

ed zealously, amidst scorn and hostility, among his companions. Another, from the neighborhood of Lucknow, died at Digah in the faith of the Gospel.

The schools, containing about 60 girls, and a much greater number of boys, appear more uniformly prosperous than at any preceding period.

The activity of the native assistants does not, at present, seem to be rewarded by success.

#### BENARES.

The ancient seat of Brahminical learning; and denominated the 'Holy City'—460 miles northwest of Calcutta, by way of Birbhoom; but by that of Moorshedabad, 565—contains 12,000 stone and brick houses, from one to six stories high; and more than 16,000 mud houses—of the houses, 8000 are occupied, it is said, by Brahmins, who receive religious contributions.—Inhabitants in 1803, were 582,000; during the Festivals the concourse is beyond all calculations.

#### *Baptist Missionary Society—1816.*

W. Smith, country-born—with Native Assistants. There are 27 children in the native school.

#### *Church Missionary Society—1817.*

Thomas Morris, missionary—J. Adlington, superintendent of Benares school— — Stewart, schoolmaster—Two Assistants and seven Native Teachers—Joseph Dutton, schoolmaster at Secrole—Amanut Messeeh, schoolmaster at Secrole.

From 20 to 30 Native Christians attend Hindostanee worship, every Sunday, morning and evening, and also on Wednesdays.

In the Benares school there were 110 boys; in a school near Mr. Morris's house, between 30 and 40. Two girls' schools are supported by Ladies at the Station.

#### *London Missionary Society—1820.*

Matthew T. Adam, missionary.

The directors having voted an annual sum for the support of Native

schools at Benares, it is the intention of Mr. Adam to open one of considerable extent, near the centre of the city.

#### CHUNAR.

A town on the Ganges, a few miles above Benares; and a station of invalids of the British army.

#### *Church Missionary Society—1814.*

W. Greenwood, W. Bowley, missionaries—Nicholas Joachin, Native Catechist—W. Cross, clerk and schoolmaster—Native Teachers of six schools.

Four adults have been added to the baptized: the number of communicants is now upward of 50; of these Mr. Bowley says—'Their humility, teachableness and meekness, encourage me greatly to spend and be spent for them.'

Between 30 and 40 adult christians learn to read the Hindoostanee Testament. There are five other schools one of which is for girls, and had nine scholars.

Mr. Bowley has continued the preparation of Martyn's Hindoostanee Testament for the use of the great body of the people. The Acts of the Apostles have been printed by the Calcutta Bible Society, as stated under that head.

#### ALLAHABAD.

An ancient city situated at the junction of the Jumna with the Ganges, about 490 miles west-north-west of Calcutta.

L. Mackintosh, country-born—Misaul Sing, Native Assistant.

But little success has yet attended the labors at this station.

The self-murder frequently practiced at this place, by the wretched devotees drowning themselves in the river Jumna, was put a stop to by the Judge issuing an order, that any person found assisting to drown another should be taken up for murder.

#### CAWNPORE.

A large and important Military sta-

tion on the west bank of the Ganges, 49 miles south-west of Lucknow.

*Free School Association*—1821.

Gratuitous instruction is afforded to 158 scholars. Of these 50 are Christians of both sexes; and such as are destitute orphans are entirely supported and clothed by the Association.

A clergyman is greatly wanted as superintendent of the schools.

FUTTYGHUR.

A town, 90 miles west-north-west of Lucknow, and close to Furruckabad.

*Baptist Missionary Society*—1821.

—Richards, missionary.

Several natives of this station have awakened good hope concerning them.

BAREILLY.

A large and populous city—156 miles north-west of Lucknow, and 142 east of Delhi.

*Church Missionary Society*—1818.

Fuez Messeeh, native teacher.

The Calcutta committee state—'On the departure to England, in January, 1822, of F. Law, esq. he delivered over to the committee a School House at Bareilly, erected at the sole expense of his late truly Christian Lady, where Fuez Messeeh has, since 1818, under her direction, superintended the education of the scholars, conducted christian worship on Sunday, and afforded information to many inquirers on religious subjects.'

MEERUT.

A large town, about 22 miles south-east of Delhi.

*Church Missionary Society*—1813.

Moonef Messeeh, native teacher.

Several of the native christians are active and useful in missionary labors, and the number of communicants increase.

DELHI.

Nominally an Imperial City, under its own Emperor—976 miles north-west of Calcutta, by way of Birbhoom.

*Baptist Missionary Society.*

J. T. Thompson, country-born.

Mr. Thompson has baptized a Brahmin, the first fruits of this mission.

Dr. Carey writes, in January, that the principal Mahomedan Priests, and those of the most learning, indignant at seeing Christianity claim a higher place than Islamism, have begun closely to examine the Scriptures.

*Church Missionary Society.*

Annund Messeeh, native teacher.

Mr. Fisher writes, from Meerut—'Anund is now at Delhi, planning a new school. The acting Resident has been kind enough to give us a situation for our purpose.'

HENREEPORE.

A Saadh Village, near Kowabee, about 40 miles northwest of Delhi.

*Church Missionary Society.*

David Jysingh, native schoolmaster.

Mr. Fisher of Meerut, writes—David's little school is at Henreepore; but there is a want of a regular visitor.

AGRA.

A large city 800 miles north-west of Calcutta.

*Church Missionary Society*—1813.

Abdool Messeeh, native missionary—John Lyons, superintendent of schools— — Priestly, schoolmaster.

Ten Hindoos, five men and five women, had been baptized, and one man and three women had fallen asleep in Christ.

A friend, passing through Agra, having spent some time with Abdool, writes—'He is still the same interesting and faithful servant of Christ, that he has been so long considered by us all.—His conversation was very delightful from its piety and simplicity; and truly the christian courtesy of his manner gave a peculiar charm to his society, and I regretted when he left us.'

SURAT.

A large city on the western coast of the Peninsula—177 miles north of Bombay—Inhabitants said to be 500,000; of whom a considerable part are Moors, professing Mahomedanism, but retaining some pagan rites.

*London Missionary Society*—1815.

W. Fyvie, Alex. Fyvie, missionaries—with a native assistant.

Mr. Fyvie makes an observation well deserving attention:—

‘I read an account of Christ’s incarnation, his miracles, and great patience under sufferings; and the cause and design of his sufferings and death. When they heard of his sufferings and death as an atonement for the sins of men, they appeared affected. Indeed, I observe that this subject generally makes them feel. The absolute necessity of an atonement for sin ought never to be lost sight of in the preaching of a Missionary; and it ought also to be a prominent part in every tract published for distribution among the Heathen.’

The native schools have been increased to four, and contain 200 children.

The English school is suspended for want of a suitable master.

The printing of the Guzerattee Old Testament was, in October, 1822, advanced as far as the Psalms.

From the eager disposition of the people to obtain the Scriptures, new editions of both the Old and New Testaments in Guzerattee will soon be wanted. On one occasion, when immense multitudes were assembled on the banks of the river, on the anniversary of presenting offerings of cocoa-nuts to the god of the waters, 800 copies of parts of the New Testament were quickly distributed.

#### BOMBAY.

The third of the British Presidencies in India—about 1300 miles, travelling distance to the west of Calcutta—population above 200,000.

#### *Bible Society.*

The copies of the Scriptures distributed in the English and Native languages, since the formation of the Society, are 2086 Bibles, and 4410 Testaments.

Upward of 400 rupees have been contributed through Bible associations among the military.

#### *Education Society—1815.*

The society continues to pursue its objects with reference to the children of both Europeans and Natives.

‘The Honorable the Governor is most effectually promoting the designs of this committee; and is lending, in a most desirable manner, his powerful aid toward meliorating the moral character of the Natives, and toward advancing among them the elements of useful knowledge and literature.’

#### *Christian Knowledge Society—1816.*

From the Third Report of the District Committee, it appears, that in 1820, the number of books and tracts issued was 9410; and that, in 1821, they amounted to 14,756. Since its formation in 1816, the committee have distributed 33,941 copies of the Scripture, Liturgy, and other books and tracts.

Depots of books have been formed at Surat, Poona, Kaira, and Shoolapoor, under the respective Chaplains; and Lending Libraries at St. Thomas’s Church, Bombay, at Calaba, and at Kaira.

The scholars educated in schools where the books of the Society are wholly or partially used, are estimated to exceed 1200; of these about one third may be natives.

#### *American Board of Missions—1813.*

##### STATIONS AND MISSIONARIES.

*Bombay*; Gordon Hall, missionary—Jas. Garret, printer—*Mahim*; Allan Craves, missionary—*Tanna*; John Nichols, missionary.

Of 13 children born in the mission families, only 4 survived.

The missionaries have strongly urged the supply of more laborers, to recruit their diminished numbers. They frankly state the trials of the mission, and its little apparent success; and, while they would humble themselves on these accounts before God, they inquire whether their hands are sufficiently strengthened by the fervent and unwearied prayers of Christians



at home for the influences of the Holy Spirit; and this inquiry the Board, in a late Report, apply closely to the consciences of the members.

A Mehomedan, baptized by the missionaries some years since, and sent up the country to distribute the Scriptures and Tracts, reports that several Natives had been brought to believe Christianity; these persons had been invited to Bombay, that they might receive further instruction.

The necessity of a place of worship in Bombay having been long felt, proposals were issued for the erection of a Missionary Building, which should provide accommodation for public worship, and for some of the schools. This building was opened on the 30th of May, with service in Mahratta.

'To the Natives it is quite a phenomenon, to see a building carried on with activity, vigor, and bustle on every week-day; and on every Sabbath, to observe all business suspended and every thing quiet. It speaks for God and his Holy Sabbath, with great emphasis; for not a building here, so far as I know, is erected, either by professed christians or by heathens, the work of which is not carried on much the same on the Sabbath as on other days.'

Mr. Hall writes—'Since I have been in Bombay, I have seen about 15 heathen and half as many Mahomedan temples erected, within little more than half a mile of my house; but no sort of building for christian worship among the heathen.'

At the date of the last intelligence the schools appear to have been about 18 in number; containing on the average, about fifty scholars each: in 9 of them there were some Jewish children, and one contained Jewish children only: five were taught by Jews. Upward of 50 children had been taken into the three families, about half of which were country-born.

The missionaries write—'If not straitened in our funds and number,

we might have hundreds of schools under christian instruction, and circulate millions of Tracts.'

'The Missionaries have, in the course of six years, printed more than 70,000 tracts and portions of the Bible, nearly all of which have been distributed.'

On the Scriptures the Board add—'The whole of the New Testament has been translated into Mahratta, Genesis, of the Old Testament; and of the New Testament, Matthew, Luke, John, Acts, and the Epistles of James, Peter, John and Jude, have been printed. The editions of Genesis, Matthew, John and Acts, were exhausted; while, for copies of some of them, the natives are almost daily asking. The Missionaries declare themselves ready to print the whole Bible, translated by them into Mahratta, as fast as the means can be procured. Recently they have made application to the American Bible Society for help.'

*Church Missionary Society—1820.*

Richard Kenney, missionary—Native Masters of three schools.

The four schools mentioned in the last Survey had increased to six; but the want of suitable Masters had reduced them at the latest dates, to three: and in one of these, there were upward of 60 boys: and in each of the other, about 20. All read the Scriptures and receive religious instruction.

Of the prospects of usefulness in this quarter, the Rev. Thomas Carr writes—'With prudent zeal, schools may be established to a very great extent; and I have not heard of any objection having been made by natives to the use of Christian books in instruction.'

*Scottish Missionary Society—1823.*

Rev. Donald Mitchell, who had served as a military officer in India, proceeded with Mrs. Mitchell to Bombay, where they arrived, in the Sarah, on the 2d of January, of last year.

On the 5th of March the Rev. John Cooper, the Rev. James Mitchell, and the Rev. Alexander Crawford, with their wives, sailed in the Euphrates, for Bombay.

To be continued.

#### A NARRATIVE

Of the state of Religion, within the bounds of the General Assembly of the Presbyterian Church, and its Corresponding Churches, in the United States of America.

Nothing is more interesting to the friends of Zion, than to learn its prosperity. That our churches should look with solicitude to the period when information is collected from all parts of the church, is expected by the General Assembly. It would give them the most heartfelt satisfaction, to be able on this occasion, to afford, to the friends of Jesus, an animating account of the prevalence of truth, the triumphs of grace, and the enlargement of his kingdom. Although we can state many things which will give joy to the churches, and animation to all who love the glory of the Redeemer, it is not to be disguised that there is very much to excite our deepest humiliation, and awaken the most solemn fear. Within our extensive bounds, there is a vast wilderness, filled with immortal souls who are destitute of religious instruction and hope.—There are regions, just *beginning* to enjoy the *'day spring from on high,'* still dark in error and ignorance, and cold in indifference and sin. Where the Gospel is preached, it is met with powerful opposition by error of every form, and it is assailed by enemies of every name. Amid many of our churches are to be found cold and worldly professors, and many who having a name to live are dead, and the enemies of Jesus are sometimes established in the house of his friends. We do not recollect to have heard more deep and afflicting representations from the presbyteries of the want of zeal and the life giving energies of

the Spirit. On every side there are complaints of prevailing error, of licentious practice, of gross intemperance, and disregard of the Lord's day. In many parts of our widely extended and extending church, the want of ministers is still most painfully felt, and even those who can support them cannot obtain them.

Since these evils do exist, the Assembly feel it to be their duty to publish them to the churches.—We have too long shut our eyes to facts when they have been discouraging or afflictive. We have dwelt on the green spots that here and there, and sometimes to a great extent, meet our eyes, and we have forgotten the desert by which they are surrounded. We have been reposing by the fountains which refresh us and reflect the heavens to our sight, as we stoop to drink them, and we too often forget *"the dry and thirsty land in which there is no water."* That our Presbyteries have turned their attention to these evils, that they should state them, is evidence to the Assembly, that they are more justly appreciated, more earnestly deplored, and that more devoted prayer and more zealous efforts will be made for their removal. We think that the tone of our reports indicates greater sensibility to the cause of religion—deeper solicitude for its honor and success—more enlightened humility, and promises to produce more powerful and united exertions to spread that truth and promote that cause which alone are to bring salvation to men, joy to angels, and glory to God.

The evils to which we allude, and which are most conspicuous, do not exist in the same degree in all parts of the church. Some of the Presbyteries complain of the want of ministers and missionaries, and a want of zeal and devotedness in some instances in ministers and professors, great coldness and worldliness. From almost every direction we learn that the

Lord's day is most shamefully profaned, and that even professors sanction this destructive and most offensive sin by the looseness of their own example, or their open conformity to the world, in some of the most popular modes by which its sanctity is invaded. Even ministers, in some instances, have been known to travel in public conveyances on this "day of rest." The Assembly have learned this fact with pain; and while they deplore, they wholly disapprove it.

In many parts of our country the odious and destructive sin of intemperance is, we fear, increasing to an alarming degree; producing blasting and destruction to individuals, families, and churches. The Assembly, while they record this fact with shame and sorrow, and real alarm, will not cease to publish it, until those who profess to love the Lord Jesus, shall awake to the dangers of our country and the church. We will warn our beloved people until they shall all rouse to duty and self-denial, to watchfulness and prayer.

Among the errors which are prevailing in some parts of our bounds, we have discovered none that may be considered new. Infidelity is the same in its principles, and as destructive in its effects, when it assumes a new form, as it was in its more usual and familiar garb; and it is to be opposed with the divine panoply and unwearied courage, as well when it appears in the form of an angel of light, as when it is manifested in its original shape of deformity. It is to be avoided as sedulously when it assails us in specious accents of philosophy, the tone of affected liberality and refinement, as when its 'false tongue vociferates in the corners of the streets,' and utters open defiance in the hiss of derision, or the clamor of infidelity and blasphemy.

In the general survey of churches under our care, it is surprising, and in some cases alarming, to observe the

want of united and concentrated efforts in promoting many of the objects of benevolence which occupy the friends of religion. The funds raised are divided and subdivided, until no single object is well patronized. There is a spirit of christian enterprise that marks the day in which we live, and in which the Assembly do rejoice. Every thing that promises to advance the knowledge of the Lord, and the salvation of man, will not only be viewed with approbation by a religious community, but will be assisted and patronized. It has however sometimes happened that a new mode of well doing has diverted the attention from well established exertions, and the funds by which they were supported, have been changed, so that while a new form of mercy appeared, there are no new means for its support.

We turn now to present some things in the present state of the church, which are more delightful, and which encourage us to believe that the Lord God is in the midst of us for good. Though there are many evils in the church, much error and sin, much apathy and indifference; there are also many powerful & counteracting operations. We believe, that the cause of truth is advancing; that it is gaining victories over error; that knowledge is increasing; that the church is more engaged, *steadfast and powerful*; there is more zeal, more liberality, and more self-denial.

There are many evidences that the ordinary means of grace have been faithfully employed; that the plans of well doing, recommended by the Assembly in former years, have been useful in their operations. When they shall be more extensively adopted, and more vigorously pursued, it is believed that they will fully accomplish the benevolent designs which prompted their recommendation. We learn from almost all our presbyteries, that the word of God has been faithfully

preached; that the people have attended with punctuality upon the stated worship of God, and in many instances, have given *earnest heed to the word spoken*.

Among the efforts which the Assembly regard with peculiar interest, and which have been very useful the past year, we mention the following:

*Exertions in behalf of children and youth.*—In all parts of the church, Sunday Schools are established, and there is but one sentiment respecting them. The Assembly consider them as among the most useful and blessed institutions of the present day. They have a most extensive reforming influence. They apply a powerful corrective to the most inaccessible portions of the community. They begin moral education at the right time—in the best manner—and under the most promising circumstances. They act indirectly, but most powerfully, upon teachers and parents, and frequently become the means of bringing them to the church, and to the knowledge and love of the truth. Sunday Schools are highly useful *every where*; but, they are peculiarly adapted to new and destitute regions of the church. The plan is simple, and easily accomplished. It requires comparatively little knowledge and experience to conduct them with ability. Very much good has been accomplished by the instrumentality of young ladies and gentlemen. The pleasing scene is often witnessed in some of our new settlements, of large meetings of children on the Lord's day, in school houses, or beneath the shade of the original forest. The voice of praise and prayer is heard, and the word of the living God is proclaimed, amid the most beautiful works of his hand.

*Bible and Tract Societies* are established in most parts of our church, and we are happy to learn, that very many of our people are dutifully and zealously engaged in promoting the great benevolent institutions which distinguish and honor our age and

country. It would be pleasing to be able to add, that our churches were more engaged in giving efficient patronage to the United Foreign Missionary Society, which is under the peculiar protection of the Assembly, and which has been repeatedly presented to our churches for their prayers and liberality.

The United Domestic Missionary Society, the concerns of which are principally conducted in the city of New-York, is considered as one of the most interesting and important institutions of the day, and meets our cordial approbation and recommendation.

The state of Missionary regions and Missionary operations, which are under the entire control of the Assembly, present many subjects of attention, which awaken deep and solemn interest. The board of Missions, which directs the missionary concerns of the Assembly, has the past year employed more than eighty ministers, to proclaim among the destitute the unsearchable riches of Christ. The Assembly regard these efforts with intense interest, as they are persuaded that God has honored them with his special blessing. There is not an object of deeper concern to the prosperity of the church, so far as human agency is concerned, than to furnish to our wide spread and destitute population, good Missionaries; men full of the Holy Ghost, and burning with love and zeal for the salvation of men. In years past the Assembly has been able to send forth many laborers into the harvest to occupy and maintain important stations, to explore the country, to gain information; and some parts of our church, now flourishing, it has been the instrument of planting and watering. The church at large is not sufficiently aware of the importance of our missionary operations. We earnestly hope, that our means of usefulness will be greatly increased.

During the past year, there have

been some very special revivals. Many of our churches have been greatly refreshed. Seasons of peculiar sweetness have been enjoyed by some churches, who are not included in the list of those who have been distinguished as the 'highly favored of the Lord,' and whose blessings have been so peculiar as to become subjects of general interest to the church.

The special influence of the Spirit of the Lord have been poured out upon the congregations of Augusta, Schenandoa and Oneida, in the Presbytery of Oneida,—upon the first church in Lenox, in the second church in Sullivan, in the first church in Pombey, in the Presbytery in Onondaga,—upon the church of Ellisburg in the Presbytery of St. Lawrence,—upon Esperance, the church at Saratoga Springs, Mayfield, Ballston and Moreau, in the Presbytery of Albany. One of the most extensive works of the Spirit that has been known in our country, has occurred in Moreau, and has spread with astonishing power through the surrounding country. In its vicinity several hundred persons, it is believed, have been brought to a saving knowledge of the truth. The Lord has turned again and revived his work in the churches of Salem, West Granville, in Kingsbury and Queensbury, in the Presbytery of Troy.—In Middletown and Forrestburg, in the Presbytery of Hudson,—In the church in Rutger's street, in the Presbytery of New-York,—In the second church in Newark, Elizabethtown, and Patterson—in the Presbytery of Jersey,—In Flemington in the Presbytery of Newton,—In one of the churches of Baltimore,—In Jefferson college in the Presbytery of Ohio,—In Mount Pleasant, New Salem, in the Presbytery of Hartford. Bethel in the Presbytery of Lexington,—In Fredericksburgh in the Presbytery of Winchester,—In Rippley, in the Presbytery of Chillicothe. It is with peculiar pleasure that we have been in-

formed of a powerful revival in Natchez, in the Presbytery of Mississippi, and in Washington, in the Presbytery of Orange, and in Mahoning, Derry and Buffalo, in the Presbytery of Northumberland. From those parts of the church where revivals were enjoyed in previous years, we learn that their subjects are generally steadfast, and are walking worthy of their profession. The Monthly Concert for prayer is generally mentioned.

We are happy to learn that increasing interest is felt and that vigorous exertions are made in behalf of seamen. The society in New-York is flourishing, and a new and commodious church is now erecting in Philadelphia, for their accommodation. Pleasing evidence has been presented of the great benefit with which the efforts in their favor have been followed; many of them have been hopefully converted, and give good evidence that a work of effectual grace has been wrought in their hearts. The Bethel flag is a new and blessed sign of the times. It floats over the decks of many of our vessels as they go forth on the bosom of the deep. It is seen in every part of the world, and is the pledge of the season when our merchandise and hire shall be holiness unto the Lord.

Most of our Presbyteries are paying attention to the education of youth for the ministry. Many pious young men are in train, in various stages of their education. Notwithstanding the church is every year rousing to greater exertions, much more must be done before her duty is accomplished, or her wants supplied.

The board of education is earnestly engaged, and it is well supported by several auxiliary societies.

The pious females in our communion, are still devoting themselves to the promotion of all the charities of the day. The exertions of women who thus labor in the gospel, are a-

mong the most blessed and efficient that the church enjoys.

The Theological Seminary at Princeton, is every year becoming more and more important. Its present condition is flourishing. The number of its pupils is greater than at any former period; and it promises to be a favored and powerful instrument of disseminating the gospel through the earth.

The Theological Seminary at Auburn is rising into importance. It is enjoying the patronage of the church, and will soon be endowed and extend its blessings throughout the interesting country in which it is located.

The new, but most promising institution at Hampden Sidney, is advancing; the friends of religion are anticipating great benefits from it, especially to the southern country.

May the God of knowledge own and bless all the means of instruction that the earth may be full of his truth and his praise.

The Assembly have heard with pleasure of the state of the churches, in Associations of New-England. The Lord is in the midst of them for good; they are going forward in the order and peace of the gospel, and with that zeal which should ever distinguish the favored of the Lord. We are happy to hear, also, that the Theological Seminary at Andover, is in a flourishing and prosperous condition.—Its numbers are annually increasing, and its friends are cheered with the belief that its usefulness is continually extending.

We record with feelings of painful solemnity, the names of many of our dear brethren, who have been called from their labors the past year.\* While

\*The Rev. Joel Bradley, of the presbytery of Onondaga.

Rev. Henry Chapman, of the presbytery of Otsego.

Rev. James N. Austin, of the presbytery of Albany.

Rev. John R. Coe, and Edward Rositer, of the presbytery of Troy.

we view these bereavements as a solemn warning to us all; they admonish the churches to improve the messages of grace, which are falling from dying lips, and to honor God for the treasure which is contained in earthly vessels.

We live in a most interesting period of the world. This is an age of great activity. To the church in this day are committed great and precarious interests.

How careful should we be to stand with our loins girded about with truth. In an age of such wonders, of such energy and enterprise, the church has the delicate and difficult duty of avoiding on the one hand, the spirit of bold innovation, which is sometimes allied to zealous and delicate efforts, and on the other, to prompt and cherish the ardor which promises to promote the highest good of the world.

Let us be up and doing. If we study diligently the holy oracles, which are our only infallible guide, if we rely upon the direction of the Spirit; if we possess a holy desire to bless the world and exalt God; then our liberty will not sink into licentiousness—our zeal will not destroy—the spirit of inquiry will not become a spirit of speculation and philosophy, *falsely so called*. But truth shall triumph—charity shall fill every bosom and bless every object—and the *Lord alone shall be exalted*.

Published by order of the General Assembly.  
WILLIAM NEILL, *Stated Clerk*.

Rev. Amasa Loomis, of the presbytery of Grand River.

Rev. John McKnight, D. D. of the presbytery of Carlisle.

Rev. Joseph R. Lapsley, of the presbytery of Muhlenburg.

Rev. Prescott B. Smith, of the presbytery of Lancaster.

Rev. Samuel Prince Robbins, & Rev. Wm. Boies, of the presbytery of Athens.

Rev. Joseph S. Hughes, of the presbytery of Columbus.

Rev. Dr. Thomas Reid, of the presbytery of New-Castle.

Rev. Dr. Benjamin R. Montgomery, of the presbytery of Harmony.

Rev. George Lukely, of the presbytery of New-Castle. [*Philadelphia, May, 1824.*]

MELANCHOLY OCCURRENCE.

One of the greatest disasters which it has ever been our duty to record, took place on Saturday last, on board the steam-boat *Ætna*. This vessel was on its passage from New-Brunswick, N. J. to the city of New-York, when, at a distance of four or five miles from the latter city, the boiler burst by means of which a number of persons were killed, and several scalded, or injured by pieces of the boiler. At the time of the explosion there were thirty-four persons on board the *Ætna*, of whom fifteen belonged to the boat. Ten persons have died, and seven others were scalded, only one of whom is mentioned as not being in a dangerous condition. We learn that ten of the passengers escaped without injury. A son of one of the passengers escaped in a remarkable manner. He was sleeping on the covering of the boiler, was thrown up by the explosion, and fell, without being injured, in the place previously occupied by the machinery. The steam-boat *United States*, Captain Beecher, which was also on its passage from New-Brunswick to N. Y. came along side the *Ætna*, took out some of those who were scalded, and towed the *Ætna* to New-York.

The scene on board the *Ætna* was affecting beyond measure. The bodily distress of some, and the mental anguish of others of the sufferers, will never be forgotten by those who were present

*Rel. Intelligencer.*

ALBANY SUNDAY SCHOOL UNION SOCIETY.

We have received the Report of this Society for the year ending Nov. 1823. It is drawn up with care, and contains many useful hints for the management of Sunday Schools. This is the *fifth* Report of the Society. *ib.*

The present number of schools is ten, conducted principally on the same plan as heretofore, but daily be-

coming more useful and interesting from the increased experience of those who have the management of them; it being no uncommon circumstance to find in almost all, some of the same teachers with whom the schools originated. The schools have been conducted by 10 principals, 9 superintendents, 5 secretaries, 112 teachers, 91 of whom are professors; about 1127 scholars are enrolled on the registers of the different schools, but on account of various circumstances, the average attendance is not more than 634, who have recited during the past year 260,974 verses of scripture

The schools consist of almost all the various denominations of christians.—There are, 2 Presbyterians, 2 Reformed Dutch, 1 Episcopal, 1 Baptist, 1 Lutheran, 1 Methodist, and 2 Independent—each steadfastly prosecuting, with christian feelings, their own labors, and at the same time well wishers of their sister schools, by whatever names they may be called.

EARLY INSTRUCTION OF CHILDREN.

That very young children are incapable of receiving religious instruction, is a supposition more often resorted to, as an excuse for neglect, we believe, than founded on any knowledge derived from experience. The fact is established by many examples, that most children, from three to five years of age, are capable of receiving truths that are important to their eternal welfare. The Guardian contains an example directly in point.

*West. Rec.*

“The Reverend pastor of one of the New-England villages, had labored successfully in the vineyard of his master, till his head was silvered, and his tottering limbs could scarcely sustain him. He entered the graveyard just as the sun was sinking in the west. The man of God was softly pressing beneath his feet the sods which covered many of his beloved

parishoners, when he arrived at the spot where lay his companion, and three beautiful daughters. As he bent over their graves, he was startled by hearing at a little distance, the sobs of a child. He turned and beheld a lovely little boy who was kneeling and weeping over the recent grave of his father. The good man, excited by compassion, approached and sat down beside the grave, pressed the weeping orphan to his bosom. "O sir," said the child "they have put my father in this hole; he told me, *O I do remember it*, he told me I should never have a father any more, and stroked my hair with his sick hand, and told me when he was buried in the ground, that I must be a good boy and love God." The good Pastor, unable to suppress his feelings, had already wet the silken hair of the orphan with his tears. Having composed himself, his first object was to gain the confidence of the child, and then to direct him to One who had promised to be his father, and would never forsake him. He explained to him how that death was a long sleep, and that it was the consequence of sin, but that the voice of God would one day awake even the dead. He enforced upon his mind the natural depravity of the heart, the awful disparity between us and God. He next endeavored to set before him 'the chief end of man,' as revealed in the gospel, and concluded by wishing he might be not only a good boy, and live so as to meet his good father in heaven, but that he would spend his life in doing good to others. Then taking this lamb of his flock by the hand, he knelt with him on the grave, and commended him to the Great Shepherd of Israel. It was now dark except what light the stars afforded. As he left the grave-yard he directed the attention of the little orphan to the starry firmament as the handy work of that God whose presence is every

where, who beholds all things at one view, and who knows the thoughts and intents of the heart. He led him to his place of residence, calmed his agitated mind, and determined to adopt him as his child. But God's ways were different. The good old man was soon after removed by death, into the world of spirits, and the little boy was the second time left an orphan, and cast upon the wide world. But God took care of him through the various changes and trials he was made to endure. At the age of sixteen the Holy Spirit visited him; he thought of the good clergyman, his advice, his prayers, his wishes, and was led to dedicate himself to God. The hand of charity sought him out, and supported him in a public education. This orphan may hereafter be known in some heathen land, where he has determined to spend his days."

#### JUNE.

Clear the door yards, on every side of your house, of every thing that will make manure, and put it in your compost. (See *manure*, August.) It is better for health, pleasure, and profit, to clean your woodyard, *every year*. Plant cucumbers for pickling. Calculate this year to make some improvements in husbandry. Get Reports of Agricultural Societies, and purchase, if you can afford it, the *New England Farmer*, a Dictionary of all the terms used in farming, by Samuel Deane, D. D. price, bound, about two dollars and fifty cents; or the *Farmer's Assistant*, by John Nicholson, Esq. of the state of New-York, price one dollar and fifty cents. Mark your cattle with a branding iron, near the top of the horn, and your sheep on the ear, and have the marks recorded. "Always have work prepared for a rainy day," as General Washington said to the man who conducted his farm. Put your barns, carts, sythes, rakes, forks, every thing, in perfect



order for haying and harvest. Burn brimstone under the caterpillars on your fruit trees. Rise early, and hear the music of the birds. It is better for land, to plough it and hoe it while the dew is on, than later in the day. Do not calculate to *get* the weeds out of your gardens and cornfields, but *keep* them out. Be in the field with your sons, whenever it is practicable, not to rule them with the rod of a tyrant, but to cheer and encourage them, and to show them that you are willing to share in their labors. Talk with them as if your farm was *common property* to them and you, do not always say *my* oxen, *my* horses; but *our* oxen, *our* horses, and tell them your plans respecting the management of your farm. Ask their advice, that you may bring their minds to be active, as well as their bodies. By tyrannizing over them, and keeping them in ignorance, you will fit them only to be ignorant, and shiftless, as long as they live.—*Christian Almanac.*

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CARLISLE, JUNE 11.

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DICKINSON COLLEGE.

The board of Trustees of Dickinson College met agreeably to public notice at the College Chapel on Tuesday last, and elected a Principal and President of the Board, with several additional Trustees. The meeting of the Board was numerous, and their proceedings very unanimous. The Rev. Alexander McClelland, Professor of the Philosophy of Mind and of Belles Lettres, was elected Principal of the College, in the room of Dr. J. M. Mason resigned. The hon. J. B. Gibson, Esq. was elected President of the Board in the room of the hon. Jas. Armstrong, Esq. resigned; and the following gentlemen were added to the number of trustees. The Rev. B. Keller of this place, the Rev. J. F. Grier of Reading, Michael Ege, Esq. of this county, and James Hamilton, Esq. late secretary of the Board. We understand that some important changes have been resolved upon by the Board in the police of the College and the

bill of expenses which will probably be officially made known.

In the preceding pages we have inserted the Narrative of the state of Religion within the bounds of the General Assembly of the Presbyterian church in the United States, it must be interesting to christians generally..

The Survey of Missionary Stations throughout the World which we have been publishing, has proved more lengthy than we anticipated; it is however, interesting to those who are desirous of hearing of the great and extensive missionary exertions that are in successful operation, throughout the world. This survey will be completed in a few numbers.

PROPOSALS

By W. F. Geddes, Carlisle, Pa. for publishing a weekly paper, under the title of

THE CARLISLE ADVISER,  
and

*Religious & Literary Miscellany.*

THIS paper will be but a new series of the Religious Miscellany. It is designed to communicate such information with respect to the great interests of the church of God and the success and operations of different Benevolent Institutions now existing, or which shall hereafter be formed, as may be thought interesting to those who desire the improvement of Public morals, the prosperity of Religion and the melioration of the world. Matters of general importance shall always have the preference in making selections from foreign sources. Those things which more nearly concern Christians of this country and this state, shall receive more minute and particular attention. The efforts of Christians of every denomination shall be entitled to such particularity of notice as may be thought profitable to the general cause of Truth and Righteousness.

Some columns of the paper shall be appropriated to Reviews and Original Essays, but in this department nothing can be admitted but what shall be

either in defence, or for the diffusion of what is, in the editor's estimation, *Truth*. Our guide in every thing relative to Religion shall be the *Sacred Scriptures*. Where we differ from others in our conceptions of the meaning of the word of God, we shall clearly and candidly assign our reasons and as we claim the right of private judgment for ourselves, so shall we leave to our readers the right of thinking for themselves. We shall never commence any hostile attack against those who differ from us, but endeavor to promote a spirit of mutual interest by bestowing chief attention to those matters in which the great mass of Christians of every denomination take a lively concern.

A portion of our pages shall be appropriated to subjects of a *Literary* and *Scientific* nature. We shall endeavor to make our selections under this head as interesting as we can, and we shall be thankful to literary and scientific gentlemen for such communications on subjects of this nature, either in the form of reviews or original essays, as may correspond with the general character of our paper.

*Political Intelligence* without respect to parties and such articles of *Miscellaneous News* as are calculated to interest and profit, shall find a place in our columns. A small portion of the paper will be devoted to items of information on Agriculture and Rural Economy. A part of the last page shall be appropriated to *Advertisements* of a general description: and we shall occasionally give a price current and such other notices with regard to the markets and currency, as may be profitable to the majority of our readers.

The following portion of the profits of this paper shall be given to the cause of Benevolence, viz. if on our list be found 500 subscribers who have made payment at the end of June

1825, we promise to pay forty dollars, \$20 to the United Domestic Missionary Society, and \$20 to the Education Society, and for every additional hundred subscribers, \$20 shall be paid in like manner to said Societies. Our list will be submitted to the President of the Young Men's Missionary Society, and our promise complied with agreeably to the state of the case.

Communications addressed to W. F. Geddes, (post paid,) shall receive due attention.

#### TERMS.

THE CARLISLE ADVISER, shall be printed every Wednesday, on Super-Royal paper of a good quality and new type, and will contain (nearly double the matter given in the *Miscellany*) four closely printed Folio pages, divided into four columns.

PRICE, Two dollars per annum, payable half yearly in advance, but if not paid before the end of the year \$2.50 cents.

All who obtain six good subscribers shall receive a copy gratis. Every sixth copy allowed to responsible agents.

\* \* \* The First Number will be published on the first Wednesday in July next. Persons holding subscription papers and those who may have a desire to receive the paper are requested to forward their names before that time. It is expected the subscribers to the *Miscellany* will continue their subscription to the Adviser. The enlargement of the paper it is hoped will render it more interesting, and useful to the community.

Editors who published the proposals for the Religious *Miscellany*, will please give the above one or two insertions, and the favor will be reciprocated.

Carlisle, June, 1824.

#### ACTIVE PIETY.

*"First give themselves to the Lord."*

We believe it is generally acknowledged by christians, that it is *their* fault, that the Spirit of God is not poured out around them: and it is *deeply to be lamented*, that they can rest satisfied with this acknowledgement, without "repenting, and doing

their first works." "Woe to them that are at ease in Zion!"—to those who say, in a spiritual sense, "am I my brother's keeper?" God usually works by means; and he tells us, to "bring *all* the tithes into his storehouse, that there may be meat in his house, and prove him *now* herewith, if he will not open the windows of Heaven, and pour us out a blessing that there be not room enough to receive it." How carefully, then, should we examine ourselves, to know if our own hearts are right in the sight of God, (for "our first great business on earth is our own sanctification") and then daily and hourly ask, "Lord, what wilt thou have me to do?" All have at least *one* talent, and the constant inquiry of each should be, what can I do for the advancement of my Saviour's kingdom in my own heart, and the hearts of those around me? But we are selfish beings, even in religion, and criminally indifferent with regard to the honor of God and the salvation of souls. Do we really *believe* that impenitent sinners are hastening to eternal ruin, and that to this awful doom they are every moment exposed? Then let us be consistent, and awake from our slumbers. Let us love our neighbors as ourselves; pray and labor in earnest for them, and plead in such a manner as shall prevail. Let us offer the "sacrifice of a broken and contrite heart, which God will not despise." When Christians are humble, *broken hearted*, prayerful, and love one another, great blessings are in store for them. Our Saviour says, "learn of me, for I am *meek and lowly in heart*." O that we might perfectly learn this lesson. He has given us, too, *love*, as the badge of our religion; "by this shall all men know that ye are my disciples, if ye love one another." His prayer (John xvii.) is replete with the same sentiment; "that they all may be one," "that they may be made perfect in one," "that they all may be one in

us; that the world may believe that thou hast sent me." Shall we not pray as He prayed, and labor for the accomplishment of this most important object, the union of his children. No matter of what sect, or denomination,—we should rejoice to see all distinctions lost and swallowed up in the name of *christian*.

"Let names and sects and parties fall,  
And Jesus Christ be Lord of all."

*Effects of inhaling Gas.*—"On Wednesday the 17th of March," says the Cincinnati Emporium, "a son of Mr. Edward Powers of this city, about ten years of age, with several lads, went to a druggist's shop, for ether gas, under pretence of procuring it to take to the college. Several of them took it without any serious effects, but unfortunately for young Powers, from the quantity he took, he soon became wild and frantic, discovering great strength. He took hold of the legs of a large man, and threw him on his back. Soon after he manifested symptoms of drowsiness—and continued so during the afternoon. In the evening he went home, evidently unwell, complaining of heaviness—he immediately went to bed. During the night he groaned, and repeatedly asked for water. In the morning his head was very much swollen, his temples distended, and his face much bloated, with some fever. On his getting up he soon became faint, with nausea at the stomach, and considerable alarm was excited for his life. Medical assistance was procured, and by the application of cathartics the symptoms became more favorable. On Friday, when the Editor saw him, he was considerably better, but his face was still swelled, with flushing, a stupor still hung over him. On Sunday last, he appeared to be recovered, but the heaviness still continued, with some fever. He complains of continued pain in his head, and in all his limbs, with pains catching in him on his attempting to move

*For the Miscellany.*

## EVENING.

When evening's closed the busy day,  
 I love to take my lonely way  
 And careless, through the glooming stray  
     In lonely mood;  
 To view his works, and silent pray,  
     And think of God.

So soft the balmy western wind,  
 It minds me of his love so kind  
 That early taught my youthful mind  
     To think of him;  
 And o'er my heart his image twined,  
     To guard from sin.

The birds that caroled through the grove,  
 The full loud choir of feathered love,  
 Have ceased their warbling strains, to move  
     To nightly rest,  
 And Nature in her nightly cove  
     For sleep's undrest.

The blushing sun that tinged with red  
 Yon western mountain's gloomy head  
 And o'er the wide horizon sped,  
     Has sunk in gloom  
 And left our valley's curtained bed  
     In th' sleeping room.

The owl from off his high bare seat,  
 With wild, discordant, piercing shriek  
 Disturbs the silence, lone to greet  
     The coming night;  
 Unwilling most his eyes should meet  
     The hateful light.

Now silence steals on tip toe forth  
 And bending, listens on the hearth;  
 The cricket chirping in its birth  
     So snug and close,  
 Invites her wary footsteps forth  
     On night's repose.

X.

## DISSOLUTION OF PARTNERSHIP.

The partnership heretofore existing between *Fleming & Geddes* is this day dissolved by mutual consent. The Religious Miscellany will hereafter be conducted by Wm. F. Geddes. All subscribers in arrears for subscriptions, &c. will pay the same to Geo. Fleming, who is authorized to receive them. This should be done immediately. The creditors of the late firm are informed, that their dues will be discharged as soon as the outstanding subscriptions are collected. Persons rendering their accounts will please present them to G. Fleming for settlement.

GEO. FLEMING. W. F. GEDDES.

June 1, 1824.

## \* \* NOTICE.

Those indebted in any way to the late firm of *Fleming and Geddes*, are requested to make immediate payment to the subscriber, to whom said debts have been assigned. Those subscribers to the Religious Miscellany who receive their papers by mail, will please to pay the amount due by them to any of the Agents of that paper, or to the Post-Master where they receive their papers; and those residing in the borough and its vicinity, will call on the subscriber and discharge their subscriptions or other arrears. Early attention to this notice is necessary, as the subscriber has retired from the concern, and has some large payments to make immediately.

GEO. FLEMING.

June 9, 1824.

*Died*, on the 5th inst. aged about 36 years,  
 Mr. James Huston, merchant of Newville.

## PRINTED AND PUBLISHED BY

WM. F. GEDDES.

## TERMS OF PUBLICATION.

The Religious Miscellany is published on Friday of every week, at the rate of two dollars per annum; one dollar to be paid when the first number is received; the other at the commencement of the next half year.

A failure to notify the editor of an intention to discontinue, will be considered a new engagement. Subscribers must pay off all arrears before they can discontinue receiving this paper, except at the option of the editor.

Persons wishing to withdraw their support must give notice thereof to the editor one month before the close of the time for which they subscribed.

## AGENTS.

Rev. J. S. Woods, *Lewistown*.  
 Orson Douglas, *Marrietta*.  
 Mr. Samuel Blood, *Chambersburg*.  
 D. Rodgers, *Shippensburg*.  
 Hugh Cowan, *Mercersburg*.  
 S. Perley, *Harrisburg*.  
 Wm Smiley, *Douglas mills*.  
 Paul Geddes, }  
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 Th. Goforth, Esq. } *Lisburn*.  
 Samuel Linn, Esq. } *Lundsbury*.  
 W Duffield, Esq. } *M'Connellsburg*.  
 Th. M'Grath, Esq. } *York*.

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 22.

CARLISLE, JUNE 18, 1824.

Vol. III.

## MISSIONARY.

*An Abstract from the London Missionary Register, for January, 1824.*

### SURVEY

Of Protestant Missionary Stations throughout the world, in their Geographical order.

*Continued from p. 326.*

#### BANCOOT.

Or, Fort Victoria, in the southern Contan, a country closely set with small agricultural villages—on the sea coast—60 miles south of Bombay—a particularly healthy station.

*Scottish Missionary Society—1823.*

Donald Mitchell, Missionary.

#### BELGAUM.

A populous town, between Bombay and Bellary, about 200 miles north-west of Bellary—recently made a military station.

*London Missionary Society—1820.*

Joseph Taylor, And. Forbes, Missionaries—Ryadass, native teacher.

There are about 20 communicants. Native Preaching has also not been without success; a Brahmin has been received into the service of the Mission, and his nephew also has embraced Christianity: a few other Hindoos appear under sincere religious concern and are instructed by Ryadass.

#### BELLARY.

A town in the northern part of Mysore—187 miles north of Seringapatam, and about 300 north-west of Madras—surrounded by many populous towns and villages.

*London Missionary Society—1810.*

John Hands, W. Reeve, Hiram Chambers, Missionaries—Ananderayer, native teacher.

English worship is well attended: many of rank and influence manifest the power of the Gospel, in their exemplary deportment and benevolent exertions; and the grace of God has

been displayed in the conversion of the wicked.

The two baptized natives mentioned in the last Survey, walk consistently in the midst of much persecution.

The return of schools in the last Survey was 16, containing 800 scholars: in later despatches, they are stated at 14 schools, containing 500 scholars.

Of the effect of the schools, the Directors say—

"Many of the boys continue to show great application and power of memory, in getting by heart large portions of the Scriptures: they also learn short prayers, composed by the Missionaries, which they use at home morning and evening. The parents, finding the behavior of their children improved, have expressed their approbation of this course of instruction.

Mr. Hands thus speaks of the eagerness with which tracts were received in one of his distant journeys:—

"In some places there was quite a strife among the people to get near me, in order to obtain a book: and I was much pleased by the gratefulness with which they were received in some places. At one village, a man who had received a tract made me accept in return, a bunch of plantains; another, without inquiring whether I wanted it or not, ran to his house and fetched me a vessel full of milk; another thrust into the palankeen a quantity of tobacco."

#### BANGLORE.

A town and military station in the Mysore, 74 miles northeast of Seringapatam, and 215 west of Madras—said to be very healthy—its elevation above Madras, 3901 feet.

*London Missionary Society—1820.*

Stephen Laidler, Missionary—Samuel Flavel, native teacher.

Since the opening of the chapel in 1821, there have been 40 communicants, 9 of whom had previously renounced popery. In the native department, the teacher labors with diligence and success; the communicants are 11; during the years, 19 adult heathens had been baptized, and several others are promising: 3 converts from heathenism are preparing to become teachers.

Of the native schools the Directors state—'The number of boys had increased to between 200 and 300.'

On female education Mr. Laidler writes, in October 1822—'The native prejudices against Female education are strong. Six girls have been taken away since January last. Nineteen children are now wholly under our care, and two females to wash, prepare their food, &c. Female education must be kept in view. Whatever the trials, disappointments and sacrifices may be, they must not paralyze our efforts, nor cause a moments hesitation.'

A Sunday School has been established for the children of Europeans and descendants of Europeans.

Of a very promising plan of doing good, the Directors thus speak—'A gentleman at Bangalore, desirous of furthering the objects of the Mission, has opened a house in the Bazar, both as a chapel, and a depository for the sale of the Scriptures, religious books, tracts, &c. in the vernacular languages. It seems highly desirable that endeavors should be made to establish Reading-houses of a similar description, at other mission stations.'

#### SERINGAPATAM.

Famous for the fall of Tippee Sultan, and the ruin of the Mysore Empire—a few miles north of Mysore, on the Cauvery.

*Wesleyan Missionary Society*—1823.

Elijah Hoole, Missionary.

#### CANNANORE.

A town a few miles north of Tellicherry.

*Church Missionary Society*—1818.

Jacob Joseph, native catechist.

The Rev. Francis Spring, Chaplain at Tellicherry, reports but unfavorably of the congregation at Cannanore. The irregular attendance at the school was such as to lead him to give it up.

#### TELLICHERRY.

A town on the Malabar coast, north west of Cochin.

*Church Missionary Society*—1817.

J. Baptiste, Protestant Schoolmaster—Kurakal, Hindoo Schoolmaster.

'Something is almost daily occurring to animate us in our course. Here flashes of the heavenly light are continually gleaming through the darkened atmosphere.'

There were 50 scholars. Many had gone forth from the school into various occupations: seven of these employed in the public offices proved a credit to their instruction.

#### COTYM.

A village on the Malabar coast—about 18 miles from Aleppie, and near the New Syrian College.

*Church Missionary Society.*

B. Bailey, Joseph Fenn, H. Baker, Missionaries—Two Malpans, Syriac Lecturers in the College—Moses Isarphaty, Hebrew Teacher in do.—Two Native Teachers of Sanscrit in do.—English teacher and assistant, in do.—Native masters of thirty-eight schools.

It is stated in the last report—'In reference to the Syrian church, the committee have the sincerest pleasure in reporting, that the various labors of the Missionaries in its behalf are carried on under the full sanction and encouragement of Colonel Lewall, the present British Resident at the court of Travancore; and they have the greatest satisfaction in receiving, from Rev. James Hough and from Major Mackworth, the most encouraging testimonies to the good effect of the Society's labors.'

Mr. Hough has very forcibly stated, in a communication of the Committee,

printed in the last report, the claims of the Syrian church to continued and enlarged assistance.

'The Syrians acknowledge their ignorance, and are devotedly attached to the word of God, and submit to its authority.

'The Syrians confess their immoralities to be sinful and contrary to God's commands, and often blush for them.

'Many of the Syrian priests and of the people also, manifest a docile temper, and are thankful for instruction.

'The Syrians preserve no distinction of caste among themselves; and though they rank next to the Nairs, or nobility of Travancore, they will eat and drink, and even intermarry with Low caste.'

Of the *Syrian Clergy*, Mr. Bailey writes—'During the last year, four of the students have been ordained Catanars; and it has pleased God to remove six of the Catanars by death, four of whom were aged men.'

The Parochial schools are 37, and contain 921 scholars.

'The improvement of the boys has been satisfactory; and ten of them, have in consequence, been admitted to the college. Additions have been made to the school, so that there is now ample room for 100 boys, if it should be thought expedient to have so many.'

In the college, there were 50 students: of this number 12 were ordained, the remaining 38 unordained. Of their character, and his hopes concerning them, Mr. Fenn thus speaks—'The conduct of the students has been remarkably good.—They behave with the greatest respect while they are entirely free from servility. Their natural dispositions, their desire of learning, their ability and application, are not at all inferior to what is found among youths in Europe. If present hopes do not prove fallacious, in less than two years, with the assistance now besought and the blessing of God, there may be fifty or one hundred

learned priests belonging to this Venerable Church, nourishing their own flocks, and spreading the triumphs of the Gospel around them.'

The Four Gospels in Malayalim have been prepared by Mr. Bailey for the press. The revision of the translation had proceeded to the end of the First Epistle to the Corinthians.

#### COCHIN.

A town on the Malabar coast, about 160 miles northwest of Cape Comorin.

*Church Missionary Society*—1817.

Malayalim, Schoolmaster.

*Jews' Society*—1821.

Michael Sargon, Superintendent.

The Jewish scholars have increased to 116, under the active care of Mr. Sargon.

At Cochin there are 223 white Jews; and at and near Cochin, 1306 black Jews. Among these there are 204 boys, and 213 girls; it is the intention of the Madras committee to provide, as they may be able, for the education of all these children.

#### ALLEPIE.

A town on the Malabar coast—40 miles from Cochin—among its inhabitants said to have 8000 Mahomedans—surrounded by populous villages.

*Church Missionary Society*—1817.

Thomas Norton, Missionary—with Native Catechist and Assistants.

'The English service is attended generally by about fifty persons, including the children of the Orphan Establishment under his charge: the Native services are attended by about the same number of persons as the English. The number of communicants is ten, whose general conduct is consistent with their christian profession. Two heathens have been baptized during the year, and five children of christian parents; and seven Roman Catholics have been admitted into the Protestant Communion.'

#### QUILON.

Or Coulan—88 miles northwest of Cape Comorin. Inhabitants, 80,000.

*London Missionary Society—1821.*

John Smith, W. Crowe, Missionaries—R. M'Alley, Assistant.

Besides two native schools supported by the Resident, there are four others. In all the Scriptures are used.

## NAGRACOIL.

Close to the southern extremity of the Ghauts—a place of considerable extent.

*London Missionary Society—1805.*

Charles Mead, Charles Mault, missionaries—H. Ashton, English Teacher—Many Native Assistants.

The Missionaries write—'Occasionally, persons come forward and renounce Paganism; although not in such numbers as formerly.'

Of the Native readers, they add—'We have now a considerable number of the Natives employed in reading the Scriptures in the adjacent towns and villages.'

The Directors make the following statement of its means of support:—

'Unlike the Society's mission in other parts of the East Indies, it is in part supported by the produce of lands granted for its use by the Native Authorities, through the intervention of the highly-respected Colonel Munro, late Resident in this quarter of India.'

Major Mackworth visited this station and bears the following strong testimony to the proficiency of the elder scholars—

'I asked the senior boys a great number of questions on Scripture Doctrines and History. On one or two occasions I was quite astonished at their answers.'

'I asked one little boy of eleven years old, whether he ever prayed to God, independently of the form of prayer which had been taught him. My sins are as numberless as the sands—and so I pray to God to take them from me by the power of His Holy Spirit.'

'The part of the Scriptures on which I accidentally fixed, in order to hear them read, was the parable of the Ten

Virgins. They gave me the most satisfactory answers to most of my questions. To the one who appeared the most intelligent among them, I put a question to which I hardly expected an answer—'What do you understand by the oil which the Foolish Virgins neglected to provide for their lamps?' After a short pause—and there was a general silence, he replied, 'The Spirit of God.'

In the Native Female School, there were 14 girls who are maintained and educated. In the Bazar School for heathen children, there were 40 boys. The school of industry, for teaching boys useful arts, supports itself by its profits: young men belonging to this school perform the work of the printing office.

The out-stations enumerated in the last report 24.

A Tract Society has been formed. A periodical work, on Biblical Literature, was in contemplation.

To be continued.

*From the Boston Recorder.*

## REVIVAL AT SEA.

Letter to the Rev Sylvester Holmes, dated New Bedford, 15th May, 1824.

SIR.—At your request, I will attempt to give you an account of the recent revival of religion in the ship Commodore Decatur, during a whaling voyage to the Pacific Ocean.

We sailed from New Bedford with a crew of twenty-one men, including officers, amongst whom was not one serious person. But the Lord, by a surprising effort of his power, has reclaimed, we trust, some of us. Nothing worthy of note occurred during our voyage round Cape Horn, until one of our number fell from the main top-mast over-board, and we saw him no more. He left a wife and family.

This circumstances created some seriousness, but in two or three days it was almost forgotten. We put into the Sandwich Islands to repair the ship. On examination we found that



the bottom of the vessel was worn through, and but one quarter of an inch of pine board separated us from eternity. At these Islands a scene of wickedness commenced which my mind shudders to remember; but I soon found it was a prevailing custom for the Europeans and Americans to have such familiar intercourse with the Natives. We sailed from here on a short cruize, and returned, and sailed again in company with the ship John Adams, belonging to Nantucket. A number of books were borrowed and lent from one vessel to the other. It was at this time I perceived the workings of the Lord upon the mind of Mr. C—. We were still, with this exception, insensible to the calls of God, and seemed to glory in wickedness. Our Sabbath was a day of rest, but not of prayer and thanksgiving. We returned again to the Sandwich Islands. I observed that Mr. C— was a constant attendant upon the Missionaries while the rest of us passed away the time in mirth. After leaving the Islands, on our return home, Mr. F— had a great deal of conversation with Mr. C—. Thus the attention to religion among us was gradual but increasing. Mr. C. J—, of Dartmouth, steward of the ship, had been some time anxious for the salvation of his soul. He descended into the Cabin, but was so much agitated that he returned; again he entered, and again returned; when he entered a third time, the Captain mentioned, that if he had any thing to say he might speak. The young man dropped down on his knees, and poured out his soul in prayer before God and man. About this time we began to have prayer meetings, first in the fore-castle, then in the cabin, and in fair weather, on the quarter deck. These exercises generally consisted in reading a chapter from the Bible, a short prayer, one of Dr. Burder's Village Sermons, singing to the praise of God one or two of Dr. Watts' Psalms

or Hymns, in which our Captain would lead us, and a short prayer.

Thus God can be worshipped at sea, as well as on shore; and his goodness is not confined to any particular place, but sinners of every nation may if they will, drink the waters of life freely.

There are six of our number who hope that their hearts have been changed, and that they are created anew in Christ Jesus. There are two remarks that I wish to make, viz. the effect which our meetings had in suppressing profaneness, which had been carried to a great length on board of the ship, and the peace and quietness with which every thing was performed on board. Orders were given and executed without any improper language; and in fact, old things seem to have passed away, and all things have become new.

Your real friend,

JOHN W. MANLEY.

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PHILADELPHIA (NOW AMERICAN) SUNDAY SCHOOL UNION.

The Philadelphia Sunday School Union held its seventh annual meeting in the Second Presbyterian Church in Philadelphia, on Tuesday last, the 25th inst. From the report it appears, that 210 schools, containing 2,325 teachers, and 10,988 scholars, have been added to the Union during the past year. There is now in connexion with the Society 735 schools, located in 17 different states, and containing 7,337 teachers, and 48,681 scholars.

During the past year, the managers have published 210,500 books, tracts, and papers for the use of Sunday Schools. The receipts of the Society, including a balance of \$96 in the treasury at the commencement of the year, have been \$5257, of which sum \$4,652 were the amount of sales of books, tracts, &c. The managers have resolved upon the publication of a monthly magazine, to be devoted

to the cause of Sunday Schools, and have already taken measures for the commencement of the work.

Among the facts mentioned in the Report in proof of the utility of Sabbath Schools we select the following:—In the Sunday School in Winchester (Va.) seven teachers and one scholar have made a profession of religion; in the Charleston (S. C.) Sunday School Union, four teachers have become hopefully pious; at Doylestown (Pa.) out of 43 young persons who united themselves to the church during a revival, 31 had either been teachers or scholars in the Sunday School. In the African Female Sunday School at Georgetown, (D. C.) a considerable number of the scholars give evidence of piety.

In noticing the proceedings of Societies in foreign countries, it is stated that in Great Britain and Ireland, in May last, there were 7,273 schools, 77,275 teachers, and 764,991 scholars, being an increase of 1536 schools 20,900 teachers and 108,449 scholars in one year. In the West Indies there are more than 6,000 scholars. In Canada, the Roman Catholic Bishop has expressed his determination to establish Sunday Schools, wherever it is practicable, throughout his diocese. In France, Holland, Switzerland, India, Ceylon, New South Wales, Van Diemen's Land, the South Sea Islands, Buenos Ayres, West Africa, South Africa, and Malta, Sunday Schools have been introduced within a few years, and are now in successful operation.

The Philadelphia Society will hereafter be merged in the *American Sunday School Union*, which has been formed during the past week in Philadelphia. This Union is intended to combine the efforts of Sabbath School Societies in every part of the United States. It will be a National Institution, and will celebrate its first anniversary in Philadelphia, on the first Tuesday after the 20th of May, 1825.

N. Y. Observer.

*From the United States Literary Gazette.*

For the Oracles of God, four Orationes. For judgment to come, an Argument, in nine parts. By the Rev. Edward Irving, M. A. Minister of the Caledonian Church, Hatton Garden, London.—N. York, 1824 8vo.

It is difficult to say what constitutes genius, or to provide a criterion which shall determine its existence and its measure. Perhaps there is no better test, than the power of influencing others, especially if the mind to be subjected to examination, is wholly devoted to the work of acting upon other minds. If we judge him thus, Mr. Irving is surely a very great man; and it would be difficult to deny him, on any grounds, the credit of possessing an extraordinary intellectual and moral character.

Every one, who reads the newspapers, knows that the Caledonian Chapel, in which he preaches, is crowded with the highest rank and fashion and talent of London. He gathers, Sunday after Sunday, an audience who could not be gathered unless he spoke to them with a power victorious over habit, and pride of rank, and love of ease, and contempt for religion;—an audience, who, as they could not be drawn into his presence by any common enticement, so neither could they be deluded by oratorical quackery into a belief that nothingness was eloquence. Still so many papers and literary journals ridiculed him, we thought he must be somewhat ridiculous; and as it was confidently said, that he had destroyed his power and popularity by printing his sermons, and thus taking from them the support of his oratory, we did expect to find in this volume much more to be surprised at, than to be pleased with. In this we mistook the matter altogether.

The style of this work is very peculiar, and occasionally very bad; it savors of affectation,—which indeed stares upon us from the title page,—but its prevailing characteristics are derived from the excessive use of the Scotch

idiom, and from his passionate love for the earlier English writers, who have evidently influenced his whole manner of thought and expression. Much as we reverence the name of Taylor, we are almost disposed to say, that Mr. Irving is not only nearer to him than any living English writer, but so near, that it is more just to call him a kindred spirit, than an imitator. He occasionally writes in bad taste, and uses words and figures carelessly, and attempts, somewhat too often and too obviously, a high strain of imaginative eloquence. On the other hand, his language is generally perspicuous and forcible, his ornaments and illustrations are used for the sake of argument, which is never turned aside to make room for them;—and though often exceedingly severe, he finds fault with nothing that is good.

The most prominent and unpleasant fault in this work, is the frequent huddling together of the subjects which are as far apart as heaven and earth. For instance, in one part of his "Argument," he goes, with scarcely the transition of a paragraph, from a magnificent and sublime picture of the Last Judgment, to a criticism of modern poetry. This certainly arises, in great part, from bad taste, but it probably originates in a degree from Mr. Irving's declared intention of endeavoring to extend the uses of religion, by connecting with it literature and every thing else which men love or busy themselves about. His principle is a good one, and it may be that we find faults with some instances of its operation, only because we cannot free ourselves from the influence of thoughts or sentiments which separate religion from that which should make one with it, and, as it were, exile her from her proper home. But with all its faults, it must be acknowledged, that this book abounds with specimens of splendid diction, and that every paragraph gives proof of strong, bold, and original sagacity.

## A SCENE IN TENNESSEE.

The following is an extract of a letter addressed to the Secretary of the Connecticut Missionary Society, by a missionary in the Western States.

"East Tennessee, though not at present visited by any special revival of religion, contains a few intelligent, laborious, and successful preachers of righteousness; men who, themselves, are ready to make every sacrifice for Christ. But these men, what can they do, among *one hundred and fifty thousand* immortal souls, perishing for lack of knowledge! They can and do labor—they weep—they pray the Lord of the harvest to raise up and send forth laborers into this wide and whitening harvest. Ah, my dear sir, could the men, and the good women, who aid the benevolent efforts of your Society, themselves go along with some of those missionaries their liberality has borne to the east: could they attend him but for a single day, as he proceeds from cabin to cabin, into which perhaps no minister of Jesus has ever before entered; could they mark the tearful smile of gratitude, with which he is welcomed by the mother, and the quickness with which she thrusts her infant from her breast to a floor of earth, to provide him a box or a plank for a seat; could they see the little wondering throng of her progeny around, almost darkening the abode by their numbers; and see too the emotions of admiration, of love, of gratitude, successively rising and mingling in their countenances, while the preacher tells them of Jesus, and heaven, and glory—giving them at the same time a Bible and a tract—O my dear Sir, could the good people of your state be themselves eye witnesses of these things, methinks they would feel their hearts linked by a new bond to the interests of that society which has already been the instrument of accomplishing so much good.

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CARLISLE, JUNE 18.

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The annual commencement of Dickinson College, for the conferring of Degrees in the Arts and Sciences, will be held in the Presbyterian church of this borough, on the 30th instant.

The Evangelical Lutheran Synod of Pa. met in this place on Monday last; there were present 50 ministers, and about 40 lay delegates. Rev. Dr. Christian Endress, of Lancaster was elected President of the Synod. Further information will be given in a future number.

The General Assembly of the Presbyterian Church, closed their session last week at Philadelphia. The session was unusually protracted and some of the business transacted of general importance. The ordinary business of receiving reports from the several Presbyteries on the state of religion was attended to, and the narrative which we gave in our last prepared and sent down to the churches, as the brief view of the situation of the churches under the care of the Assembly. The Board of Missions presented their report, which we understand was very interesting, but of which we have not yet been able to procure a copy. The Board of Directors of the Theological Seminary at Princeton then presented their report, which exhibits that Institution to be in a very prosperous condition, and of which we give our readers the following summary. At the date of their last report which was made in May, 1823, there were 85 students in the Seminary—13 entered during the summer session, and 56 during the winter session—9 students

were regularly dismissed as having gone through the whole course of studies prescribed by the Assembly. Sickness and other causes, have compelled others to withdraw; but there remains at present in connexion with the Seminary 113 students. There have been received as benefactions for the assistance of necessitous students \$2166 08. Twenty seven volumes have been presented to the Library, among which are noticed eleven 8vo volumes in elegant binding, presented by the Hon. William Wilberforce, of London, that universal friend of benevolent enterprise and institutions. The Institution has been incorporated by the Legislature of New Jersey during the last year, and the charter has been accepted by the Assembly. A benevolent individual of Elizabethtown, N. J. has given for the students permanent fund 1,280, and having previously made several other donations to the Institution, the Assembly have resolved to endow a scholarship, to bear such name as the gentleman himself may direct. It is highly gratifying to find, that this important Institution is sharing largely in the confidence of the community and receiving their patronage. The Board, however, state that "benefactions are as much needed now as they ever were, and especially as the number of students has greatly increased."

Among other items that we see noticed in the proceedings of the Assembly is, the report of a committee appointed by the last Assembly to confer with a similar committee, if such should be appointed by the Ger-

man Reformed Synod of North America. This conference it appears was held, and the report of the committee being under consideration, the Assembly agreed to enter into an ecclesiastical correspondence with the German Reformed Church on the following principles, viz:

1. The churches to remain separate and independent.

2. The German Reformed Synod and the General Assembly of the Presbyterian Church shall each appoint one minister and one elder, with an alternate of each, or two ministers with their alternates as either may wish, to sit in their Judicatories respectively with the privilege of deliberating on all subjects that may come before them.

The Rev. R. Cathcart, D. D. and Rev. Alex. Boyd, were appointed a committee to lay the above articles before the German Reformed Synod for their adoption. We hope that the period is not far distant when all the different independent churches in our country will in some such way recognize their catholic union. How much more christian-like it is to see the churches acting upon the principles of brotherly regard and ecclesiastical correspondence, than upon the *separating* principles which have too long kept those apart who should be united in effort, and counsel, and design.

From the Presbyterial reports, which however, are stated to be incomplete, it appears that there are under the care of the Assembly, 13 Synods, 77 Presbyteries, 1679 congregations, and 1027 ministers. The number of va-

cant congregations is 769—licentiates 173, and candidates 195. The number of communicants added last year is 10,431, total in communion 112,955. This number falls short of the actual amount, for reports have been received from but 1092 congregations, leaving nearly 600 congregations, the number of whose communicants is not taken into the general estimate.

There have been collected during the past year for Missions \$6,765, for the Commissioners' fund \$2,692, for the Theological Seminary \$1,465, and for the Education fund \$7,928.

#### SUMMARY.

Three distinguished Episcopal Divines have been for several months in England, receiving and soliciting donations for Theological Institutions in the United States. Bishop Hobart of New-York for the general Seminary. It is said that Dr. Hobart does not solicit contributions, but merely receives such donations as the benenolent people of England see fit to give without solicitation. Bishop Chase of Ohio, for the proposed Western Seminary, and the Rev. N. Wheaton of Hartford, Conn. for the Episcopal College.

It is ascertained that the repeated fires which have recently taken place in Burlington, Vt. since the destruction of the College in that place, were communicated by a servant girl. She has been apprehended and confessed the fact. The corporation of the University have unanimously resolved to rebuild the College, and in the mean time accommodations have been made for the students and buildings procur-

ed for the use of the library, and attending prayer, &c. There has been but a short interruption of College exercises.

The cause of science and of philanthropy have sustained a serious loss in the death of G. Belzoni, who died at Benin, on his way to Tombuctoo, in Dec. of a disease, engendered by the African climate. Thus has been added another valuable name to the long list of travellers that have perished in that inhospitable clime.

The Rev. Dr. Rice, of Vir. is now in New-York, endeavoring to collect money for the endowment of a Theological Seminary, of which he is Principal.

Gen. Robert Goodloe Harper has recently presented 100 volumes of valuable books, to the Apprentices' Library Company of Baltimore.

It is said that the Marquis De La Fayette has declined the invitation from the government of the United States, to visit us in a national ship. It is thought that he will shortly embark in one of the New-York and Havre packets.

The Governor of the state of New-York has issued his proclamation for convening the Legislature at Albany, on the 2d day of August, for the purpose of giving the people the right of choosing presidential electors.

There arrived down the canal at Albany, during the last week, 128 boats, containing 9,437 barrels of flour, 2,171 do. of ashes, 454 do. of provisions, 94,031 gallons of whiskey, 511,476 feet of boards, 6,352 bushels of

wheat, 879 barrels of lard, 310 do. of salt, 569 feet of timber, 340 cords of wood, 131 tons of plaster, 14,500 shingles, 389 bushels of grain. During the same time 127 boats were cleared with 611 tons of merchandise, besides iron castings and sundries. The importance of *canal commerce* is every day becoming more obvious.

#### MASSACHUSETTS CONVENTION.

The Convention of Congregational ministers met as usual, but no important business was transacted. Its affairs were conducted with perfect harmony. A proposition was introduced in relation to the profanation of the Sabbath: but no measures were adopted, because none were proposed which seemed likely to remedy the evil. Sermon by Rev. Mr. Snell, of North Brookfield, from Jeremiah xxiii. 28. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat? saith the Lord."

This body was originally organized about the year 1680. The first sermon was preached at Watertown, in 1682. The usual annual contributions have been from 300 to 600 dollars. The Convention possess considerable funds, the avails of which are appropriated to the widows and orphans of deceased ministers.

*Bos. Tel.*

#### GENERAL CONFERENCE.

The General Conference of the Methodist Episcopal Church, after an interesting session in Baltimore, adjourned on Friday the 28th ultimo. Two additional Bishops were appointed, viz:—The Rev. Josh. Soule, of the Baltimore conference, and the Rev. Elijah Hedding, of the New-England Conference. Five additional annual Conferences were added; there are now seventeen, viz:—*Maine*, New-England, New-York, *Canada*, *Genesee*, Ohio, Kentucky, *Pittsburg*, *Holstein*, *Illinois*, Missouri, Tennessee, Mississippi, South Carolina, Virginia, Baltimore, and Philadelphia; those in italics are the new conferences. The next General Conference, is to be held at Pittsburg, on the first of May, 1828.

*Fam. Visitor.*

#### TO YOUNG MINISTERS.

A celebrated preacher among the English dissenters, now deceased, the rev. Mr. R—, in a charge which he delivered to a young minister at his ordination, thus addressed him: "Let me remind you, sir, that when you come into this place, and address this

people, you are not to bring your *little self* with you. I repeat it again sir, that it may more deeply impress your memory; I say, that you are never to bring your *little self* with you. No, sir, when you stand in this sacred place, it is your duty to hold up your great Master to your people, in his character, in his offices, in his precepts in his promises, and in his glory. This picture you are to hold up to the view of your hearers, while you are to stand behind it, and not to let so much as your little finger be seen."

## FOURTH OF JULY.

The following very pertinent remarks are made in the Boston Telegraph, with regard to the celebration of the fourth of July. We earnestly hope that the plan suggested will meet with universal approbation in the christian community.

To say nothing of the money that is annually wasted in the celebration of this day, or of the lives that are lost by drunkenness, by explosions, by the ten thousand dangers necessarily attendant on the present mode of its celebration; I ask whether it is becoming in an intelligent and christian people, so to celebrate their national birthday? I ask does it not become every man who values his country's real happiness, to do what he can towards rescuing from this profanation, an occasion so abounding in solemn and grateful recollections?

In a few places, last year, the day was celebrated with religious observances, and contributions were taken up to aid the funds of the American Colonization Society. It is to be hoped that hereafter every minister and every church will remember this great national object on our great national anniversary. The fourth of July may thus become a day as glorious to Africa as it is to America.

*Emigration to the United States—* During the year ending Sept. 30, 1823, the number of Foreigners, who arrived in this country, was 6417.

*From the Christian Advocate.*

Mr. Editor—In looking over some late English publications, I met with two articles entitled "Elegancies of modern idioms," which, though written with particular reference to the old world, is, nevertheless, applicable in a great measure to us in the new. The writer has treated the subject in a humorous manner, but nothing should be considered as trivial when truth is in question. A careless habit of speech in little things, leads to negligent language in higher concerns. As professors of the religion of Jesus Christ, we are doubly bound to adhere strictly at all times to the truth, even in the most common transactions of life. Among the instances of departure from this plain undecorated statement of facts, are the following, which are current to a certain degree in our own country.

"You are requested to take a *FAMILY DINNER* with an individual who piques himself upon using no ceremony, and who assures you, you shall be heartily welcome 'if you will *take them just in a plain way*'—and when you seat yourself at the table, you find a dinner as much out of the usual routine of the family as possible—in short, you find a *family dinner* means a feast as sumptuous as the family can possibly provide.

"Another asks you to *take your bread and cheese*—and upon assenting, you are ushered into an elegant drawing-room or dining-parlour, and find the table covered with a variety of dishes, and are not allowed even to see the *cheese*, till after you have eaten heartily of two or three cold joints of meat, with pickles, pies, and tarts, in thick array.

"Formerly, a very rational division of time prevailed alike in all classes of society *morning*, *noon*, and *night*. But now the former has nearly swallowed up both the latter:—we have

no afternoon and very little evening left. If you should luckily have dined early, and happen to stumble upon any other phrase than '*good morning*,' before 3 or 4 o'clock, you would be degraded irrecoverably in the esteem of your polite and fashionable friends.

"You see the title of a book advertised, and being always more fond of truth than fable, you are attracted by the imposing misnomer of *No Fiction*; when, after wasting your money in the purchase, and your time in the perusal of the book, you happen to discover that *No Truth* would have been a more appropriate denomination.

"A friend invites you to accompany him to a snug little *cottage* he has taken in the country, just a *box* for his wife and two little daughters; hopes you will excuse its being a *mere cottage*; and when you arrive, expecting to find it scarce large enough to admit an additional visiter, it turns out to be, not indeed very lofty, but, in all other respects, a capital residence with an elegant suite of rooms, coach-houses, stables, &c.

"You are solicited to meet a few friends to spend an evening in a plain homely way, and are assured that '*Nobody* will be there—it isn't meant to be a party,' and, to your astonished simplicity, it proves to be only a score or two of people drest in their very gayest manner."

Many more such instances of modern improvements in our good old truth-speaking language might be noted, but I have sent you these, merely to put your country friends, who sometimes come to town, and your studious men, who see very little of polite society, on their guard in mixing with the world.

*Prize Poems.*—The prize (a beautiful Greek Cross of \$100 value) for the best Poem to be delivered on the opening of the new Chatham Garden Theatre, in New-York, has been a-

warded to a fair Bostonian; making the palm of lyrical merit, won and worn by the sons and daughters of the "Literary Emporium," in the course of a few years. It is stated, that there were nearly fifty competitors for the Cross, and that the best of the unsuccessful poems was from the pen of our fair country-women. We add with pleasure that the victors and victresses are all native Bostonians.

*Centinel.*

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## POLITICAL.

### AMERICA.

*Southern America.*—The Colombian Republic and that of Buenos Ayres appear to be settling into something like a state of permanent civil order. This likewise may be the case with "The United Provinces in the Centre of America," a new republic lately formed. But except what relates to these, the accounts received during the last month show, that from Mexico to Cape Horn, there is much uncertainty, confusion, fluctuation and conflict among the unhappy inhabitants of this whole vast region in regard to every thing relative to the social state. There is little doubt that the agents of Spain, France and Portugal are using an influence which is attended with no inconsiderable success, to foment discord and division, in hope that the result will ultimately be a return of the colonies to their former state of dependance on the mother countries. We have no belief that this result will ever be realized. But in the mean time disturbance and bloodshed are prolonged; and it is next to impossible to judge with any accuracy of the real state of things in the different sections of this agitated region, or to say what a month or a day is likely to bring forth. We are therefore little solicitous to chronicle the incessant changes which occur. We believe that Southern America will eventually be free; but



"Through what varieties of untried being,  
Through what new scenes and changes *she*  
must pass,"

we pretend not to predict. Our prayer is that the "days of evil may be shortened." The troops of Buenos Ayres have suffered a defeat from the Indians, who are carrying terror to the very environs of the capital.

*United States.*—Congress closed its session on Thursday the 27th ult. and adjourned till the first Monday in December next. We have neither space nor inclination to detail the proceedings of this interesting session—Nor is such a detail necessary. The newspapers which abound in every section of our country, have already apprized our readers of all the important *doings* of our national legislature. We shall, however, take leave to say, that we sincerely rejoice that Congress has refused to make itself a party to the extraordinary demand of the State of Georgia, relative to the lands of the Cherokee Indians in that State: And that we regret the difficulty which was experienced in the Senate in obtaining its consent to the ratification of the treaty between the United States and Great Britain, for the complete suppression of the slave trade. This country, to its lasting honor, has taken the lead in measures favorable to the utter extinction of this wicked and most detestable trade; and it is mortifying to see our senators objecting on matters of punctilio or national pride, when the *substance* of our wishes was met with cordiality by the British court. We observe that it is asserted in some of the public papers, and we fear it is true, that party views and feelings in regard to the approaching presidential election mingled themselves in the discussions and propositions which took place in the Senate, relative to the treaty. If this were so, it is surely a subject for regret. Great national interests and questions ought ever to stand entirely clear of all party considerations.

On the presidential election we have nothing to offer, in addition to what we have heretofore urged—that professing Christians should not lend themselves to party intrigue or violence of any kind; should pray earnestly and constantly that He who turns the hearts of men "as the rivers of waters are turned," may incline our citizens to the best choice among the several candidates for this high office; and should give their own votes independently and conscientiously, for that man who they verily believe will most favor and promote the interests of virtue and piety, while he manages with ability and address the political concerns of this great nation.

As far as our observation or information has extended, we believe that the prospect is flattering that the approaching harvest and all the fruits of the earth will be abundant. Health generally prevails throughout our country, and no people on earth, we confidently think, have so much reason as the people of the United States for ardent gratitude to the Giver of every good gift, for his distinguishing favors. Oh that this sentiment were more felt, and were more productive of its proper effects! *Ch. Advocate.*

#### BAD EFFECTS OF INHALING GAS.

From a Cincinnati paper.

A young lady in this city, with several others, was induced for a little sport, to take the ether gas. This young lady was immediately taken with fainting fits and drowsiness, and for six weeks was unable to sit up, or put up her hair. Her health seems to be still much affected, and it is the opinion of her friends it will long remain impaired.

We are sorry to mention another case, which we understand occurred about nine months since. A young man bought a portion of ether gas at a shop in this city, and took it about 30 miles into the country—as he said, to have a frolic. One young lad

inhaled it, among others, and fell down dead! which occurrence, as might be expected, broke up the amusement for that time.

#### ACCIDENTS.

On Saturday last, a stranger was picked up lifeless, in a lane between the plantations of Thomas Fisher and Jonathan Bell, near the Conodoguinet creek, in Eastpennsborough township. From a paper found in his pocket his name is supposed to be *John Riley*, and some say a resident of Allen township. An Inquest was held over the body, whose verdict was, that he was killed by lightning, during the storm on the Tuesday preceding the day on which he was found.

A new Stone House of Adam Eichelberger, on the Lisburn road, about 2 miles southwest of the Harrisburg Bridge, was struck by lightning the same day, and entirely consumed. The family were in a house adjoining, and were unconscious of the stroke, until the crackling noise of the burning edifice drew them to the scene of conflagration.

A Barn near the Blue mountain, on the Sunbury road, was consumed with the stable annexed.—*Carlisle Herald*.

#### SHOCKING.

On Sunday last, two persons, an uncle and his nephew, having returned from a hunting excursion in Rome, (N. Y.) had some altercation, in which the nephew, a lad about 17, accused his uncle of intoxication; the uncle replied, "if you repeat those words I will shoot you." The lad not probably thinking the threat a serious one, repeated the accusation, on which the uncle levelled the loaded musket which he then held in his hand, and lodged the whole of the charge in the body of the young man, directly under the left arm.—The unfortunate youth expired on Tuesday following. Sin is exceedingly prolific and astonish-

ingly rapid in its productions. A sinful neglect of Divine worship on the Lord's day led the irreligious man to associate with an unguarded youth in an exercise which on that day was criminal, and the production of that unlawful employment, was an atrocious murder! Who will affirm in view of this horrid transaction, that attendance on public worship has no tendency to prevent vice?—*Utica Register*.

#### A CARD.

*Mr. Geddes*,—Permit me, through your paper, to express my gratitude to the ladies of my congregation, for their expression of respect in presenting to me \$25, to constitute me a life member of the American Tract Society.

JAMES BUCHANAN,

Green Castle, Pa. June 8, 1824.

#### PROPOSALS

*By W. F. Geddes, Carlisle, Pa. for publishing a weekly paper, under the title of*

#### THE CARLISLE ADVISER

and

#### Religious & Literary Miscellany.

This paper will be but a new series of the Religious Miscellany. It is designed to communicate such information with respect to the great interests of the church of God and the success and operations of different Benevolent Institutions now existing, or which shall hereafter be formed, as may be thought interesting to those who desire the improvement of Public morals, the prosperity of Religion and the melioration of the world. Matters of general importance shall always have the preference in making selections from foreign sources. Those things which more nearly concern Christians of this country and this state, shall receive more minute and particular attention. The efforts of Christians of every denomination shall be entitled to such particularity of notice as may be thought profitable to the general cause of Truth and Righteousness.

Some columns of the paper shall be appropriated to Reviews and Original Essays, but in this department nothing can be admitted but what shall be either in defence, or for the diffusion of what is, in the editor's estimation, *Truth*. Our guide in every thing relative to Religion shall be the *Sacred Scriptures*. Where we differ from others in our conceptions of the meaning of the word of God, we shall clearly and candidly assign our reasons and as we claim the right of private judgment for ourselves, so shall we leave to our readers the right of thinking for themselves. We shall never commence any hostile attack against those who differ from us, but endeavor to promote a spirit of mutual interest by bestowing chief attention to those matters in which the great mass of Christians of every denomination take a lively concern.

A portion of our pages shall be appropriated to subjects of a *Literary* and *Scientific* nature. We shall endeavor to make our selections under this head as interesting as we can, and we shall be thankful to literary and scientific gentlemen for such communications on subjects of this nature, either in the form of reviews or original essays, as may correspond with the general character of our paper.

*Political Intelligence* without respect to parties and such articles of *Miscellaneous News* as are calculated to interest and profit, shall find a place in our columns. A small portion of the paper will be devoted to items of information on Agriculture and Rural Economy. A part of the last page shall be appropriated to *Advertisements* of a general description: and we shall occasionally give a price current and such other notices with regard to the markets and currency, as may be profitable to the majority of our readers.

The following portion of the profits of this paper shall be given to the

cause of Benevolence, viz. if on our list be found 500 subscribers who have made payment at the end of June 1825, we promise to pay forty dollars, \$20 to the United Domestic Missionary Society, and \$20 to the Education Society, and for every additional hundred subscribers, \$20 shall be paid in like manner to said Societies. Our list will be submitted to the President of the Young Men's Missionary Society, and our promise complied with agreeably to the state of the case.

Communications addressed to W. F. Geddes, (post paid,) shall receive due attention.

#### TERMS.

THE CARLISLE ADVISER, shall be printed every Wednesday, on Super-Royal paper of a good quality and new type, and will contain (nearly double the matter given in the *Miscellany*) four closely printed Folio pages, divided into four columns.

PRICE, Two dollars per annum, payable half yearly in advance, but if not paid before the end of the year \$2.50 cents.

All who obtain six good subscribers shall receive a copy gratis. Every sixth copy allowed to responsible agents.

\* \* \* The First Number will be published on the first Wednesday in July next. Persons holding subscription papers and those who may have a desire to receive the paper are requested to forward their names before that time. It is expected the subscribers to the *Miscellany* will continue their subscription to the Adviser. The enlargement of the paper it is hoped will render it more interesting, and useful to the community.

Editors who published the proposals for the Religious *Miscellany*, will please give the above one or two insertions, and the favor will be reciprocated.

Carlisle, June, 1824.

#### Appointments by the Governor.

John Todd, esq. President and judge of the courts of common pleas, of the 'sixteenth judicial district,' consisting of the counties of Franklin, Bedford and Somerset.

Charles Shaler, esq. President and judge of the courts of common pleas, of the 'fifteenth judicial district,' consisting of the counties of Beaver, Butler and Allegheny.

## WHAT IS TIME?

I ask'd an aged man, a man of cares,  
Wrinkled, and curv'd and white with hoary  
  hair;

"Time is the *warp* of life," he said, "O tell  
The young, the fair, the gay, to weave it  
  well!"

I ask'd the ancient, venerable dead,  
Sages who wrote, and warriors who bled;  
From the cold grave a hollow murmur flow'd,  
"Time sow'd the *seeds* we reap in this abode!"

I ask'd a dying sinner, ere the stroke  
Of ruthless death life's "golden bowl had  
  broke,"

I ask'd him What is Time?—"Time," he re-  
  plied,

"I've lost it! Ah, the *treasure*!" and he died!

I ask'd the golden sun and silver spheres,  
Those bright chronometers of days and years;  
They answered, "Time is but a *meteor's*  
  glare,"

And bid me for Eternity prepare.

I ask'd the seasons, in their annual round,  
Which beautify or desolate the ground;  
And they replied, (no oracle more wise,)  
"Tis folly's *blank*, and wisdom's highest  
  *prize*!"

I ask'd a spirit lost; but, O the shriek  
That pierc'd my soul! I shudder while I speak!  
It cried, "A *particle*! a *speck*! a mite  
Of endless years, duration infinite!"

Of things inanimate, my dial I  
Consulted, and it made me this reply;  
"Time is the season fair of living well,  
The path to Glory, or the path to Hell."

I ask'd my Bible, and methinks it said,  
"Time is the present hour, the past is fled;  
Live! live to-day! to-morrow never yet,  
On any human being, rose or set!"

I ask'd old father Time himself at last;  
But in a moment he flew swiftly past!  
His chariot was a cloud, the viewless wind  
His noiseless steeds, which left no trace be-  
  hind.

I ask'd the mighty Angel who shall stand  
One foot on sea, and one on solid land;  
"By Heaven's great King I swear, the myste-  
  ry's o'er!"

"Time *was*," he cried,—"but Time shall be  
  no more!"

JOSHUA MARSDEN.

**MARRIED**—On the 10th inst. by the Rev. J.  
Williams, James Shannon, esq. to Mrs. Mar-  
tha Mathers, daughter of Robt. Peebles, esq.  
both of Newville.

PRINTED AND PUBLISHED BY

WM. F. GEDDES.

TERMS OF PUBLICATION.

The Religious Miscellany is published on  
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lars per annum; one dollar to be paid when  
the first number is received; the other at the  
commencement of the next half year.

A failure to notify the editor of an inten-  
tion to discontinue, will be considered a new  
engagement. Subscribers must pay off all ar-  
rearages before they can discontinue receiv-  
ing this paper, except at the option of the e-  
ditor.

Persons wishing to withdraw their support  
must give notice thereof to the editor one  
month before the close of the time for which  
they subscribed.

*All persons who have not given notice before  
this date, to have their papers discontinued,  
are considered as being desirous to receive  
it for the ensuing half year.* June, 18.

## AGENTS.

Rev. J. S. Woods, *Lewistown.*

Orson Douglas, *Marrietta.*

Mr. Samuel Blood, *Chambersburg.*

D. Rodgers, *Shippensburg.*

Hugh Cowan, *Mercersburg.*

S. Perley, *Harrisburg.*

Wm Smiley, *Dougllass mills.*

Paul Geddes,

C. Anderson, Esq.

David Fullerton, Esq. *Greencastle.*

M. Stoner, Esq. *Waynesburg.*

John Hersh, Esq. *Gettysburg.*

Th. Goforth, Esq. *Lisburn.*

Samuel Linn, Esq. *Landisburg.*

W Duffield, Esq. *M Connelsburg.*

Th. M'Grath, Esq. *York.*

## \* \* NOTICE.

Those indebted in any way to the late firm  
of *Fleming and Geddes*, are requested to  
make immediate payment to the subscriber,  
to whom said debts have been assigned. Those  
subscribers to the Religious Miscellany who  
receive their papers by mail, will please to  
pay the amount due by them to any of the  
Agents of that paper, or to the Post-  
Master where they receive their papers;  
and those residing in the borough and its vi-  
cinity, will call on the subscriber and dis-  
charge their subscriptions or other arrears.

GEO FLEMING.

June 9, 1824.

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 23.

CARLISLE, JUNE 25, 1824.

Vol. III.

## MISSIONARY.

*An Abstract from the London Missionary Register, for January, 1824.*

### SURVEY

Of Protestant Missionary Stations throughout the world, in their Geographical order.

*Continued from p. 326.*

#### TINNEVELLY.

A district 150 miles long by an average breadth of 50, occupying the south-eastern extremity of the Peninsula.

#### PALAMCOTTAH.

A town about three miles from that of Tinnevelly, and 55 miles east-north-east from Cape Comorin.

*Church Missionary Society—1820.*

C. T. E. Rhenius, Bernhard Schmid, Missionaries—Robert Lyon, Assistant—David, Native Catechist—Native Masters of 13 Schools.

Of the service on Wednesday evenings, the Missionaries say—"The attendance of the heathen has been most encouraging hitherto. From 30 to as many as 180 at a time, have there heard of the truth as it is in Jesus, and received religious tracts. The attention which prevails, especially during the prayers, is remarkable."

#### NEGAPATAM.

A Seaport, 48 miles east of Tanjore—Inhabitants, 30,000.

*Wesleyan Missionary Society—1821.*

James Mowatt, Missionary—John Katts, Assistant.

A spirit of inquiry manifests itself and prejudice is giving way. Christian books are used in a school at Negapatam, and in one about three miles distant.

#### TRANQUEBAR.

A Danish Settlement on the east coast of the Peninsula, 145 miles south-by-west from Madras.

*Danish Mission College—1706.*

Augusta Caemmerer, D. Schreyvogal missionaries.

*Church Missionary Society—1816.*

John Devasagayam, Native School Inspector—Nyanapiragasam, Native Assistant Inspector—Auben David, Native Catechist—two Native Scripture Readers—Native Masters of 30 schools.

At Michaelmas, 1822, there were five English and Tamul schools and 25 Tamul. The following is a general summary of the scholars admitted up to that period:—

|                               |      |
|-------------------------------|------|
| Protestant Christian children | 538  |
| Roman Catholic do.            | 279  |
| Brahmins                      | 313  |
| Soodra Heathens               | 3927 |
| Mahomedans                    | 198  |
| Christian and Heathen girls   | 37   |

Total children admitted to the schools 5292

Number who have successively left them 3567

Number remaining 1725

#### MADRAS.

The second of the British Presidencies in India, on the east coast of the Peninsula—Inhabitants, 300,000—1020 miles from Calcutta, and 779 miles from Bombay.

*Bible Society—1820.*

The Society distributed in its second year, 1271 Bibles and Testaments in the languages of Europe, and 3059 Bibles or parts in those of India.

*Church Missionary Society—1815.*

James Ridsdale, W. Sawyer, Missionaries—six Native Assistants—Native Masters of fifteen schools.

"Some instances have occurred, in which the preaching of the Gospel has proved the power of God unto salvation, and among the young there

several hopeful characters. Our English labors promise to raise up teachers from among those, who have been born and brought up in the country.

*London Missionary Society*—1805.

W. C. Loveless, Cornelius Traveler, Edmund Crisp, James Massie, Missionaries—John Appavoo, Native Catechist—Native Masters of 17 schools.

In Black Town the Communicants had increased to 32.

*Wesleyan Missionary Society*—1817.

James Lynch, Abr. Stead, John F. England, Missionaries.

The schools were still four in number, but in a low state.

#### VIZAGAPATAM.

A Seaport, 483 miles northeast of Madras, and 557 southwest of Calcutta.

*London Missionary Society*—1805.

John Gordon, James Dawson, Missionaries.

"An increasing interest has been excited relative to Christianity.

#### CUTTACK.

A town in the district of Cuttack and province of Orissa—251 miles, travelling distance, southwest of Calcutta.

*General Baptist Mission*—1822.

W. Bampton, J. Peggs, C. Lacey, Missionaries—Native Schoolmasters.

In six schools, the Missionaries had collected 120 scholars. Four are Orissa; three for boys and girls, and one in the evening for Adults: one is Hindoostanee: and the sixth is English.

A good supply of the Scriptures and tracts having been furnished from various quarters, many opportunities offered for distributing them, not only among the settled inhabitants, but to the myriads of pilgrims continually journeying to and from the great temple of Juggernaut.

Mr. Peggs writes—"We are situated in the heart of Juggernaut's kingdom—within the precincts of the holy land: and out of ten men whom we meet, perhaps seven venerate that dumb idol: the other three are the fol-

lowers of the impostor Mahomet. The whole province is before us—large towns, needing Missionaries. The superstition of the people is profound.

#### MIDNAPORE.

A town, 70 miles west-by-south from Calcutta.

*Baptist Missionary Society*—1817.

Domingo D'Cruz, Portuguese—Mudun, Native Assistant.

Four persons have been baptized, and many others have been induced to inquire about the way of salvation.

From the following stations in this division, no reports have appeared within the past year—*Noacolly, Dacca, Barripore, Malda, Guxah, Buzzar, Lucknow, Agimeer, Trichinopoly, Tanjore, Vepery, Pullicat, and Tumlock.*

#### CEYLON.

Sir Edward Paget arrived at Colombo, as successor in the Government to Sir Robert Brownrigg, on the 1st of February, 1822. Sir Edward has always been the friend of those who labor for the good of the Natives under his authority.

#### CINGALESE DIVISION.

##### COLOMBO.

A capital of the island—Inhabitants 50,000.

*Bible Society*—1822.

Of the Cingalese Old Testament, the Archdeacon writes in March—"The translation of the Holy Scriptures into Cingalese is completed, with the exception of 20 chapters: next month will close the whole, after nearly 13 years labor."

The book of Genesis has excited the attention of the Cingalese to such a degree, as to occasion an extraordinary demand for an edition of 1000 copies. During the tenth year upward of 1300 Bibles, or parts of the Bible were issued, in various languages: from its commencement the Society has distributed more than 9000 Bibles and Testaments.

His Majesty's government has liberally released the Society from a

loan of 2000 rix dollars, lent to it in its necessities by Sir Edward Barnes.

*Baptist Missionary Society*—1812.

J. Chater, Hendrick Siers, Missionaries—eleven Native Assistants and Schoolmasters.

The baptisms in this mission from its commencement, have been 12: of these persons 2 have been excluded: there are three in preparation.

In seven Schools, there are about 240 scholars, under 11 teachers. The progress is satisfactory.

*Church Missionary Society.*

Much cordial union prevails among the Society's Labcrers in this island. Their Annual Meeting for 1892, was held in the beginning of October at Baddagame. All were present with the Females of the Mission, except Mrs. Browning, and Mrs. Bailey.

*Wesleyan Missionary Society.*

General View of the Ceylon Mission.

"The growing stability and increasing influence of this mission, is a subject of great thankfulness. In no part of the world, purely heathen, has a greater work been effected in the same space of time; and the combination of Ministerial labors, Religious Societies, Schools, Catechists, and Native Assistants, into one system, directing its energies to one end, and receiving its impulse from the same common centre, promises not merely the perpetuation, but the regular enlargement of the whole work, in every station in the island.

"One of the most encouraging circumstances in this Mission, is the increasing number of Native youths of good talents, able to speak in two or three, and in some instances four languages, training up under the care of the Missionaries, and giving satisfactory proofs of a real change of heart, who are now employed in various departments of the Mission. Five of them are already very acceptably and usefully engaged as Assistant Missionaries in the different stations.

The Missionaries have reaped the

first-fruits of the harvest in the genuine conversion of living witnesses, and the triumphant deaths of others who are gone to their eternal rest. Mr. Fox writes—"I have heard in this country, both in the Cingalese and Portuguese languages, as artless and satisfactory statements of Christian experience as I have ever heard in the English language; and I have seen the colored face beaming with smiles, while the last audible sound, 'Yeysus Wahansey' (Jesus my Saviour) passed the dying lips—"Jesus! in every age and clime the same."

On the schools, the committee say—"The last Report of the state of the Schools in Ceylon, which now afford instruction to nearly 4000 children, is exceedingly encouraging.

*Colombo Station.*

W. B. Fox, John M'Kenney, Missionaries.

Mr. Fox writes in reference to the Natives—"Our Native members continue faithful, and among them there are several very worthy characters."

NEGOMBO.

Twenty miles north of Colombo—Inhabitants, 15,000.

*Wesleyan Missionary Society.*

Samual Allen, Missionary—Don Corn. Wijesingha, Assistant.

Members, 79.

Mr. Allen writes of the schools—"The progress which the girls have made in reading their own language, in learning Catechisms, and in comprehending the grand truths of Revelation, cannot fail to be encouraging.

"Christian schools in heathen lands, when carefully watched over, appear to be the grand means of exterminating idolatry."

KORNEGALLE.

In the Kandian Territory, between 50 and 60 miles from the coast.

*Wesleyan Missionary Society*—1821.

Robert Newstead, Missionary.

Many Kandian scholars constantly attend public worship, and are frequently accompanied by their parents

and friends. Several adult Natives have entered the schools. Some Village schools have been opened in addition to that in Kornegalle. This place is surrounded by Villages.

Members, 4.

KANDY.

About 80 miles east-north-east of Colombo—consists of ten or twelve streets, laid out with considerable taste by the late king.

*Church Missionary Society*—1818.

Thomas Browning, Missionary—W. Perara, Native Assistant—four Native Schoolmasters.

At the last dates, the boys' school at Kandy had 72 scholars, and the girls' 7; in three village schools, there were 48 boys. The average attendance of these 127 scholars was 71.

COTTA.

A village about six miles southeast of Colombo, 4500 inhabitants, and situated in a well-peopled district.

*Church Missionary Society*—1822.

S. Lambick, Joseph Bailey, Missionaries.

CALTURA.

A village about 27 miles north of Colombo.

*Wesleyan Missionary Society.*

Alexander Hume, Missionary—John Anthoniez, Assistant. Members, 46.

A new and promising school of 42 boys and 16 girls was opened at a village near Pantura.

BADDAGAME.

A village 12 or 13 miles from Galle.

*Church Missionary Society*—1819.

Robert Mayor, Benj. Ward, Missionaries—Native Masters of 6 schools.

The minds of the missionaries seem to have been led to expect a blessing on the preaching of the word.

GALLE.

A town 75 miles south of Colombo.

*Wesleyan Missionary Society.*

John Callaway, James Sutherland, Missionaries. The members are 7.

MATURA.

A village about 100 miles south-east of Colombo.

*Wesleyan Missionary Society.*

W. H. Lalman, Assistant.

Members 25. Of the members who meet for mutual edification it is said—'There are a few poor creatures, just emerging from the most lamentable ignorance and superstition and desirous of being further informed on religious subjects.'

TAMUL DIVISION.

BATTICALOE.

A town on the east coast, about 60 miles from Matura, and 75 from Trincomalee.

*Wesleyan Missionary Society.*

T. Osborne, Missionary.

Mr. Roberts, now moved to Trincomalee, wrote of Batticaloe—'Christianity has become much more the subject of consideration and respect.—That it is true, and superior to every other system, numbers acknowledge and believe.'

He gives several instances of the appointment of Christian natives to office, and remarks—'I have great cause for thankfulness for these strong marks of public esteem for the members of our little society.' Members 12.

TRINCOMALEE.

A town on the northeast coast.

*Wesleyan Missionary Society.*

Joseph Roberts, Missionary.

The members at this station were 13: but no report of proceedings has appeared.

TILLIPALLY—1817.

*American Board of Missions.*

Daniel Poor, Missionary—Nicholas Permander, Native Preacher.

BATTICOTTA—1817.

B. C. Meigs, H. Woodward, Missionaries—Gabriel Tissera, Native Preacher.

OODOOVILLE—1820.

Miron Winslow, Missionary—

Francis Malleappa, Native Preacher.

PANDITERIPO—1820.

John Scudder, M. D. Missionary—George Koch—Native Medical Assistant.



MANEPEY—1821.

Levi Spaulding, Missionary—Philip Matthew, Native Preacher.

*American Board of Missions.*

"The Mission Church consists of 22 members; of whom 14 are male, and 3 female Malabars."

The number of benefactors' children in the families of the Missionaries was 87. In 24 Free Schools, there were 1149 scholars. Of the whole number of 1236 scholars, 49, it appears, are females.

JAFFNA.

A capital of the district of Jaffna.

*Wesleyan Missionary Society.*

Robert Carver, Joseph Bott, Missionaries—John Hunter, Assistant.

The new chapel was opened on the 19th of Feb. The collections were 230 rix dollars. The members are 25.

NELLORE.

Near Jaffna—population, 5 or 6000.

*Church Missionary Society—1818.*

Joseph Knight, Missionary—Native School Inspector—Native Masters of 9 schools.

In February Mr. Bailey thus wrote of their proceedings and prospects:—

"Our prospects are at present encouraging.—We see, as it were, a little cloud arising, big with future blessings; and we are led to hope that a plentiful shower will soon descend from above, and cause the seed which has been already sown to take deep root in the hearts of this people, and bring forth much fruit to the praise and glory of God. God seems to be pouring out His Spirit around us."

Government had granted to the Mission an old church with a piece of land annexed, contiguous to the Mission Premises; on part of the site, a new church was erecting; and on another part, offices for a printing establishment.

The profitable intercourse with neighboring fellow-laborers is continued, and excursions made, in company with one or other of them.

In September 1822, the schools

were eight in number, and the scholars 282; the average attendance 215.

Mr. Knight's despatches, state the obstacles to female education around him are found to be much fewer than he had expected. Between 60 and 70 girls attend school with regularity.

The urgent demand for Tamil books and tracts, and the difficulties and delays attendant on the supply of them from other quarters, rendered the establishment of a press in this district an object of great importance.

To be concluded in our next.

REVIVALS OF RELIGION.

*Extract of a letter to the Editor of the Columbian Star, dated*

FALMOUTH, (Va.) May 18, 1824.

Dear Brother—I have the pleasure of communicating to you, and through the medium of the Star, to the friends of Zion, a brief account of the revival, more particularly at Jefferson, being persuaded that all who love the Lord, will rejoice. In September last, we baptized 3 persons. Previous to that time however, there was an apparent anxiety amongst the people to hear the gospel, and the hearts of the brethren were unusually enlarged to pray for the salvation of sinners: and truly in an 'accepted time' the Lord did hear, and in the 'day of salvation' he succored them. About the time of baptizing the first, it was very sanguinely believed that the arrows of the Almighty had fastened in many of 'the hearts of the King's enemies.' Some of these have been since baptized, and like appearances have continued from month to month. In our assemblies, while on the one hand are those joyfully singing

Jesus sought me when a stranger,  
Wandering from the fold of God,

whose very countenances bespeak the peace and joy of their souls; on the other, are those whose tears & down-cast looks speak to the Christian, saying, 'what must I do to be saved.'

There are those who have but lately been brought into the liberty of the gospel, telling what the Lord has done for their souls; and here are to be seen the 'hoary headed' father and mother in Israel, who, like 'Simeon' and 'Anna,' having embraced the 'Holy child' in transports of soul the most delightful, and 'hopes full of immortality,' are waiting until 'their change comes.' Happy souls: They are on the ebb of the tide that brought them into existence: It will soon bear them to the ocean for which their spirits pant. The revival has embraced some of the old and the young, the rich and the poor. Of the fruits of this revival, is a brother of promising talents who has commenced preached the unsearchable riches of Christ. Amongst the young class, are two children of twelve years of age; they have satisfied us that they believe for themselves 'that Jesus is the Christ,' 'that this is the true God and eternal life.' One of them, in the course of relating her feeling and views on the subject, said, 'I was born in sin, I have lived a sinner, and have no hope of salvation but through the Lord Jesus Christ.' I have been particularly gratified in three different instances to see husband and wife going down into the water together in obedience to the command of Christ. We have baptized sixty-five, and we have reason to believe that there are many more who have 'tasted that the Lord is gracious,' and will soon follow him in the ordinance of his appointment. I am happy to say, that appearances indicate that there will yet be an extensive ingathering. Bless the Lord, O my soul, and all that is within me, bless his holy name. As well as I recollect, nearly 80 have been baptized at the Gourd Vine. A little higher up the country, at F. T. meeting-house, the good work has lately commenced; 8 were baptized at their last monthly meeting. At Mountney, in the same county, a large

number have been baptized: how many, I have not positively heard, perhaps not less than 30. May the great Head of the church carry on the conquests of his grace, and add unto his churches daily such as he will have to be saved.

I am yours, in a precious Redeemer,  
C. GEORGE.

A late number of the *Latter Day Luminary*, contains a letter, which states, that the revival in the low country of Georgia is progressive. The same letter states, that the number of slaves connected with the several churches, is as follows—in one colored church in Savannah, upwards of 1300 members, and in another upwards of 800; in the great Ogeechee church upwards of 500. This statement will not appear incredible to those who remember the fact as stated in an authentic document, by several of the most respectable clergymen in Charleston, S. C. some years since, viz. that one third, or 5000 out of the 15,000 of the black population in that city, were members of the churches. In the recent revivals in South-Carolina and Georgia, a number of slaves have been among the subjects of grace.

In the counties of Halifax, Pittsylvania, and Bedford, Vir. there is a glorious work of grace.—One letter compares it to the great revival in that country of 1802 and 1803; another letter states that there has never been such a revival in those counties. During the last year, 170 have been added to one church, and 120 to three others. Persons of every rank and age have become subjects of renewing grace. *Christ. Sec.*

Letter to the Editor of Boston Recorder, dated  
*Sunday Hill, N. Y. June 1st 1824.*

"At our last communion we admitted to the privileges of our church, *thirty-six*. The ordinance of baptism was administered to twenty-three. Thus

making one hundred and eleven, who have been admitted since the commencement of the revival, out of which number, sixty-one were baptized. Truly the Lord has done great things for us, whereof we are glad. A work of grace is going on at Tonda's bush, in Montgomery county, within the bounds of the Presbytery of Albany. Twenty-three were added to the church last Sabbath week. The work at Salem, within the bounds of our Presbytery, (Troy) is yet going on. I have been informed that upwards of one hundred have been examined for the privileges of the church, under the care of Mr. Tomb. What number will connect themselves with Dr. Proudfit's church, I do not know, but I presume there will be a large number, as both congregations have shared in the blessed work.

Your's very respectfully,

R. K. RODGERS."

*Revival in New-York.*—A letter mentioned in the Utica Register informs, that the work of the Lord appears to prosper in Vienna, and that about 50 persons in Orwell have lately indulged a hope in Christ. *Ib.*

We understand that there is, at the present time an interesting season of religious attention in Hallowell, Me. *Ib.*

Ten individuals were last Sabbath admitted into the Union Church in Boston—four by profession, and six from other churches. *Ib.*

#### CHEROKEE MISSION.—HAWEIS.

Extract of a letter from Mr. Everts.

#### *Situation of the School.*

The place selected by Mr. Elsworth for a missionary station is now called *Haweis*. It is about a mile north of the Coosa river, and not many miles east of the chartered limits of Alabama. It is nearly surrounded by hills of considerable elevation; but there is level land enough for the accommoda-

tion of a small establishment. The place was a perfect wilderness last year, when Mr. Elsworth began his improvements. Now there are log buildings, finished in a convenient manner, for a school house, kitchen, storehouse, &c. In the erection of these buildings the people afforded some assistance, as they had previously engaged to do. A clearing of two acres is inclosed for a garden & corn-field, which can be enlarged as the circumstances of the mission shall require. A beautiful spring, at a convenient distance, furnishes an abundance of pure water at all seasons.

#### *Exercises of the Sabbath.*

At the usual hour for public worship the people assembled in the school-house. As there was no ordained missionary present, Mr. Elsworth read a short narrative, designed to show the importance of early piety. It was interpreted by John Arch, who accompanied me hither. Various exhortations were given. Hymns were sung both in English and Cherokee, and prayers were offered in both languages. The Cherokee man who received the name of Samuel J. Mills in baptism exhorted and prayed at considerable length. He is very fluent and has a very ardent desire for the conversion of his countrymen. The missionaries speak of him as highly exemplary in his conduct.

The manner of the Cherokees who pray in public is humble and reverential, and at the greatest remove from any thing boisterous or ostentatious.

They speak without hesitation, and in as low a tone, as is consistent with their being heard.

There has been quite a serious attention to religion in this neighborhood within a few months past. Several persons give satisfactory evidence of having experienced a change of heart. Their external character is certainly very different from what it was; and their views and feelings appear to be scriptural.

The circumstances of this station are encouraging. The people are generally desirous of religious instruction; but the want of interpreters, here and elsewhere, is a serious embarrassment. *Miss. Herald.*

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### CARLISLE, JUNE 25.

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Proposals for publishing the Discourse of the Rev. James Latta, on Psalmody, have not yet been issued, owing to several incidents which have lately taken place. They will, however, be shortly issued, and forwarded to such persons as may be desirous of furthering its publication

Proposals have been issued by Wm. Douherty, for publishing a paper in Fredericktown, Md. to be entitled the Religious Advocate.

We are gratified in observing that a greater attention and a more lively interest is manifested in the cause of Sabbath Schools, this summer, than at any former period. There have been 4 or 5 schools lately established near Carlisle. They promise to be highly useful to the neighborhoods in which they are located. One of these schools on Sabbath last, (the second since its commencement,) numbered 106 scholars and 22 teachers, it is held in the paper mill, five miles south of this place. Several schools have recently been established in Perry co.

Eight or nine schools have been supplied with tickets at this office.

The several Schools in this borough may be considered as in a flourishing condition.

In the last Report of the American Sunday School Union, it is recommended to the schools in each county, to form 'County Unions', and to purchase from the A. S. S. Union, all such books as their schools may re-

quire, to be kept in a Depository established for the purpose, in the most central part of the county. This will be a saving of the expense, risk, and trouble, which schools labor under in the present mode of obtaining books.

We understand that an effort will be made by the schools in this county to adopt this plan as recommended by the Am. S. S. Union.

This Union intend to commence the publication of a *Sunday School Magazine*, in Philadelphia, on the 1st of July. Price \$1 50cts. The proposals will be published in a future number.

The following extract of a letter, from a gentleman formerly of this place, dated N. York, June 2, 1806, was presented to us by the person to whom it had been originally addressed; and as we are not without some fears that there may be a few persons in this part of the world, who yet entertain an attachment to the principles of the poor wretched being described in it, we have thought it might be profitable to insert it in our columns. The admirers of Paine's frantic system may see in the picture here given of their great head, and *drawn from life*, to what those principles which feed the corruptions of the human heart do tend. Our readers may be fully satisfied as to the authenticity of the letter. It is given as a memorial of the last days of one whose "latter end" should be duly pondered by all his votaries.

"The celebrated Tom Paine, the great Apostle of Infidelity, boards

but two doors from me; he is one of the most miserable objects you can possibly conceive;—a tattered, dirty, barefooted, bloated wretch; whose very looks would strike every beholder with horror and disgust; such is the fate, and such will always be the fate, (in a greater or less degree) of him, who attempts to injure the cause of the Lord Jesus Christ. I am convinced, that if all, whose principles his 'Age of Reason' has been the means of corrupting, could see him in his present condition; it would at least furnish them with an occasion of serious thought, if they were not all like himself; altogether incapable of thinking.

"God will vindicate his own cause, and even in this world. He often sets the mark of reprobation on those who villify his word, and derogate from his glory.

"It was but yesterday I heard he was in the city; nor do I suppose there are more than a dozen of people who do know it. Nobody cares for him; all shun him; even those who were once loudest in his praise; and he had to bribe the man he lives with, who is one of his own disciples, with a promise of leaving him two thousand dollars at his death, to induce him to take him into his family. So much for Tom Paine."

We have received the following polite note, which having been as unexpected as it was unsolicited, we submit to our readers, because we think that we should be altogether insensible, did we not appreciate such an expression of approbation coming from so high and respectable a source.

*Mr. Geddes*.—Permit me, sir, thro' the medium of your paper, to express my warmest acknowledgements to you, for presenting me with a volume of the "*Religious Miscellany*."—I

have read it with no ordinary delight; and consider its merits can be appreciated only by such as have a taste for reading, a disposition to learn and a heart to feel. But a distinguishing characteristic of this excellent *Miscellany*, which I so passionately admire, is the catholic (or general) spirit which it evinces. I therefore cannot but believe, that you will find it extensively useful; and your subscribers will, no doubt, remunerate you for your indefatigable exertions in giving publicity to religious facts for so moderate a compensation.

Yours affectionately,

R. S. V\*\*\*\*\*.

June 22, 1824.

*For the Religious Miscellany.*

SABBATH SCHOOLS.

Mr. Editor,—It has often been a matter of considerable astonishment to me, that Christians and Philanthropists manifest so much indifference to the establishment and prosperity of Sabbath Schools. There are but few, who will deny the good effects that flow from institutions of this nature; or who can withstand the powerful weight of evidence that their salutary influence upon the morals of society carries along with it—notwithstanding the favorable opinion many entertain, there are but few, who are willing to exert themselves in their favor, or contribute towards their promotion. True, there are some who, on all occasions, pass the most unqualified encomiums and are lavish of their praise, on such fruitful sources of happiness and piety; yet when called on to render more efficient and active assistance than the mere expression of a favorable opinion, do not blush to offer the most trifling excuse why they should dispense with those engagements, that impose a tax upon their leisure, and probably upon their purse.

I cannot well conceive how many individuals, who are so loud in their

professions, and so dilatory and lifeless in their exertions can reconcile such a palpable contradiction, and rest satisfied under such glaring inconsistency. Nor can I readily conceive of any thing more absurd, than to hear one of this good-meaning company break forth in the most impassioned and eloquent strains of approbation, and see him place himself in a situation, where he may view the youthful pupils dispersing and retiring to their homes, when with no small degree of conscious self-dignity and importance, he will dilate upon the advantages resulting from such a plan of education, and probably with glowing imagination and in the most lively colors will paint the incalculable benefits such a course if persevered in will confer on posterity; when at the same time, the most pitiful excuse will seal his purse and bind his limbs under the most slothful inactivity.

It certainly is a source of deep regret, that such culpable and unbecoming indifference on this subject pervades the community to such a mournful extent. Some few indeed have interested themselves in this noble cause—but emphatically *a few*. There is yet an extensive field open for all who are willing to labor. The call is not merely from the writer of this article; but a voice issues forth from every hovel, that is loud and imperative. The rising generation with one accord unite in imploring assistance. Let those who *can*—refuse it.

ONE.

From the Boston Recorder.

*Missionary Society of the Reformed Dutch Church.*

The annual meeting of this Society was held in New-York, on Monday of last week. Several interesting addresses were delivered after the reading of the Report by distinguished clergymen. The Society during the past year have employed 12 missionaries, besides aiding in the support of

the gospel in eight parishes. The Society has at present about 40 auxiliaries, and funds to the amount of \$600 in the hands of the treasurer.

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POLITICAL & MISCELLANEOUS.

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An appeal has been made to the inhabitants of Philadelphia in behalf of the Institution at Emmitsburg, Md. which has lately sustained a serious loss in the destruction by fire of a new building 90 ft. by 50, valued at \$16,000, and an agent is now soliciting donations to enable the friends of the Seminary to rebuild their edifice. The small town of Emmitsburg has already given \$2000 for this purpose.

The Right Rev. Thos. C. Brownell, Bishop of Connecticut, has been elected President of Washington College—a new Institution located in Hartford, and chiefly patronized by the Episcopalians of that state.

It is expected that the canal from Philadelphia to Pottsville (the coal region) will be completed by the 1st of Sept. next. On the 4th of July the water will be let in from Hamburg to the vicinity of Reading.

The committee of Investigation are still prosecuting their examination into the charges made by Mr. Edwards the American Minister, against Mr. Crawford.

There are now erecting in the 8th ward of the city of New-York, 1000 houses, and it is computed that the whole number of houses built and building the present season in the whole city, will exceed 3000!

The collection of tolls at the mouth of the canals at Albany, received and paid into the State Treasury from

the 5th of May to the 1st of June inst. amounted to \$17,133 71.

The Legislature of Massachusetts have appointed a committee to inquire into the claims which Amherst College has upon their patronage—and report at their next session. There is some hope that this Institution will receive a charter and a share of Legislative patronage: of both of which it has already proved itself to be fully deserving.

A Report has been submitted by a committee of the overseers of Harvard College, to the Guardians of that Institution, proposing a number of improvements in its government and course of instruction. Judge Story is chairman of the committee. It is high time that the affairs of that ancient College should be closely examined.

The Treasurer of American Board of Commissioners for Foreign Missions, acknowledges the receipt of \$2,539 92 from April 13th to May 12th inclusive; besides a donation of \$20 to the permanent fund and \$170 in legacies; also boxes of Clothing, &c.

The Congress of Colombia have taken from the Catholic clergy the lands belonging to the church, amounting to several millions, and appropriated them for the prosecution of the war. This may prepare the way for the enjoyment of yet greater liberty in the Governments' refusing to recognize any religion as established by law. The congress had been debating with closed doors on some advices lately received, as to the designs of the Holy Alliance on South America.

The Congress of Chili, since the election of Gen. Feiere, to be the Supreme Dictator, have been diligently employed in establishing a regular form of Government, and correcting various abuses.

The cause of the patriots in Peru has been declining of late. The Royalists have been victorious in some late engagements, and are said to be every day increasing their forces. Callao and Lima it is said are again in their hands.

Considerable excitement prevails in France, in consequence of a fear that the Ministry contemplate several essential changes in the Constitution, calculated to aggrandize themselves at the expense of the liberties of the people.

The Prussian government of Munster has issued an ordinance, commanding the keepers of coffee-houses, billiard rooms, confectioners' shops, &c. in towns, where there are public schools and universities, not to receive any pupils of these establishments, unless accompanied by their parents, tutors or masters, and when the regulations of the schools permit.

The Pacha of Egypt has been offered by the Grand Signior, the command in chief of all the forces, both by sea and land, destined against the Morea and its islands. Another mighty effort will be made by the Porte, to reduce the Greeks to their former servile condition; but we trust that the God of battles will enable them to withstand their foes. Leponti fell into

the hands of the Greeks on the 13th of March last.—Mr. Blaguiera the zealous agent of the Greek Committee in England, has lately embarked from Portsmouth, with £40,000 for the Greeks.

In England a bill, the object of which was to permit offices of the army to be marreid without the pall of the English Church, was rejected in the house of Lords, 105 to 66.

N. Y. Spectator.

#### *New Haven Sabbath School Union.*

A Sabbath School Teachers' Society is established. All the teachers must sustain a fair character for piety, and be admitted by unanimous vote of the Society. A weekly meeting is held for prayer, and for devising plans to advance the interests of the school. The teachers are to hear the lessons of their scholars *without prompting*, and to converse with them in a plain familiar manner on the subject of their lessons, and of religion. If any of the children are absent from the school, their teachers are to call on their parents during the week to ascertain the cause. The number of scholars in regular attendance is 270. They recite almost entirely from the "Scripture Lessons," (a book stereotyped in Philadelphia). They are not so much encouraged to commit a *great deal*, as to *understand* a little. *The object is not to strengthen the memory, but to save the soul.*—The scholars are rewarded chiefly by the privilege of drawing books from the School Library.—A little monthly publication entitled the "Teacher's Offering, or Sabbath Scholar's Magazine," is given to such as are distinguished for diligence and punctuality. The expenses of the school are defrayed by an annual subscription, obtained from the most respectable citizens. *Bos. Recorder.*

#### THE CROSS OF CHRIST.

*Art thou tempted to think sin a trifle, and to forget its foul malignity? Think of the cross. It reveals its utter loathsomeness and abomination. Think of him, whom thou hast pierced; and mourn.*

*Art thou in prayer? Remember Calvary—and may the blood of Christ, sprinkled upon thy conscience, while it tells to whom to pray, and how to pray, give thee the holy confidence of a child, crying Abba Father.*

*Art thou poor? Sweet ought it to be to thee to meditate upon him, who was rich, yet for thy sake became poor; that thou by his poverty, might est be made rich.*

*Art thou in trouble? The hand that chastens thee, is the hand of him that bruised his Son for thee.*

*Art thou in sickness? Think of him who bore thy sin, the great source of all sickness and misery:—and be glad, whilst thou rememberest, that upon Calvary he gave thee the sacred pledge that thou shalt soon be in that world, where sorrow and sickness shall be alike unknown.*

#### *The Christian Traveller.*

A black cloud makes the traveller mend his pace, and mind his home; whereas a fair day and a pleasant path, waste his time and steal away his affections in the prospects of the country. However others may think of it, I take it as a mercy, that now and then some clouds intercept my sun, and that many times some troubles eclipse my comforts. For I perceive that if I should find too much attention in my inn, too much friendship from the world in my pilgrimage thro' it,—I should soon forget my Father's house, my spiritual kindred, and my lasting heritage.

Riches are but cyphers: It is the mind that makes the sum.



## VIEW OF PUBLIC AFFAIRS.

From the Christian Advocate for June.

## EUROPE.

*Spain.*—The most recent advices received from Spain represent the situation of this wretched and degraded kingdom to be as deplorable as ever. Money is wanted for every thing, and there are no means of obtaining it for any thing. Yet it would seem that the monarch and his ministers still cling to the hope that they will be able, by some means or other, to subject to their domination the revolted American colonies. Such an event is, we think, in the highest degree improbable; but infatuation prevents those who are under its influence from seeing what all the rest of the world see with certainty. It appears that while despotism is the form of government in Spain, there is in fact scarcely any government at all. Robbers and murderers abound throughout the country. Several Frenchmen have lately been assassinated. Passports it is said have been given to more than 200 of the first families to go into France, to avoid the persecutions of the royalists, and the exiles it is computed have carried with them three millions of piastres, in that specie which is so much needed in the country they have left. Such are the blessings which Ferdinand and his French allies have procured for Spain!

*Portugal.*—An article in the Boston Recorder of the 15th ult. says, "The last accounts from Portugal represent that country as in great commotion. The prime minister had been assassinated, and Marshal Beresford dismissed. The people were irritated against the United States for the sentiments in the President's message." This we suppose will affect our President about as much as the moon is affected by the dog that bays her.

*Rome.*—It seems that his holiness the Pope is turning a portion of his benevolent attentions toward our country. We find it stated in one of the

public papers that he "has made an additional grant of 24,000 dollars annually to the Congregation de Propaganda Fide, for the special purpose of encouraging the progress of the Catholic religion in the U.S. of America."

*Russia, Germany and Prussia.*—

These three great powers, all parties, and principal parties, to the Holy Alliance, are said to be reducing their armies, in a manner which indicates their expectation of a permanent peace. For the happiness of the world we wish that this may be true. But the appearance of disarming is a known artifice of those who intend to make war; and for ourselves we have little confidence, after what we have witnessed, in the firmness of any procedure in which this alliance is concerned. The latest accounts represent Russia as having a new quarrel with the Turk, and as marching armies toward his territories. We have long feared, and still fear, that the Emperor Alexander intends, eventually, to add Greece to the rest of his enormous dominions.

*Greece and Turkey.*—It appears that a dreadful conflict is yet depending between these powers. The Turk is preparing a tremendous force for a new attack on Greece. But all accounts agree that the most brilliant successes have constantly of late attended the Grecian arms. The funds raised for the noble Greeks are coming in good season to their aid; and skillful European officers are now in their armies. But our hope for them is in the God of the whole earth, and our prayer that he will crown their struggle for freedom with complete success.

*France.*—The Royalists of France have, by the last election of deputies, obtained such an overwhelming majority in the popular chamber, that the opposition are laughed at and treated with utter contempt. Of course, every thing which is suggested by the king, or his ministry, or his friends, is

adopted almost without discussion. A singular state of things seems to us to be at this time witnessed in France. The people at large are a hundred fold more happy and prosperous than they were under Napoleon, who was always burdening and harrassing them for the purposes of *his glory*. They are very sensible of this change—It is every day a matter of feeling. The Royalists attribute it all to the king and to his measures—The people seem to believe this, and in consequence of the belief, to be disposed to let the king and his ministers do what they please—to go any length they may choose. In our opinion, however, the happy change in France is only in a very small degree to be ascribed to any wisdom or choice of the French monarch and his advisers. The change has absolutely been *forced* on the nation by the circumstances in which it was placed; and by favoring despotic sway, the French people may be, and we fear they are, preparing for a new convulsion at some future period.

*Great Britain.*—From the beginning of February till the date of the last advices from England, the British parliament had been in session; and constantly occupied with important subjects. These subjects we cannot pretend to enumerate. The one in which we feel the greatest immediate interest is that of *slavery*. We rejoice that the slave trade is now *piracy* by the decision of two nations possessing more than a moiety of the commerce of the world, and whose naval force is far more than a match for that of all other nations. This infernal traffic in “the souls of men,” will, we think, ere long be put down. We are glad to see that the London Missionary Society have brought before parliament the case of their *martyred* missionary, the Rev. John Smith, of Demerara. The nation ought to purge itself of the guilt of that horrible transaction, and we hope it will.

It appears that the British court has not yet formally recognized the independence of the Spanish and Portuguese American colonies. As far as we can collect from the public papers, the British ministry have an understanding with the Holy Alliance, that England may freely trade with these colonies, and have her commercial agents among them; and that with this allowance Britain will not declare the colonies independent till they are so declared by Spain and Portugal. We have no belief that either the Holy Alliance or Britain is exactly suited with this state of things—But the Alliance dares not insist on more, and Britain cannot; in courtesy, do less than wait till the independence of the colonies shall be declared by all the other great European powers.

Sad disturbances yet exist in unhappy Ireland.

#### ASIA.

In some parts of Central India, it appears that the awful scourge of famine, under which this country has so frequently suffered, is now severely felt. The last accounts state, that great distress prevails among the natives, from a scarcity of grain, caused by the destruction of their crops. At Madras & in the surrounding country, parents were abandoning their children in despair, several of whom had actually died of famine. To the Christian philanthropist it is a subject of delightful anticipation, that the christianizing of this most populous part of our globe, will probably ere long prevent much misery in this life, as well as in that which is to come. Christianity, we know, will neither produce fruitful seasons, nor feed its professors in idleness and improvidence. But give in its full influence on all classes of a community, the high and the low, the rich and the poor, and it will, by the activity, and industry, and economy, and benevolence, and kindness which it will certainly produce, effectually

preserve a people from a large part of the most grievous evils to which in a state of heathenism they are constantly exposed. Let India become truly Christian, and we do not believe that famine will destroy its tens, where now it destroys its thousands. Where then is the *humanity* of those who are bitterly hostile to Christian missions?

## AFRICA.

Accounts, which at first we hoped were unfounded, but which now seem to be authentic, announce a dreadful and sanguinary attack of the barbarians in the neighborhood of the British settlements on the western coast of Africa, usually called the Gold coast, on the inhabitants of these settlements. A very powerful tribe or nation, called the Ashantees, collected a force in January last, amounting to 15,000 men, and on the 21st of that month attacked the British forces under the command of Sir Charles M'Carthy, consisting of 5,000 men. The Ashantees, after a conflict of two hours, were completely victorious. Sir Charles was killed, and all the white men, twenty or thirty in number, were either killed or taken prisoners, one only excepted. It was feared that the settlement at Sierra Leone would be broken up, and the British be entirely expelled from this part of Africa. We have little doubt that the slave dealers have prompted the barbarians to this ferocious act. The dispensation of Providence in its permission is dark at present: but time will explain it. On the other side of this vast continent, the Pacha of Egypt, a man of much intelligence and enterprise, is said to have declared himself independent of the Ottoman Porte. This event has been a good while expected, and if it has really taken place will prove a rude shock to the Turkish power in Europe.

From the Hallowell (Maine) Gazette, June 12  
DISTRESSING CASUALTY.

It becomes our painful duty to re-

cord one of the most melancholy occurrences that have ever been witnessed in this section of our country. On Wednesday last, a large number of the citizens of Winthrop, were assembled for the purpose of raising the frame of the new congregational meetinghouse in that place. The work proceeded prosperously until the main part of the frame and about half the roof were raised. Between forty and fifty men were standing on that part where the rafters had not been raised, and their weight rested principally upon a single beam, at the height of about 26 feet from the lower floor, and which, as we learn, had nothing but a very slender spar to support it. As they were attempting to raise a pair of rafters, this spar gave way, when the beam was instantly broken in the middle, and most of the men, together with all the timber that had not been thoroughly secured, were precipitated to the bottom. The scene that now presented itself was truly shocking. Upwards of thirty men had fallen from the top of the frame, and now lay buried beneath the fragments of timber, most of them severely wounded, and one or two literally crushed to pieces! A few moments previous, every countenance beamed with hilarity and joy. Now, nothing was heard but the lamentations of friends, and the shrieks of the spectators, mingled beings. The whole number of those who fell is 37, of whom 26 were severely wounded. One of these, Mr. Warren Pullen, expired in about an hour after he was taken from the frame, and we understand there are five or six others, of whose recovery but slight expectations are entertained. The remainder were slightly injured. Mr. Pullen had been married but a few weeks before his death. The other sufferers are principally under the middle age, and were among the most hardy and active men in the vicinity. Since the above was prepared one of the sufferers, is dead.

## DAY.—By the Rev. G. H.

Day is the time for life  
To speed its many cares,  
Lead those who love thro' worldly strife,  
And all the ills it wears;  
To plant the smile and chase the tear,  
And toil that they be happy here.

Day is the time for prayer:  
Refreshed by balmy sleep,  
The heart awakes, devoid of care,  
Its daily watch to keep;  
To bend the knee to God, and raise  
The grateful orisons of praise.

Day is the time for thought,  
For cares that duty brings;  
With what elastic freedom fraught  
The mind to action springs!  
Bends lightly musing to her toil,  
Unheeding the gay world's turmoil.

Day is the time for mirth,  
To various joys resigned  
In union with the friends of earth  
To wander, unconfined,  
O'er pleasure's many paths, and glean  
New rapture from each changing scene.

Day is the time for love;  
To watch o'er woman's soul—  
To point her aim to joys above,  
Young Hope's magnetic goal,—  
Around her trusting heart to fling  
The safest shield that love can bring.

Day is the time for age  
To play the Mentor's part,  
And form upon the moral page  
The young and open heart;  
To teach the wisdom dearly earned,  
The lesson that itself has learned.

Day is the time for youth,  
Life's new and busy spring,  
To lend the listening ear to truth,  
And spread its zephyr wing;  
And while, 'mid sober scenes to dwell,  
And bid the world a brief farewell.

Day is the time for song;  
O'er nature's field to roam;  
Bear Contemplation's fruits along,  
Delighted to our home;  
And win dear Friendship's partial praise,  
Or haply wear the Poet's bays.

Day is the time for hope,  
To troubled mortals given,  
With dark Despair to bid them cope,  
And sweetly muse on Heaven,  
To dying man a dawning light,  
Whose life seems darkening into night.

MARRIED, on Wednesday the second inst.  
by Rev. John Tanyhill, Mr. James M'Girk,  
of Phillipsburg, Centre county, to Miss Eleanor Ashman of Huntingdon.

## COMMENCEMENT.

The annual commencement of Dickinson College, for the conferring of Degrees in the Arts and Sciences, will be held in the Presbyterian church of this borough, on the 30th instant.

PRINTED AND PUBLISHED BY

WM. F. GEDDES.

## TERMS OF PUBLICATION.

The Religious Miscellany is published on Friday of every week, at the rate of two dollars per annum; one dollar to be paid when the first number is received; the other at the commencement of the next half year.

A failure to notify the editor of an intention to discontinue, will be considered a new engagement. Subscribers must pay off all arrearages before they can discontinue receiving this paper, except at the option of the editor.

Persons wishing to withdraw their support must give notice thereof to the editor one month before the close of the time for which they subscribed.

*All persons who have not given notice before this date, to have their papers discontinued, are considered as being desirous to receive it for the ensuing half year.* June, 18.

## AGENTS.

Rev. J. S. Woods, *Lewistown*.  
Orson Douglas, *Marrietta*.  
Mr. Samuel Blood, *Chambersburg*.  
D. Rodgers, *Shippensburg*.  
Hugh Cowan, *Mercersburg*.  
S. Perley, *Harrisburg*.  
Wm Smiley, *Douglass mills*.  
Paul Geddes, *Fannetsburg*.  
C. Anderson, Esq. }  
David Fullerton, Esq. *Greencastle*.  
M. Stoner, Esq. *Wagonsburg*.  
John Hersh, Esq. *Gettysburg*.  
Th. Goforth, Esq. *Lisburn*.  
Samuel Linn, Esq. *Landisburg*.  
W Duffield, Esq. *M'Connellsburg*.  
Th. M'Grath, Esq. *York*.

Blue and Red Tickets for Sunday schools can be had at this Office, at the city prices.

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# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 24.

CARLISLE, JULY 2, 1824.

Vol. III.

## MISSIONARY.

*An Abstract from the London Missionary Register, for January, 1824.*

### SURVEY

Of Protestant Missionary Stations throughout the world, in their Geographical order.

*Concluded from p 357.*

### INDIAN ARCHIPELAGO.

The following extracts will shew the provision making for the supply of the Scriptures to this division of our Survey.

"The Malay Bible, in the Arabic character, had been carried on as far as the book of Job, and is probably nearly completed.

"The Sumatra Auxiliary has presented to the Baptist missionaries at Bencoolen the sum of 800 rupees, to enable them to print the Gospel of St. John in the Malay."

We add an extract relative to Amboyna, from the Report of the Netherlands Bible Society.

"The Malay New Testament in the Roman character, is so widely circulating in the island of Amboyna, that although 10,000 copies had been forwarded thither by the British and Foreign Bible Society, and afterward a considerable number of copies of the whole Bible had been transmitted from the same source, yet the want is so great, and the applications so urgent, that a new edition is now preparing at Haerlem, of which the Netherlands Bible Society has pledged itself for 5000 copies, and the British and Foreign Bible Society for 1000 copies of the New Testament and 500 of the whole Bible, when printed."

Amboyna being favorably situated for intercourse with many groupes of islands around it, a Missionary Society has been formed there.

### SUMATRA.

The most westerly of the Sunda Isles—1050 miles long, by 165 average breadth—Inhabitants, 3,000,000.

### BENCOCOEN.

Or Fort Marlborough—on the southwest coast—the chief establishment of the East India Company on the Island.

*Baptist Missionary Society—1819.*

Nath. M. Ward, W. Robinson, Missionaries.

Mr. Ward says, in a late communication—"We have reason to think that the Spirit of God has already commenced a work of grace at our station, where, for ages, all has been apathy and death."

In the schools there were 123 scholars; petitions had been received from six neighboring villages for the establishment of schools.

### PADANG.

A Dutch settlement, about 300 miles northwest of Bencoolen.

*Baptist Missionary Society—1821.*

Charles Evans, Missionary.

"Preaching is regularly maintained every Sabbath, both in English and Malay; and Mr. Evans has opened a Native school, which already contains 17 pupils. Mrs. Evans was about to take some female children under her charge."

Padang is considered to be the key to a large inland kingdom, named Menancabow, which is, at present, ravaged by war, said to be carried on by an enterprising Native, with a view to reform the manners of his countrymen, and restore Mahomedanism in its purity.

### SERBOLGA.

A village at the Bay of Tapanooly—about as far distant, northwest, from Padang, as that port is from Bencoolen—situated among the Battas.

*Baptist Missionary Society*—1822.  
Richard Burton, Missionary.

JAVA.

A Dutch Island, between the sixth and ninth degrees of south latitude—600 miles long, by 9" average breadth—population in 1815, estimated at 4,396,611, of whom 81518 were Chinese.

BATAVIA.

The capital of the Island—inhabitants in 1815, including the environs, 332,015; of whom 52,391 were Chinese.

*Baptist Missionary Society*—1813.

—Dering, Missionary.

*London Missionary Society.*

1814—revived 1819.

John Slater, Walter H. Medhurst, Missionaries.

On the effect of the Chinese preaching, the Directors say—"Hitherto the only apparent effect of preaching the Gospel to the Chinese at this station has consisted in the temporary conviction of gainsayers."

There are now 3 Chinese Schools. In all, a Christian Catechism has been introduced, the meaning of which is carefully explained to the scholars.

SALATIGA.

About 40 miles inland from Samarang.

*Baptist Missionary Society.*

Samarang 1816—Salatiga 1822.

The Committee observe, in reference to Salatiga and the labors of Mr. Bruckner—"The inhabitants of this district appear less firmly attached to the doctrines of Mahomet, than those with whom he has been formerly conversant; and in several instances they have given a patient and attentive hearing to the great truths of the Gospel."

AMBOYNA.

A Dutch island, lying off the south west coast of Ceram—32 miles by 10—in 1796, the inhabitants were 45,252; of whom 17,813 were Protestants, and the rest chiefly Mahomedans.

*London Missionary Society*—1814.

Joseph Kam, Missionary.

"During the year 1821, Mr. Kam baptized 50 Heathens who had embraced Christianity. On the 20th of December, in the same year, he received into his church about one hundred new members, of whom several had been idolaters, and one a Mahomedan."

NEW SOUTH WALES.

*Auxiliary Bible Society.*

The remittances to the Parent Society, in the six years, had been 1350*l.*; while 1617 Bibles, and 2155 Testament had been put into circulation. A Biblical Library was forming, to furnish assistance to the translators of the Scriptures into the languages of Australasia and Polynesia.

*Church Missionary Society.*

"The advantages to the Society's concerns in the Australasia Mission, anticipated in the last Report, from the kindness of Sir Thos. Brisbane, have been fully realized."

NEW ZEALAND.

Two large islands, east of New Holland—the northern, about 600 miles by an average breadth of 150; and the southern nearly as large.

RANGHEEHOO.

A Native Town, on the north side of the Bay of Islands.

*Church Missionary Society*—1815.

KIDDEEKIDDEE.

A Native Hippah, or fortified place, on a river which falls into the Bay of Islands, on the west side; and near which is a settlement of the Society, which has been named Gloucester.

FRIENDLY ISLANDS.

A large collection of Islands, so denominated by Captain Cook from the apparent disposition of the inhabitants.

TONGATABOO.

One of the most southerly of the Friendly Islands—well cultivated and fertile—about 16 miles long by 8 at its greatest breadth.

GEORGIAN ISLANDS.

A group of Islands in the South Pacific Ocean. Otaheite, the principal island is in extent about 30 miles by 20—Eimeo, 10 by 5; and 20 north-west of Otaheite—Tetaroa, is a number of low inlets within a reef, 30 miles westward of north from Otaheite—Tapua-manu is 6 miles long, and 30 west of Otaheite.

*London Missionary Society—1797.*

The Directors have resolved to send out six additional laborers: while there are fresh openings for exertion, several of the Missionaries are advancing in age, and suffer under increasing infirmities.

The Mission in the chief island is sending forth Native teachers to others.

The translation of the Scriptures was advancing. The Gospels of St. Matthew, St. Luke and St. John, were in circulation, the Acts of the Apostles in the press, and the Epistles to the Romans and Ephesians with eight Books of the Old Testament under revision.

The British and Foreign Bible Society had granted 200 Bibles and 500 Testaments, for circulation among the crews of the vessels touching at the different islands.

OTAHEITE.

STATIONS AND MISSIONARIES.

*Matavai*; James Hayward, H. Nott, C. Wilson—*Wilk's Harbour*; W. P. Crook—*Burdar's Point*; David Darling—*Papara*; John Davies, T. Jones—*Pirae*; Elijah Armitage, T. Blossom, Artisans.

*Matavai*.—During the year, baptized 152 adults and 87 children, received 41 communicants, and readmitted one. Total baptized, adults 264 children 137—communicants 75—candidates for baptism, 40—scholars, adults, about 250; children about 100.

*Wilk's Harbour*.—During the year, baptized 88 adults and 71 children. Total baptized, adults 223—children 193—communicants 73—candidates

for baptism, 28—scholars, adults from 100 to 150—children, whose attendance, except on Sundays, is very irregular, from 50 to 200.

*Burder's Point*.—Total baptized, adults, 355, children, 300—communicants, 31; and many candidates.

*Papara*.—During the year, baptized 107 adults and 108 children, and received 32 communicants. Total baptized, including natives of several neighboring districts, adults 343, children, 321—communicants, 70—candidates for baptism 254—congregation on the Sabbath, usually about 1000—scholars, adults and children, about 700.

Of the scholars it is stated by the Directors—'The progress of many is great, not only in reading the Scriptures, but in the right understanding of their meaning.'

Of the regard to the Scriptures at one station, applicable probably to the rest, it is said—'It is highly gratifying to learn, that the greatest possible deference is paid by the natives to the authority of the Scriptures, as constituting the only standard of moral and religious truth. 'When,' says Mr. Darling, 'in a small circle of the people, any opinion which may be deemed new or strange is stated, it is speedily brought to the Missionary to be tried by the word of God: if it bea the trial, well; if not, it is rejected.'

The industry and civilization of the people keep pace with their improvement of the knowledge of divine things. Of one body of them the Directors say—'The inhabitants of this district have, at length, resolved to erect for themselves convenient dwelling houses; and, as far as possible, to furnish them in the European manner. They had previously begun to dress in the English style.

EIMEO.

W. Henry, G. Platt, Missionaries.

The foundation of a new chapel was laid on the 20th of February, 1822, in the presence of the principal chiefs of

the island. It is to be built in an octagonal form of hewn coral rock.

In the year ending May 1822, there were 41 adults baptized and many children, and 15 admitted to the Lord's Supper.

'The Native preaching is well attended; the people are attentive, and apparently, at times, much impressed with the services.'

The people are building dwelling-houses for themselves in the European style, fencing and cultivating the ground; boat-building and the manufacture of useful articles of household furniture is also practiced.

#### PAUMOTU ISLANDS.

Moorea, Teraa, Native Teachers.

These teachers, both Natives of the Paumotu Islands, were communicants in Otaheite, and were sent, at their own earnest desire, in the early part of 1822, on a mission to their own islands. They are stationed in the island of Anaa. Some inhabitants of that island arrived at Otaheite soon after, for the purpose of obtaining books and teachers: teachers having been sent, a supply of books was forwarded by them: they stated, that in the island of Anaa, Christianity had been universally embraced—that, in every district, a place had been built for the worship of the true God—that cannibalism and war had entirely ceased—and that all is now peace.

#### SOCIETY ISLANDS.

Of this groupe of islands, which lies northwest of the Georgian, Huaheine is 20 miles in circuit, and 90 from Otaheite—Raiatea is from 15 to 20 miles west-south-west of Huaheine, and more than double its extent—Taha is 8 or 4 miles north of Raiatea, and about half its size, both enclosed in one reef—Borabora is 12 or 14 miles northwest of Taha, of less circuit, but surrounded by a reef full of populous islands—Maupitic is 40 miles westward of Borabora.

*London Missionary Society—1818.*

HUAHEINE.

Charles Barff, Missionary.

From the Report of the Deputation, Messrs. Tyerman and Bennett, we collect the following statement relative to this Mission:—

'The number of adults who have been baptized, is 693; of children, 344; there are 180 candidates for baptism. The communicants are 54; eleven have died. There are 700 adults and 350 children in the schools; 360 read the New Testament; 300 write a good hand, and all write a little; 90 cypher. All the children attend a S. School.

'Every thing around bears the marks of great improvement among the Natives; their enclosures, their plastered houses, their manners, and especially their dress. Indeed, on the Sabbath day, in the noble place of worship, the Chiefs, and great numbers of the principal people, were dressed quite in the English manner. We spent a delightful Sabbath here; there were not fewer than 1200 persons present at each of the services.

RAIATEA.

L. E. Threlkeld, John Williams, Missionaries.

The Deputation speak highly of this mission.—Of its religious state they say—'With much satisfaction we witnessed the baptism of one hundred and fifty persons on one day, making up the number of baptized about 1100; leaving a remainder of persons in the island, unbaptized, about 200. The communicants are about 150.'

In point of civilization, Raiatea has made great advances.

'When the brethren came to the island, the spot in which their settlement is fixed was one vast mass of brush-wood, timber and fruit trees, with scarcely a single habitation; but now it is a beautiful town, extending along the margin of a fine bay, having several bridges over fine streams of fresh water from the mountains, which fall into the bay.'



## AMERICAN TRACT SOCIETY.

Remarks made by Rev. Mr. Lathrop, of St. Augustine at the late Anniversary of the American Tract Society, on the motion that a Committee of Correspondence be appointed.

*Mr. President,*

I rise to second the motion now made. And though the hour admonishes me that the time appropriated to your interesting exercises is passed, I cannot omit the opportunity of stating some facts, showing the importance of establishing the correspondence proposed in the motion.

Permit me to ask, Sir, why, in what is called the "Age of Benevolence," this enlightened day of religious enterprise, there should still remain, fields of moral culture, and subjects of moral wretchedness, unnoticed and unpitied by the eye of Christian philanthropy? Why, after all your Bible Societies, and Missionary Societies, and Tract Societies have done, and the zeal called forth in their support, there should be places in our beloved country, where the work of charitable operations is not yet begun; & the herald of the cross as he visits them, sinks in dismay at meeting one extended scene of moral desolation? Why is it, that while you are here feasted at your Father's table, where there is bread enough and to spare, your brethren, so near, and so accessible, are by thousands, perishing with hunger? Sir, it is because their condition is not known.—Facts are not communicated.

It is indeed impossible for a member of your privileged community to conceive of the necessities of those who dwell in such destitute regions, or to sympathize in the feelings that agitate the bosoms of the few, who have learned the value of those precious blessings.

I was last year called, in the providence of God, to witness these scenes in their dread reality. And never can I forget, Sir, the overwhelming emotions felt, when attempting to address a few who had assembled to form the

first Tract Society in the Territory of Florida. I saw myself on ground which had never been blessed with the principles of the prayers of our puritan ancestors. Around us were the ravages of vice and the monuments of superstition. We looked over that widely-extended region, and lo, it was covered with darkness, and no part light. Except what has resulted from the transient exertions of two or three itinerant missionaries, no public meetings for devotion were there—no altars erected for the worship of God—no sacred stillness of the Sabbath—no peaceful resort to the sanctuary. Judge what must have been the emotions of one thus situated, endeavoring to confirm the timid hopes and feeble wishes of a few, who, in the absence of every other means of grace, desired to be instrumental in conveying your tracts to those perishing multitudes. The circumstances of the occasion suppressed for a time the power of utterance.

Sir, the condition and prospects of that new portion of our country, is such as ought to excite a general sympathy. Its character is now to be formed, and it is to be decided by the operations of Christian benevolence, whether it shall be virtuous and respectable, or abandoned to vice and infidelity.

Among the means to effect their moral elevation and improvement, your tracts are required.—They are read with avidity and must produce the happiest effects. Bigotry is unloosing its grasp, and to convince you that these efforts are not likely to be lost, even upon the Catholic population of that territory, permit me to relate a single anecdote.

An old man of more than fourscore years, who had been born and nurtured in the Catholic faith, but whose heart had been evidently subdued by grace, received the gift of a Spanish Testament. With a heart overflowing with joy for this invaluable posses-

sion, he sat down in the door of his cottage to read. And such was the ecstacy of his feelings, that he arrested the passing traveller with the exclamation, "See here I have got the word of God now."

Persons in your refined and enlightened community, may regard religious tracts as unimportant—but not so they who sit and grieve alone in that night of moral wretchedness. To them, the crumbs that fall from your table are a luxury.

Sir, the patrons of your Society need but to learn the want and the utility of tracts to redouble their exertions. Let then your Committee of Correspondence be appointed. Let them gather intelligence from every dark and desolate quarter of our land. Let facts be communicated and funds will not be wanting to support you in your benevolent operations.

I most cordially second the motion before you.

#### THE JEW AND HIS DYING DAUGHTER.

Travelling lately through the western part of Virginia, I was much interested in hearing an old and respectable clergyman give a short account of a Jew, with whom he had lately become acquainted.—He was preaching to a large and attentive audience, when his attention was arrested by seeing a man enter, having every mark of a Jew on the lineaments of his countenance. He was well dressed, his countenance was noble, though it was evident his heart had lately been the habitation of sorrow. He took his seat and was all attention, while an unconscious tear was often seen to wet his manly cheek. After services, the clergyman fixed his eyes steadfastly upon him, and the stranger reciprocated the stare.—The good minister goes up to him; "Sir, am I correct; am I not addressing one of the children of Abraham?" "You are." But how is it that I meet a Jew in a Christian assembly?" The substance

of his narrative was as follows: He was a respectable man, of superior education, who had lately come over from London; and with his books his riches and a lovely daughter of seventeen, had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his bosom before he left Europe; and he now knew no pleasure but the company of his child. She was indeed, worthy of a parent's love. She was covered with beauty, as with a mantle; but her cultivated mind, and her amiable disposition, threw around her a charm, superior to any tinselled decorations of the body. No pains had been spared in her education.—She could read and speak with fluency several different languages, and her manners charmed every beholder. No wonder then, that a doating father whose head had become sprinkled with grey, should place his only affection on this only child of his love, especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in all the strictest principles of his religion, and he thought he had presented it with an ornament.

It was not long ago that his daughter was taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was apparent that the worm of disease was rioting in the core of her vitals. The father hung over the head of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, yet seldom spoke, but by the language of tears. He spared no trouble or expense in procuring medical assistance;—but no human skill could extract the arrow of death now fixed in her heart.

The father was walking in a small grove near his house, wetting his lips with his tears, when he was sent for by the dying daughter; with a heavy heart he entered the door of the chamber which he feared would soon be

the entrance of death. He was now to take a last farewell of his child, and his religion gave but a feeble hope of meeting her hereafter. The child grasped the hand of her parent with a dead cold hand. "My child you know I love you;—that you are more dear to me than the whole world beside!" "But father do you love me?" "Why my child will you give me pain so exquisite? Have I never given you any proofs of my love?" "But, my dearest father, do you love me?" The father could not answer, the child added, "I know my dear father, you have ever loved me; you have been the kindest of parents, and I tenderly love you. Will you grant me one request, Oh! my father; it is the dying request of your daughter. Will you grant it?" "My dearest child, ask what you will, though it take every cent of my property, whatever it may be it shall be granted." "My dear father, I beg you never to speak against Jesus of Nazareth!" The father was dumb with astonishment.—"I know," continued the dying girl, "I know but little about this Jesus, for I was never taught. But, I know that he is a Saviour, for he has manifested himself to me since I have been sick; even for the salvation of my soul. I believe he will save me, although I never before loved him. I feel that I am going to him; that I shall be ever with him. And now, my father, do not deny me. I beg that you will never again speak against Jesus of Nazareth I entreat you to obtain a Testament that tells of him; and I pray you may know him; and when I am no more, you may then bestow on him the love that was formerly mine.

The exertion here overcame the weakness of her feeble body. She stopped, and the father's heart was too full, even for tears.—He left the room in great horror of mind, and ere he could again summon sufficient fortitude the spirit of his accomplished

daughter had taken its flight, as I trust, to that Saviour whom she loved and honored without seeing or knowing. The first thing the parent did after committing to the earth his last earthly joy, was to procure a New Testament. This he read, and taught by the Spirit above, is now numbered among the meek and humble followers of the Lamb. *Christ. Herald.*

#### WESLEYAN-METHODIST MISSION.

From the February number of the *Wesleyan Methodist Magazine*, we collect the following particulars.

#### BARBADOES.

Much excitement has been produced in the public mind, on account of the insurrection of the slave population in this island, and many very erroneous statements have been made in the public prints respecting the conduct of the Missionaries in reference to this very unhappy and melancholy affair; some affirming that the insurgents are incited to their rebellion by the exhortation of the Missionaries, who had accordingly been implicated by the government of the island, while others have affirmed that one or more of the Missionaries was the direct instigator of the insurrection. We were soon informed that these things were so far from being true, that the Missionaries had acquitted themselves as became the ministers of God, who, while they evinced an honorable zeal for his name, proved themselves loyal subjects to their king and country.—Every successive information in reference to this subject corroborated the truth of these statements; and the last news concerning the disastrous affair, together with the desperate attempt of an unruly mob to "put an end," as the desperadoes expressed it, "to Methodism," by demolishing the chapel, and forcing the Missionary, Mr. Shrewsbury, to leave the Island, is contained in a letter from him to the Mission Committee of London. After detailing the circumstances

which immediately preceded and accompanied this gothic act of destroying the Methodist Chapel, parsonage, the preacher's Library, consisting of more than three hundred volumes, he concludes as follows:—

“To trace the causes of these hostile proceedings is next my duty. This is very easy: for they will all be resolved into two; *Ignorance* and *Wickedness*.—But the *alleged* causes are these: 1! A letter of mine which is printed in the Missionary Notices for October, 1820.

2. *Falsehoods* daily circulated to my prejudice. For instance, having preached from this text; “Is any thing too hard for the Lord?” it was immediately circulated that I had said, —“As nothing is too hard for the Lord, it is not too hard for the Lord to make all the slaves free.”

3. It is constantly affirmed that the Wesleyan Missionaries are all Wilberforce's and Buxton's men; there is no such thing as convincing the Barbadians that we have no connexion with the African Institution, nor with any other political body.

4. Earl Bathurst's despatches have made them very angry; their ire must find vent; who so proper an object to display their hostility against, as the Methodist Missionary, who was almost universally hated and scorned by the people?

5. The Demarara insurrection was laid to our charge. These causes combining in the hearts of the wicked, have led to all our miseries.

On my arrival here I was examined before the Governor in council. His Excellency treated me with kindness and urbanity; but he advised me not to preach till something satisfactory had been obtained of this Government as to my character; for, coming as I did, circumstances rendered me rather a *suspicious* character. What will be the end I know not: perhaps all the West India Governments will look upon me with suspicion. Brother Moses Rayne has gone to Barbadoes

to obtain documents of my integrity. Political events in England, I fear, will make against us West India Missionaries in every station: never had men greater need of meekness, wisdom and love. *Meth. Mag.*

*From the Jewish Expositor.*

#### CONVERSION OF A LEARNED JEW.

In ——— lives a Jew, who, as director of a Jewish school, has an annual income of 700 dollars, (£ 120.) I became acquainted with him in the following manner. He is a very learned man, versed not only in the Hebrew and the Talmud, but also in the Arabic, Syriac, and in the Latin and Greek classics; he has read Josephus, the Fathers of the Church, and all the ancient & modern christian commentators, and is a doctor of philosophy at the university of Heidelberg. In the year 1812; being at ———, I met with a publication of his on the Pentateuch. On the title page he had placed as a motto, John v. 39, 40, and this induced me to call upon him. I found him not only a good scholar, possessing a good library, but truly awakened, concerned for his salvation, and engaged in a serious examination, whether Jesus is the Messiah. I told him he must become a christian and be baptized; upon which his eyes were filled with tears. His wife was at that time under stronger convictions than himself. She told me she much liked to hear Christian sermons; but, alas! she said, there are but few Christian ministers here. Thus our conversation ended. But in the course of last summer, when I was at Warmbrun, in Selisia; his brother-in-law, a converted Israelite, who, some years ago, was baptized together with his wife, and who with great credit fills the office of professor of chemistry in the university of ———, brought me a letter from him, in which, having reminded me of our conversation in the year 1812, he informs me, that he had now arrived at the full conviction that Jesus of

Nazareth is the true Messiah, and that he loves him and worships him, believing in his atoning death; and that his wife is of the same mind. He adds, that he now feels anxious, publicly to profess Jesus, and to be baptized with his wife; he is the more ready to do this, because for several years he has never attended the synagogue, and therefore is hated and cursed by the Jews, who would assuredly divest him of his office, were he not appointed and protected by the authorities. With a wife and four children; and no property of his own, he could hardly support himself, if baptized; for then he must give up his situation. To be a charge to others is what he cannot bear. His wish would be to become professor of the oriental languages in one of the Prussian universities, but not to mention that such an office must first be vacant, the appointment would excite a suspicion, that he had been baptized, not from an inward conviction, but merely to qualify himself for a good office. He has, however, adopted an expedient, by which, without being idle or a burthen to others, he thinks he may provide for his present support. He has begun to translate the new Testament from the Greek original into Hebrew. Part of it is completed in manuscript, and the first seven chapters of the Gospel of St. Mathew have been printed at his own expense, but without his name, as a specimen. This specimen I forwarded to you last summer by Mr. Samuel Elsner, of Berlin, and I hope it has come to hand. I have read it and think it excellent. It is pure Hebrew, and faithful to the original; but what is more of weight than any other opinion of mine, the great orientalist, Dr. Bellerman, in Berlin, thinks highly of it, and has pressed him to complete the translation. In October I was for a few days with Count Reuss, at — and we saw Mr. — together. We found him a sincere Chris-

tian, and we learn that he was cordially beloved by many true Christians there, especially by the worthy Dr. —, whom he formerly instructed in the oriental languages, and also by Professor — and others. He also taught Professor Tholuck, of Berlin. What can be done, I leave for your consideration. Will it not be desirable to assist this Christian of the house of Israel.

Your faithful brother in Christ.

DR. DOERING.

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CARLISLE, JULY 2.

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In presenting the last number of our Miscellany in its present form, we cannot resist the inclination which we feel, to direct the attention of our readers to some of the difficulties that must be encountered by an Editor of a religious paper. It may be thought by some, that the duties of an Editor are both easy and honorable, but they shall be found to be arduous and frequently calculated to irritate and provoke. It is not an easy thing, in even a good writer to adapt himself to the capacities of all classes of his readers. He naturally rises above the level of many, and when he seeks to accommodate himself to their ignorance or weakness, he is in danger of offending the taste, or the pride of others more elevated. To clothe important truth in simple language requires much thought and study. One of the many singular proofs of the greatness of that eminently pious and learned divine—Dr. Watts, was the admirable manner in which he adapted himself to the capacities of children. A very learned man has said that he was the only man of all his acquaintance that could do

st. The thing is difficult, and they are difficulties of the same or similar nature that the faithful Editor has to encounter. Besides, the very nature of a religious paper increases these difficulties. It is designed to convey Religious information, a species of information offensive and disgusting to many. The Editor must therefore be very careful in the exhibition of his facts, lest he should provoke the prejudices and opinions of some, and do them injury instead of good. He has to labor against the strong current of prejudice and opposition, that sets against Missionaries, Revivals, and all the benevolent efforts of the church to reform and bless mankind. There are yet other difficulties that we could enumerate, but as we do not hope to offer any thing better or more to the point, of our own, we submit the following extracts from a piece on this subject, in the Youth's Guardian, which we have ventured to alter in one or two places, to make it more applicable to our purpose.

The matter supplied for such papers is for the most part of a decidedly religious character. It is best that it should be so; and it probably best answers the wishes of the largest portion of readers. But this fact renders it uninteresting to many others, who might be induced to read the religious pieces, if they could be rewarded for the penance by occasionally having an amusing thing. This cannot be attached to the editor. He can only select from the materials he receives, and this ought to stimulate men of genius and talents, who feel an interest in the improvement of society, to lend their aid to the pages of such papers, that from a copious variety, matter might be chosen which would give to

the grave and the gay, "a portion in due season."

Another difficulty arises from the injudicious remarks of a higher class than that for which the work is specially designed. The pages of such papers not unfrequently fall under the observation of persons of highly cultivated minds and correct taste. Being familiar with the writings of Addison and his contemporaries, and with the best productions of the present age, they cannot relish any thing that does not 'smell of the lamp,' or that is not highly seasoned with the 'salt of the Spectator and Rambler.' They do not consider that an essay which would be a feast for their minds, would disgust most of the readers of religious papers. They often speak of such works in the slightest terms in the presence of children, or of persons of less cultivation than they possess. As their opinion is much respected it operates to their disadvantage. Every one that is acquainted with the operations of the human mind well knows that the opinion of a superior in knowledge, goes far towards influencing the judgment of those within his sphere; so that many will not give their sentiments respecting the merits of a work until they have ascertained the sentiments of others. They ought to consider how much injury they may do by a single unqualified censure; and if they cannot stoop so low as to contribute to their pages themselves, they should not intentionally injure their reputation in the estimation of others.

Another difficulty in conducting a periodical work arises from the petulance of those who write for it. We are apt to think that our productions should have a commanding place in the publication, and be inserted at an early period. If the editor should judge that a particular piece would not add to the credit of his pages; or that the spirit with which it is written is opposed to meekness; or that it would be prejudicial to his interests in a

gection of the country where his work circulates extensively; if from any of these circumstances he refuses to give it a place, he runs the risk of offending the writer; perhaps forfeits his own patronage and that of such friends as he can influence. Men ought to consider the peculiarly delicate situation in which an editor is placed and allow him to determine with what matter he will fill his pages; and if the productions of any are cast aside or delayed longer than they could wish, they should conclude that his reasons are good. It is impossible to please every one, and men who profess to be governed by religious principles, should not abandon a valuable publication because *their humor* is not in every respect complied with.

The last difficulty is the want of punctuality in subscribers. Most of the publications in our own country have failed after a few years for want of support. Many of the subscribers never think that the publisher of a periodical paper needs pay. Their neglect arises from mere thoughtlessness; if it ever occurs to them that they have not paid for one, two, or three years, they say, "it is only a small sum, and it can make but little difference in his expenditures." We need not stay to point out the absurdity of such a sentiment. The whole amount of dues to a periodical work consists in little items, and if they are not punctually forwarded, bankruptcy must follow, and the publication be relinquished. We hope subscribers will receive this hint kindly, inasmuch as it does not come from any bad motive, and will do every thing in their power to promote the circulation of a work which may have an important influence upon the character of many.

We have been disappointed this week in receiving our usual kind of paper, and obliged to use an inferior quality, for many of our subscribers.

#### COMMENCEMENT OF DICKINSON COLLEGE.

On Wednesday last the Annual Commencement of Dickinson College was held in the Presbyterian Church of this place. A very large assembly of citizens and strangers attended on occasion, and evinced their entire gratification in the exercises of the day. It added no little to the pleasure of the scene, to observe his Excellency, the Governor of the State, and G. Hiester, *esq.* the Surveyor General, seated with the Board of Trustees, and manifesting by their respectful attention, the interest that they felt in the literature of the Commonwealth, and in the welfare of Dickinson College.

At fifteen minutes before 11 o'clock the procession of Trustees, Faculty, Students, &c. moved from the College Chapel to the Church, where they arrived at the hour appointed to commence the exercises. Although laboring under the effects of recent indisposition, the venerable Principal of the College presided on the occasion. Eleven young gentlemen of the class that graduated, were selected as speakers, who acquitted themselves much to the gratification of their large and highly respectable audience, as well as to the honor of the Institution. The following is the order of exercises:

#### MUSIC.

PRAYER—By the Principal,

1 Latin Salutatory, *Paris Spohn*,  
Philadelphia, Pa.

3 English Salutatory, *Wm. Anndn*,  
Frederick co. Md.

#### MUSIC.

Oration—On Virtue as the princi-

ple of a Republican Government.

*Samuel A. M'Cookrey*, Carlisle.

Oration—On the Literature of the Dark Ages, *Andrew Parker*, Cumberland co. Pa.

Strictures—On the Writings of Washington Irving, *Mathew V. L. Ramsey*, Pittsburg, Pa.

MUSIC.

Dialogue—On Colleges, (Moses Williamson author), *Moses Williamson and Henry M. Watts*, Carlisle.

Oration—On the Religious aspect of the Age, *Robert P. Lee, jr.* Westchester co. N. Y.

MUSIC.

Address—To the Audience in Verse, *M. B. Patterson*, Columbia co. Pa.

Conference—On the probable issue of the conspiracy of the Crowned Heads of Europe against the rights and liberties of Mankind,

*Henry M. Watts*, and } Carlisle.  
*Charles M'Clure*, }

MUSIC.

Degrees Conferred.

Valedictory Oration, *J. E. Annan*, Frederick co. Md.

Prayer—By the Principal.

MUSIC.

\* \* Those, to whose exercises, figures 1, 2, 3, are prefixed, received the honors of the Institution, the highest being indicated by the Unit, &c.

Twenty four young gentlemen were admitted to the degree of A. B. viz: John E. Annan and Wm. Annan, of Frederick co. Md. Samuel Boyd, jr. N. Y. Robert Bridges, Philadelphia. Wm. P. Cochran, Millerstown, Pa. James Culbertson, Andrew Parker & Charles M'Clure, of Cumberland co. Pa. John M. Dickey, Chester co. Pa. John R. W. Dunbar, Winchester, Vir. David Eyster, Adams, co. Pa. S. A. M'Cookrey, Henry M. Watts, Moses Williamson, James Knox, Carlisle, Pa.

Isaac M'Ilvaine, Harrisburg, Pa. Saml. Montgomery, Danville, Columbia, co. Pa. Wm. B. Norris, Bellefonte, Centre co. Pa. Mathew B. Patterson, Columbia co. Pa. Mathew V. L. Ramsey, Pittsburg, Pa. Samuel Smith, Gettysburg, Pa. Paris Spohn, Philadelphia, Robert P. Lee, jr. Westchester, co. N. Y. and James Nourse, District of Columbia.

The Degree of *A. M.* was conferred upon the following gentlemen: Rev. John Lind, of Hagerstown, Md. Dr. Geo. D. Foulke, and Dr. David N. Mahon, of Carlisle. Paul Immel Hettick, Esq. and James Dunlap, Esq. of Chambersburg. Thomas B. Vezey, Eastern Shore, Md.

The Rev. Professor M'Clelland has declined the offer of the Presidency, which was lately made him; preferring his present situation, as Professor. The Board expect shortly to supply the vacancy occasioned by the resignation of their late very learned and renowned Principal: but should it not be convenient for his successor to be present at the commencement of the session in September, Mr. M'Clelland will act as Principal, pro. tem.

The price of boarding has been lowered to \$2 per week, and other alterations have been made in the bill of expenses, which will reduce the whole amount of a student's necessary expenditures to \$169 50 per annum.

On the evening of Tuesday preceding the day of Commencement, the Students of College were all assembled in the Presbyterian church, when agreeably to the previous arrangements



of the Faculty, a commencement discourse from Job. 28, 28, was delivered, by the Rev. H. R. Wilson, of Shippensburg. A large audience assembled with them and evinced great satisfaction, with such a prelude to the Commencement. The discourse was fraught with sound and seasonable advice to the youth.

Printers friendly to the interests of Literature, will please to publish the above.



*From the N. H. Repository.*

#### NIGHT.

I love thee, sober-vested Night, in all  
Thy varied forms; most, when as now, enthroned  
'Neath thy blue, silver-spangled canopy,  
(Heaven's vast concave, its lamp suspended high,  
Reflecting brightness,) here thy noiseless court,  
In solitary grandeur thou maintain'st,  
And reign'st, sole empress of the wide domain!  
No garish pomp, and no vain pageantry,  
Dazzles in thee; modest, yet grand, sublime  
And beautiful, thou charm'st the eye, the mind  
Thou elevat'st and wak'st to solemn thought.

Oft have I left the dear domestic group,  
The social circle, where the light winged hours

Joyous, flew swift away, not unimproved:—  
Oft reluctant closed the page, where pleased  
Attention hung untired,—a mental feast!  
T'admire the lonely majesty of night:  
Delighted list'ning to "the wondrous tale,"  
The planetary song, resounding sweet  
"In reason's ear,"—a glorious harmony!  
"The hand that made us is divine," echoes  
Throughout the spacious arch; on every star  
I see that truth most legibly inscribed:  
Nor stars alone—sky, earth, and sea, all in  
In nature, vast, profound, and beautiful,  
Ev'n things proud man deems insignificant,  
Bear the impress of an Almighty hand.

How solemn, how magnificent the scene!  
Those countless orbs that so resplendent shine.  
Not merely glow to decorate the night:  
And can it be—and are they peopled worlds  
Diffused through space immeasurable?  
Amazing thought! O who unmoved, can view  
This wondrous scene? these works so fair so great,

Nor rise from wonder to astonishment?  
What then the mighty author? He who form'd  
The boundless universe? whose powerful hand  
Sustains the worlds He first spoke into being!  
An awful, an appropriate hour is this,  
With lowly mind to worship and adore

The Great First Cause, the Alpha & Omega,  
Th' eternal uncreated Deity!  
Whose presence fills th' immensity of space!  
Yet whose immediate dwelling is in light  
To mortals unapproachable: whom none  
Hath seen, nor without holiness shall see.

Being of beings, Incomprehensible!  
Before whom angels bow, and archangels  
Their faces veil in awful adoration;  
And yet whose nature & whose name is Love!  
By this endearing appellation, Thou  
Reveals't thyself to man, poor finite man,  
A worm of yesterday,—who else o'erwhelm'd  
With sense of such transcendent majesty,  
Perfection infinite!—and his own littleness  
His miserable unlikeness to his Maker,—  
Might sink again to his primeval dust.

Father of light, and former of the darkness  
That nightly veils the world,—darkness and light

Are both alike to thee: and in thy view  
All that was, or is, or is to come,  
Is ever present. Thy Omniscient Eye  
Pervades the darkness literal and moral.  
The darkness of the human heart depraved,  
Its secret workings, its mean subterfuges,  
Its refuges of lies, are all unveiled  
And open in thy sight O thou supreme.  
Exhaustless source of light, gracious wilt Thou  
"Whate'er in me is dark, illumine;" O fill  
The innermost recesses of my soul  
With thy pure light. Thy sanctifying flame  
Wilt Thou enkindle there! and make my heart

An altar of perpetual sacrifice  
To Thee, the holiest, wisest, best of beings!

Have mercy, Lord on those, & leave them not

To perish, who are wand'ring far from Thee  
Like travellers benighted, on the brink  
Of some unseen abyss, where death awaits!  
O shine into the darkness where they grope,  
Reclaim, and lead them to Thy perfect day!

But hark! the clock strikes twelve.—the  
midnight hour,—  
"Tired nature" seeks her "sweet restorer,  
sleep,"—

And I must bid thee, Night adieu, till once  
Again, the sun revolves his daily round,  
Perhaps so—or this night may be to me  
The night of death. Well, if I am prepared,  
With lamp, replenished, ready trimmed and  
burning,

And waiting for the coming of the Lord,  
Before whose bar I shortly must appear,  
With all the myriads of the human race,—  
Death will be joyful, whether soon or late.

N.

MARRIED.—On the 1<sup>st</sup> ult. by the Rev.  
J. Williams Mr. Wm. Kerr, jr. of Huntingdon  
co. to Miss Eliza, daughter of Mr. David  
Sterret, of this county.

— In Harrisburg, on Tuesday evening  
last, by the Rev. W. R. De Witt, Dr. Joseph  
Smith, to Miss Eleanor Graydon, daughter  
of Wm. Graydon, Esq.

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Persons wishing to withdraw their support must give notice thereof to the editor one month before the close of the time for which they subscribed.

*All persons who have not given notice before this date, to have their papers discontinued, are considered as being desirous to receive it for the ensuing half year.* June, 18.

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## YOUNG MEN'S MISSIONARY SOCIETY.

The Board of Managers at their last meeting passed a Resolution for to have the funds of Society, transmitted to the parent Society. Subscribers who are in arrears, will please to call on the treasurer, and pay the same on or before the 6th inst.

July 2.

By order of the Board.

